

MILLENNIUM

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The lady looked down on her azure dress.—"She must be wet enough by this time," she said quickly, "and it would never do to take her in all dripping as she is. Besides it is really absurd to think that we are to concern ourselves how everybody gets home in the rain." Mrs. Gray

stopped suddenly, for just before them moved the stately form of Mrs. Sinclair! To pull the check to beg Mrs. Sinclair to ride; to make room for her wet robes beside the sweeping folds of the blue silk; and to drive towards the yet distant hotel was the work of an instant; and in the next with smiling face the Grays received the gracious acknowledgements of a "first cousin by the marriage, to the Countess of—!"

A few hours later, as Mrs. Gray sat reading in her drawing-room, a servant came to tell her that a woman waited below who specially desired to see the "lady." Descending she saw before her a course but good tempered face, and a form wrapped in a shawl of the gaudiest hues.

"Beg pardon, ma'am, but there's a poor lady took dreadful ill at our house—got wet through to-night, and shivers now awful. And, please ma'am; could you tell me where your doctor lives, for I've heard tell that he's uncommon kind to poor folk, and may-be he could come and see to her."

"Very likely; I will write you his address. You live near us, I presume?"

"Yes, ma'am, I'm sure, for the directions. 'Tis a widder-lady, and a pretty-spoken one, too; but she's dreadful poor, I'm thinking. Been here these three weeks, about getting some situation or other, and never a soul come to see her from the chapel, nor nowheres!"

Mrs. Gray had guessed already that the widow of the crape veil, and the cook's protegee, were identical. And with a stately bend the lady returned to her new book, while on the little bed, in the far corner of the attic at the lodging-house, the friendless, homeless widow waited "alone, yet not alone," for the arrival of the kind physician.

That night the young wife dreamed, and in her dream she heard a voice which said, "I was a stranger, and ye took me not in; sick, and ye visited me not."

When morning dawned, a woman crossed the sloping lawn and dusty road which separated the villa from the light terrace opposite, and sought admission to the lodging-house. Sorrowing, convicted, shuddering at her dreams, Helen had risen to do the good that was left undone yesterday; to undo, if it were possible, the evil that had been done. Alas, it was too late!

She passed upstairs into the quiet room. Upon the bed there lay a passive form; beside it stood the generous physician.

"She lives?" asked Helen, with a trembling voice.

"Yes," was the answer, but the mind is gone. Weighed down with grief that, for this world seems to have known no hope, reason gave way. She is an idiot now!"

Ah, Helen, what wouldst thou not give to call back yesterday.

Evening Light.

"At evening time it shall be light."—Zechariah 14:7.

It seems to be implied that our present economy is light and cloud, sunshine and shadow; neither the brilliancy of the perfect day nor the blackness of the absolute night; yet more of darkness than of light; but the promise accompanies the blackest day that at evening-tide there shall flash forth, before the sun sets in his couch in the west, a burst of more than compensatory splendor. At evening-tide there shall be light.

Why should God leave us in this economy with so many unsettled questions, unsolved difficulties, or, to use figurative language, with so much darkness intermingling with so much light? Why does he not shed down light upon every problem, give a solution to every difficulty, and enable us to see the past and the present, the infinite and the eternal, in all their unclouded magnificence and glory?

The first answer to this is, that it does not arise from any unwillingness in God to show us light, as if he delighted in darkness, or preferred the clouded day to the bright sunshine. His works, in as far as they are not marred by sin, are replete with beauty; his word is light; "God is light; and in him is no darkness at all." The Holy Spirit is the teacher of all light; his people

are called the children of light; and light is employed as a figure to denote all that is beautiful, and pure and holy, in the experience and world of man.

There is no evidence, therefore, that God delights in darkness. What does it arise from? We are not ourselves sufficiently prepared at present to know all; for cloud and sunshine, darkness and light, so intermingle and interpenetrate, that we must wait for evening-time to see light cast upon all, and be content at present with a day which is neither light nor darkness, but a mixture of shadow and of sunshine. We can see at once that the reason why we do not comprehend all is, not because God is dark, but because we are unenlightened. He is the Infinite, the Eternal, the Omnipresent: we are the finite, the limited, and the creatures of a day. How shall a finite vessel contain infinite good? How shall the finite grasp and comprehend the infinite, the eternal, the incomprehensible? How shall we, creatures of recent origin, understand even the event that sweeps past before us, when we know that the present event has links with the past, and interpenetrates with the future, and has relations in the height and in the depth that should make the most gifted humble, by teaching how little he really comprehends, and how limited is the horizon of the mightiest genius God gives to mankind?

Our difficulty in comprehending and seeing all may arise from the very recency of our existence. The dynasty of man is only six thousand years old. What is this to epochs of which geology gives clear and distinct intimations? We have recently stepped upon a stage where everything is more or less new to us. Hence we are constantly correcting to-day the mistakes of yesterday, and constantly unlearning to-morrow what we learned and acquired to-day, and discovering more and more what even a Sir Isaac Newton needs to learn, what archangels may still learn—the vast chasm that there is between the most gifted of created intelligence and him who is the high and mighty God, who dwelleth in light inaccessible and full of glory.

But were our finite capacity the only reason why we do not comprehend all, one would not be so humbled; there is another reason: the heart has lost its true polarity; it is infected by sin; and the understanding has to look through the hazy atmosphere that is around the heart in order to see the light and noon of God's eternal day. How can we expect to see the sun reflected from a muddy pool? How can we hope to read through a lens that has been broken or smoked? How can we see clearly through an atmosphere dim and disturbed; not only dimmed by sin, but disturbed by tempests of passion?—How can we see all clearly when, within the compass of our own horizon, there is so much disordered, deranged, and obscured? Well does the Apostle say, "The understanding is darkened." Why? "Because it is alienated from the light of God," and because of "the blindness of the heart;" the blindness of the heart having much to do with the dimness and weakness of the understanding.

In order to show you that this mingled light and darkness is not confined to any one sphere, province or department of experience, let me adduce two or three in which it may be illustrated. Let us look into creation. It is really wonderful how little we understand it. The language of the Patriarch upon the plains of Shinar is as fresh and applicable to us in the present day as it was in his own, when he asked, "Who is this that darkeneth counsel by words without knowledge? Gird up now thy loins like a man; for I will demand of thee, and answer thou me. Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Whereupon are the foundations thereof fastened? or who laid the corner-stone thereof? Or who shut up the sea with doors, when it brake forth, as if it had issued out of the womb? When I made the cloud the garment thereof, and thick darkness a swaddling-band for it, and brake up for it my decreed place, and set bars and doors; and said, Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed?" Then he says again, "Hast thou entered into the springs

of the sea? or hast thou walked in search of the depth? Where is the way where light dwelleth? and as for darkness, where is the place thereof? Wilt thou hunt the prey for the lion? or fill the appetites of the young lions, when they crouch in their dens, and abide in the covert to lie in wait? Who provideth for the raven his food, when his young ones cry unto God?"

These are questions we cannot answer; these show that the day of our knowledge of nature alone is darkness and light. We talk of light, and heat, electricity, and gravity, and chemical attraction; but what are these? Clouds to conceal our ignorance. And when we have reached a great truth in science we have only got a stage deeper into the dense and impenetrable darkness that is beyond; till at last we discover that the more we know in nature the more remains to be unknown; and that the known is merely the illuminated title-page of the unread, unknown.—There is not a flower on the wayside, there is not a mineral in the earth, there is not a drop of water, there is not an atom of light, there is not a flash of lightning, there is not a peal of thunder, that are not shrouded in mystery: incidentally the cloud is river, and a flash bursts through it, to show how little we know, and how thoroughly our ignorance should hide pride from man.

Let us look into providential history; I mean providence as developed in the world at large. Is it not a tangled skein? Do we not often find in it a labyrinth, with no thread equal to guide us through it? What explains the sufferings of good men, and the incidental success of bad men? How is it that often

"The good die first, And they whose hearts are dry as summer dust Burn down to the sockets!"

How is it, I ask, that we see sin rampant here, sickness there, pestilence elsewhere? You answer, and you answer very properly, It is sin that explains all. So it does; but this solution only sends us further back. Why is sin? If God be omnipotent, why did he not prevent the intrusion of it? If God be omnipotent now, why does he not crush it? The deeper we think and the further we penetrate, like Milton's angels, we are the more in wondering mazes lost; till the deepest thinker, like the highest Christian, always sits down the humblest man. We have read two chapters, one in creation, one in providence, where the day is neither night nor day; though in both is the hope that at evening-time it shall be light. Let me narrow the chapter of Providence into a paragraph; that paragraph a personal one.

Let any one, however lowly the level that he treads, ask himself, why am I here? How have I come to be what I now am? Who shaped and rough-hewed my history? Who has brought me hitherto? Showers of troubles and bursts of sunshine have fallen upon you in your life's April day, and if any one trouble had been omitted from the shower, or ray from the light, your course had been altogether reversed. Have not what the world calls accidents, but what we may call providential incidents, overtaken you—sometimes overwhelmed you—till you felt as a flower beaten down by the hurricane and the storm? And yet that shower was meted out by God; and it did not come one drop too few, too light, or too short; it had its mission, and that mission was merciful: it had its errand to you, and that errand has left you where you are. There is not an individual who cannot look back at some little eddy in the current of his life, and say, If there had not been that eddy, my whole relationship, character, and course, had been revolutionized. It was the turning of a corner that made you the husband of that wife, the wife of that husband, or has lifted you to prosperity or honor. What explains all? The only explanation is, God superintending all; and though we cannot see the why, the wherefore, or the end, and though we often repine and fret, yet the optimist approaches nearest to the Christian who feels that, whatever comes, God is always in the right: where there is anything wrong, it lies at man's door.

From the Great Tribulation, by Dr. Cumming.

The Intermediate State.

Through the grave and gate of death is the pathway to a joyful resurrection. Life, death,

eternity—this is the journey of man. A life of sorrow, a death of pain, a state of blessedness with his Father in heaven, was the way in which Jesus walked. We know what life is. But all beyond is clouded in mystery, which man cannot penetrate. The varied landscape of life is spread out before us and daily brought beneath our eyes. We are familiar with each object down to the brink of the grave. But none of our companions have come back from the waters of that sea, to tell us what lies beyond. And yet it is not all darkness and uncertainty; for He whose victory over death we at this season commemorate, came back from the unseen abyss, and tabernacled again in the flesh, ere he went to the bosom of the Father. And the beloved disciple was permitted to obtain a glimpse of that land beyond the grave, and to tell us of the scenes that await men there. The scenes of woe for the wicked, and of the New Jerusalem, with its streets of gold and gems, of the river and tree of life, of the heavenly Paradise, where with God and angels the righteous shall pass an eternity of bliss. As far as Scripture has gone with its teachings, we may go in our meditations.

Jesus died and was laid in the tomb; rolled away the door from his rocky sepulchre; again walked the earth in his own body and in that same body, ascended to the abode of His Father. This was all the eye of sense could discern.

But was this really all?

When hanging upon the cross—turning to the penitent thief, he said, "to-day shalt thou be with me in paradise." That day—the day on which he died, he went to "Paradise." Is Paradise a place of unconsciousness? Does it ever bear that meaning in Scripture? Grant that the word is here figurative—what signification is there in the figure which represents a place of utter unconsciousness by a word which elsewhere wherever it is used, is associated with happiness? No, He went, and the penitent went with him, to a place which could not be one of joy, unless the soul were permitted there the use of all its faculties.

Was it heaven, to which the Savior on that day went, and which He then styled Paradise? And did his soul return thence to be re-united with the body, on the day of his resurrection? No, for when walking on earth again, Mary fell at his feet, he said, "touch me not, for I have not yet ascended to my Father." After he had been to Paradise, then, he could say he had not yet ascended to his Father. So that the soul of Jesus, between his death and resurrection, was not in a state of unconsciousness, was not in heaven, but was in some other place, styled by Himself "Paradise." Whither Christ our forerunner went, thither go the souls of all the faithful. For he did not go alone; the penitent sharer of his death went with him. It was the intermediate state—"the place of departed spirits,"—a state of consciousness, where there is, as afterwards, a separation of the righteous from the wicked, and where each obtains a foretaste of the bliss or woe which awaits him. For thither, awaiting the final resurrection, went the rich man and Lazarus, between whom a great gulf was fixed—the one was tormented, and the other happy. Thus far Scripture speaks clearly. Farther than this we cannot go in our inquiries as to the nature of that state of the departed, between death and the resurrection.—*Gos. Mess.*

"And When I'm to Die."

During the last two or three years of Rowland Hill's life, he very frequently repeated the following lines:

"And when I'm to die,
Receive me, I'll cry;
For Jesus has loved me,—I cannot tell why;
But this I can find,
We two are so joined,
That he'll not be in glory and leave me behind."

"The last time he occupied my pulpit," writes his friend and neighbor, the Rev. George Clayton, "when he preached excellently in behalf of a charitable institution, he retired to the vestry after service, under feelings of great exhaustion. Here he remained until all but ourselves had left the place. At length he seemed with some reluctance to summon energy to take his departure, intimating that it was probably the

last time he should preach in W—. I offered my arm, which he declined, and then followed him, as he passed down the aisle of the chapel. The lights were nearly extinguished, the silence was profound; nothing, indeed, was heard but the slow majestic tread of his own footsteps, when in an undertone, he thus soliloquized—

'And when I'm to die,' &c.

To my heart this was a scene of unequalled solemnity, nor can I ever recur to it without a revival of that hallowed, sacred, shuddering sympathy which it first awakened.

When the good old saint lay literally dying, and apparently unconscious, a friend put his mouth close to his ear, and slowly repeated his favorite lines—

"And when I'm to die,
Receive me, I'll cry," &c.

The light came back to his fast fading eye, a smile overspread his face, and his lips moved in the vain attempt to articulate the words. This was the last sign of consciousness he ever gave.

We could almost wish that every disciple of Christ would commit these lines, quaint as they are, to memory, and weave them into the web of his Christian experience. Confidence in Christ, and undeviating adherence to him, can alone enable us to triumph in life and death.—*Belcher's Life of Whitefield.*

Lamartine on the Psalms of David.

The last Psalm ends with a chorus to the praise of God, in which the poet calls on all people, all instruments of sacred music, all the elements and all the stars to join. Sublime finale of that opera of sixty years sung by the shepherd, the hero, the king, and the old man! In this closing Psalm we see the almost inarticulate enthusiasm of the lyric poet; so rapidly do the words press to his lips, floating upwards towards God their source, like the smoke of a great fire of the soul wafted by the tempest! Here we see David, or rather the human heart itself, with all its God-given notes of grief, joy, tears, and adoration—poetry sanctified to its highest expression; a vase of perfume broken on the step of the temple, and shedding abroad its odors from the heart of David to the heart of all humanity! Hebrew, Christian, or even Mohammedan—every religion, every complaint, every prayer has taken from this vase, shed on the heights of Jerusalem, wherewith to give forth their accents. The little shepherd has become the master of the sacred choir of the Universe. There is not a worship on earth which prays not with his words, or sings not with his voice. A chord of his harp is to be found in all choirs, resounding everywhere and for ever in unison with the echoes of Horeb and Engeddi!

David is the Psalmist of eternity; what a destiny—what a power hath poetry when inspired by God! As for myself, when my spirit is excited, or devotional, or sad, and seeks for an echo to its enthusiasm, its devotion or its melancholy, I do not open Pindar, or Horace, or Hafiz, those purely academic poets; neither do I find within myself murmurings to express my emotion. I open the Book of Psalms, and there find words which seem to issue from the soul of the ages, and which penetrate even to the heart of all generations. Happy the bard who has thus become the eternal hymn, the personified prayer and complaint of all humanity! If we look back to that remote age when such songs resounded over the world; if we consider that, while the lyric poetry of all the most cultivated nations only sang of wine, love, blood, and the victories of coursers at the games of Elidus, we are seized with profound astonishment at the mystic accents of the shepherd prophet, who speaks to God the Creator as one friend to another, who understands and praises His great works, admires His justice, implores His mercy, and becomes as it were, an anticipative echo of the evangelical poetry, speaking the soft words of Christ before His coming. Prophet or not, as he may be considered by Christian or skeptic, none can deny in the poet king an inspiration granted to no other man. Read Greek or Latin poetry after a Psalm, and see how pale it looks!—*Lamartine's Cours de Littérature.*

Ballooning.

From time immemorial the art of flying in the air has been a favorite subject for research for scientific men. About the close of the last century, Cavendish, an English chemist, discovered hydrogen gas, and it was soon demonstrated to be the lightest substance known—in fact, it was about fourteen times lighter than common air.

Dr. Black suggested that if it were confined in some light and thin envelop, it could be made to rise in the air by its buoyancy. This induced many of the savans throughout Europe to make experiments; but up to 1782 they were unsuccessful in causing the ascent of anything more ponderous than soap-bubbles. About that time the brothers Stephen and Joseph Montgolfier were paper makers at Annonay, in France. They made some globes of tissue paper and filled them with hydrogen, but they found that the paper was too porous to confine the gas. It then occurred to them that if heat were applied so as to rarify the air confined in a large globular bag of linen, lined with light paper, that it would ascend in the air.

They constructed a balloon having a capacity of 23,000 cubic feet, and found that the machine would rise with a force of about 500 pounds.—The experiment was completely successful, and the brothers thought they had successfully solved the problem of aerial navigation, and even suggested that balloons should be employed to carry provisions, etc., into besieged cities, and for reconnoitering the position of an army; this last hint has been frequently carried out, and signal service rendered by the information received from balloons hovering above an enemy's position.

The first ascent in a balloon was made by M. Pilatre de Rozier, in Paris, on the 20th of September, 1783. This gentleman ascended about 200 feet, but thought it prudent to have a rope to prevent his being carried into the as yet unexplored regions of the upper air.

On the 21st of September M. Rozier and the Marquis D'Arlandes made a successful ascent; their balloon rose in a most majestic manner, and when about 270 feet high they took off their hats and saluted the spectators; the hearty cheers with which they responded told of their admiration for those intrepid voyagers, who were first to abandon themselves to the mercy of the winds with nothing but thin silk between them and inevitable death.

M. Charles made an ascent from the vicinity of Paris; it was nearly dark, but the balloon rose with great rapidity, and soon gained an elevation of two miles. He says, "the sun rose in full splendor, and I was the only illuminated object; all the rest of nature was plunged in impenetrable gloom. A screen of vapor hid the earth from view, and the moon scattered beams of various hues over the fantastic and changing vapor below."

We now pass over some years in the history of Aërostation, during which the balloon and its appendages were much improved. The old Montgolfier, or "Fire Balloon," gave place to the varnished silk gas balloons of the present day. We must, however, notice the voyage made by Messrs Holland, Mason and Green, in 1836. Their balloon was built in London; it was pear-shaped, about 60 feet high and 50 in diameter, and had an ascensional force of about 3,000 pounds, after allowing for ballast, instruments, extra clothing, and provisions, with all of which our voyagers were well provided. After the lapse of eighteen hours they landed in the Grand Duchy of Nassau, having accomplished the distance of five hundred miles.

Many attempts have been made to control the course of balloons, but as yet without success.—Scarcely a year passes without its score of inventions, with their discoveries of wings, sails, and other machinery; but after expending fortunes, each successive invention is resigned to keep company with its unsuccessful predecessors; so the balloon in its present state can only be considered as a scientific "toy," and a very dangerous one, too; as all who have read of the many instances in which the adventurers have lost their lives will attest. One of the first victims was M. Rozier, who was the first to dare the fickle

element; and one of the last was Mr. Thurston, whose appalling fall is still fresh in the memories of all newspaper readers.

The following interesting particulars are from the work of Mr. M. Mason:

"While the balloon is held down to the earth there are many effects which remind the aeronaut of the presence of the ocean of air into which he is about to be launched—the balloon heaves, the silk flaps and rustles, and the wind sighs through the cordage; but the moment that he quits the earth not a breath of wind is perceptible: the balloon, as if arrested by some powerful and invisible agent, suddenly assumes a vertical position, and stands, as it were, rigid and immovable, and the mind of the adventurer becomes impressed with the idea of a universal and unnatural calm. This state of things continues as long as the balloon is left free to pursue its own course upon the same level."

Thus it appears that whether the balloon is moving at the rate of one or one hundred miles an hour, the idea of absolute quiet remains the same.—*Marquoketa Excelsior.*

Original.

Something to aid the young Preacher.

NO. V.—GENERAL REMARKS ON THE EVIDENCES OF CHRISTIANITY CONTINUED.

The next question which I propose for general remark, is how or in what manner the study of the Christian evidences may be advantageously pursued by you.

You will readily perceive that you, as candidates for the Christian ministry, not only study for yourselves, but for others; and therefore, you are not merely to pursue your inquiries so as to satisfy your own minds; but so as you may be able to satisfy the minds of others. The intelligent physician acquaints himself with the whole family of diseases, that he may be ready for every case to which he may be called. The lawyer reads law in general, so as to be ready for every exigency. And should the minister of religion—one who is "set for the defense of the gospel"—do less? In your investigations, then, you must, in a great measure, be guided by your public relation, and sacred calling. What may be sufficient for private individuals, or ordinary Christians, is not sufficient for you. They can make a selection of those portions of proof, which are most conducive to their personal satisfaction. But as you have to labor especially for the good of others, and as there is a great variety of mind, you, in your inquiries, are to aim at a collection, more than a selection, of Christian proof. In short, you should survey the whole field; and acquaint yourselves with the general evidences of the Faith which you preach. Even private Christians might often be more useful, in their constant intercourse with men, if they were well posted up in this department of Christian literature.

THE ARRANGEMENT OF THE SUBJECT.—The topics, of course, are very numerous; and, therefore, an orderly arrangement, or an easy, logical, outline, will greatly facilitate the study. Thus you can have a place for every thing, and have every thing in its place.

The following scheme may be advantageously adopted, till you have advanced far enough with the subject, to construct one which you may prefer:—1. *Presumptive* Evidences of Christianity arising from such preliminary considerations as prove that a Divine Revelation is Necessary, Possible, and Probable. This prepares the way for further inquiries.

2. *Direct* Evidences of Christianity, comprehending Miracles, Prophecy, and the Internal Character of Scripture. This part contains the great body of immediate or positive proof.

3. *Collateral* Evidences of Christianity, embracing a large assemblage of indirect and subsidiary arguments; but very powerful and confirmatory.

4. Such Evidences as establish the Genuineness, the Authenticity; and the Uncorrupted Preservation of the Holy Scriptures.

With these Evidences before you, you will be able to lay your hand on the Bible, and say from an enlightened mind, and an understanding heart,—*This is the Book of God.*

The above plan seems to be sufficiently comprehensive. I am not aware that there is any thing of importance on the subject, which does not properly and naturally fall within its limits. I will, therefore, as fast as I am able, pursue it according to the order assigned to its several parts,—not however with the intention of exhausting the subject, or going into it fully, but with the purpose of giving a general view, and thus encouraging and aiding youthful investigation. R. H.

Original.

Pressing into the Kingdom.

"The law and the prophets were until John. Since that time the kingdom of God is preached, and every man presseth into it." Luke 16:16.

What is meant by "every man presseth into it?"

It is evident that it cannot imply that every man embraced the gospel of the kingdom in the love of it, and that they were thereby constituted loyal subjects of the kingdom, though multitudes received the message of John with gladness, and were baptized of him, and brought forth works meet for repentance.

"The chief priests, and elders of the people," "did not believe him." See Matt. 21:23-27. When John "saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance." Matt. 3:7, 8. They probably claimed baptism on the ground of being Abraham's seed. See 9th verse. But John taught them that an ax was laid at the root of the trees, and all trees not bringing forth good fruit would be hewn down and cast into the fire. John saw no evidence that the old man, with his deeds, was slain in them. It was his business to only bury dead men—dead to the world—to sin; and alive to God. He would not pollute the consecrated liquid grave, in which he was burying the penitent—happy expectants of the coming King and kingdom, by granting baptism to a generation of "vipers," some of whom denied the resurrection, and the existence of angels and spirits.

In another article it was shown that this class instigated the crucifixion of Christ, the legal heir—seizing on his inheritance, or at least doing it through their rulers. Luke tells us that "the people were in expectation, and all men mused in their hearts of John, whether he were the Christ or not." Luke 3:15.

There was a national expectation of deliverance from the yoke of their enemies, through an anticipated Messiah. They expected a restoration of the kingdom to Israel; and when John announced the kingdom at hand, all hearts beat high with interest. All desired to be numbered with the favored subjects. Even the viper-like and hypocritical Scribes and Pharisees were willing to receive the outer badge of discipleship—to be baptized. But when they were termed a "generation of vipers;" and were called upon to "bring forth the fruits meet for repentance," in the pride of their hearts, they spurned the message sent in the name of the Lord, and treated his message with scorn. "The Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of John." (See Luke 7:30.)

Not so with the common people: they heard him gladly, as they did also our Lord. Even publicans and harlots repented at the preaching of John. "And all the people that heard, and the publicans, justified God, being baptized with the baptism of John." Luke 7:29.

"He (Christ) came unto his own, and his own received him not. But as many as received him to them gave he power to become the sons of God, even to them that believe on his name." John 1:11, 12. There was a class, then, which received the proclamation of the kingdom of heaven at hand with gladness, which brought forth corresponding fruits. And "they thought that the kingdom of God should immediately appear." See Luke 17:11.

They did not comprehend that the offer of gathering Israel, as a hen gathereth her chickens under her wings, was a conditional offer, and that

it was in the power of the hypocritical "Scribes and Pharisees" to "shut up the kingdom of heaven against men," neither going in themselves nor suffering those who were "entering to go in." See Matt. 23:13. If they would have been gathered, Christ says he would have gathered them. But they would not. The kingdom was thereby shut against those who verily thought they were entering.

With the crucifixion of Jesus, the hope of his followers expired—or at least they were left in doubt. Hear the sad testimony of the two on their way to Emmaus. We hoped that it had been he which should have redeemed Israel.

By Christ's resurrection they were "begotten again unto a lively hope." Hope still, however, clung to the restoration of Israel at that time. They say "Lord wilt thou at this time restore the kingdom to Israel?" Acts 1:6. And it was not till after the reception of the Holy Ghost that the Apostles, even, understood that the Jewish nation had blindly fallen upon Christ, as a stone of stumbling and rock of offence. That they were thereby broken—or destroyed, and God's "people were to be called by another name."

From the quotations made it appears to me that "Every man was pressing into the kingdom" by anticipation: One class expecting Christ would redeem them from the power of their enemies—He being heir to David's throne, would rebuild his tabernacle, which was fallen down, and "the throne of the Lord," on which Solomon reigned would be occupied by a legal heir.

Another class acknowledge him to be "the heir," but blindly imagine by destroying his servants, and killing him, they might possess the kingdom by force. All expected a restoration of the kingdom and expected it then. Had there been no condition, connected with the message of John, of Christ, of the ten and the seventy, their conclusion would have been legitimate. They all proclaimed the kingdom "at hand." The phrase signifies, literally, within reach, and, when applied to time, near by. After wiping off the dust of their feet as a witness against the rejectors of the gospel, they said, "Be ye sure of this, the kingdom of God is come nigh unto you." See Luke 10:11.

That proclamation was not to the Gentiles, or even to the Samaritans, who were a mingled people, but to the lost sheep of the house of Israel. Because they knew not even then, the things which made for their peace, they were afterward hid from their eyes, and their "house left to them desolate." And their sad history is an awful lesson of warning to us whose ears are greeted with the solemn warning, "Fear God and give glory to him; for the hour of his Judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14:7.

If they continue not in unbelief, they may now be grafted into the good olive tree. But if we neglect the things which make for our peace, the Son of man will come in such an hour as we think not, and our portion will be in "outer darkness, with hypocrites and unbelievers, where will be weeping, wailing and gnashing of teeth," with every ray of hope eternally banished. O may the Spirit guide us in the fear of God!

H. BUCKLEY.

ENERGY.—It is astonishing how much may be accomplished in self culture, by the energetic and the persevering, who are careful to avail themselves of opportunities, and use up the fragments of spare time which the idle permit to run to waste. Thus Ferguson learned astronomy from the heavens while wrapped in a sheepskin on the highland hills; thus Stone learned mathematics while working as a journeyman gardener; thus Drew studied the highest philosophy in the intervals of cobbling shoes; thus Miller taught himself geology while working as a day laborer in a quarry. By bringing their mind to bear upon knowledge in its various aspects, and carefully using up the very odds and ends of their time, men such as these, in the very humblest circumstances, reached the highest culture, and acquired honorable distinction among their fellow men. It was one of the characteristic expressions of Chatterton, that God had sent his creatures into the world with arms long enough to reach anything, if they choose to be at the trouble.



ADVENT HERALD.

BOSTON, APRIL 7, 1860.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

OUR LORD'S PRAYER.

IV.—THE DOXOLOGY.

"For thine is the kingdom, and the power, and the glory for ever. Amen," Matt. 6:13.

This is a suitable ending to any address or petition to the Sovereign of the Universe. David said: "Blessed be thou, Lord God of Israel our father, for ever and ever. Thine, O Lord is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honor come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all. Now therefore, our God we thank thee, and praise thy glorious name," 1 Ch. 29:10-13.

Our Lord is "the King eternal, immortal, invisible, the only wise God;" unto whom should be ascribed "honor and glory for ever and ever," 1 Tim. 1:17. Nebuchadnezzar, on the return of his reason, "Blessed the most High," and "praised and honored him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: and all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" Dan. 4:35. Thus the Chaldean monarch knew "the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will," 5:21.

"For he is the living God, and steadfast for ever, and his kingdom that which shall not be destroyed, and his kingdom shall be even unto the end," 6:26.

It should not be forgotten that this doxology, with which our Lord's prayer is closed, is not merely an ascription of praise: it is offered as the reason for the petitions that preceded it. The word "for," with which it commences, is in this connection, very significant. Were it not that the kingdom, the power, and the glory belong to God, it would be in vain to pray that his kingdom might come, his will be done, his favor be extended to us, or his protection or deliverance be craved; but all these being his, we may confidently pray for whatever he has commanded, knowing that all such things he will freely give.

The Lord's prayer, being divinely inspired, it is to be regarded as prophetic. The Lord would not direct us to pray for what he did not purpose to perform. This kingdom, therefore, will come on the earth, his will will be the rule of every one's conduct who shall finally inherit the earth; and full and final deliverance from all sin, and from evil of every kind, will be the portion of all who pray this prayer believingly.

In anticipation of that glorious epoch, John in vision, "beheld, and heard the voice of many angels round about the throne, and the cherubim, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever." Rev. 5:11-13. "Thou art worthy, O Lord, to receive glory and honor, and power: for thou hast created all things, and for thy pleasure they are and were created," 4:11. John heard a great voice of much people in heaven, saying, "Al-

leluia; Salvation, and glory, and honor, and power, unto the Lord our God: for true and righteous are his judgments." And he "heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth," 19:1,6.

Then will this whole petition,—often thoughtlessly mumbled, often reverently and devotionally offered, often repeated with little conception of its meaning, and yet often said in faith, and with a full realization of its inspired significance,—have been fully answered. And thus, Lord, wilt thou ever enable us so to pray, as thou didst teach thy disciples; and grant that at the last we may unite in the great choir of the redeemed, in the ascription of "Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might," "unto our God for ever and ever," Rev. 7:12.

The A. M. Association.

Commencing operations, as the "A. M. A." did with the assumption of a heavy debt, the first business was to provide the means for its payment. The friends everywhere have responded nobly to the call for that object, and have enabled the Treasurer to meet at or before maturity, the three notes of \$400 each which the Standing Committee directed him to give towards the purchase of the office; so that the only remaining indebtedness of the Association, consists in the sums due to subscribers, for the several periods for which they have, respectively, paid for the *Herald* in advance. Should they each and all say, "Cancel my credit, and we will begin anew," the "A. M. A." would not then be owing a penny; but many who have thus paid are not able to respond in such manner, and the *Herald* will have to be supplied to them, for such time as they have paid, by the means which shall be provided on the part of those who are able.

Bending all our energies, as we have done in the past, towards the payment of those notes, the funds contributed have not been permitted to stop in the office for its own immediate benefit, but have passed through to meet those assumed obligations. Now, however, whatever is contributed will begin to be of more immediate benefit, and will supply funds for the Association's own aid in the accomplishment of the purpose for which it was constituted.

What is now needed, is to extend the circulation of the *Herald*, enlarge its list of subscribers, and bring it within the reach of numbers, who are now ignorant of its contents, if not of its very existence. If each friend, or subscriber, would make it a business, occasionally, as some of its good friends now do, to call attention to it, recommend it, lend it, and solicit subscriptions, its usefulness in this respect might be greatly extended, and the Association also benefited.

There are numbers of worthy persons in every community, unable to take the *Herald*, to whom its perusal would be a great consolation. Such should by some means be supplied. There should be a fund contributed to meet the expense of sending the *Herald* to such, and be appropriated as the calls and means should make expedient. Some persons are now thus supplied by those who know them, and so pay for the *Herald* to be sent directly to them. The hearts of many, also, might be cheered, if those taking the *Herald* would lend it to those in their neighborhood who, unable to take, would be interested to read it.

It is time now, also, for the Association to commence the publication of books, tracts, &c. This needs to be done very judiciously. It would be very easy to sink it in debt by imprudently issuing publications uncalled for, or not needed. Many a publisher who has been successful in some work, has been thrust into bankruptcy because of his injudicious issues subsequently.

The publication of much unsaleable and useless lumber would soon bankrupt any publishing house; and therefore the "A. M. A." will need to proceed very cautiously and prudently, and issue only what is called for by the times and age in which we live, and which is adapted to extend actual light and knowledge on the great themes connected with the fulfillment of prophecy, and the approaching consummation.

For these and other purposes, the requisite funds will be needed; and it will be only by the continued generosity of the friends of the Association, that it will be enabled to labor successfully in this direction and keep the *Herald* from again becoming burdened with a load of debt, like that in which the "A. M. A." found it. We believe we express the opinion of one and all, now that the Association has been thus far relieved, when we urge a continuance of the kind favors which have thus far been extended to it. Brethren and sisters, this instrumentality is yours, and only yours; it belongs to the body; each one is alike an owner in it, and it will be made efficient and useful just so far as God will give you the means

and the hearts to supply the desirable aid. That it is not the wish of any for the stream to stop flowing into our Treasury now, is in accordance with the expression of friends so far as heard from.

The following note from Eld. D. Bosworth,—accompanying a donation acknowledged in our last, and promising another "V,"—speaks the general sentiment on this subject:

Bro. Bliss:—Enclosed find, &c. When I saw Bro. Brown's proposition I wanted to respond at once, but you may rest assured the other five shall be forthcoming before the note is due.

I hope our brethren will not let the stream, which has been flowing, dry up on the payment of that note; for we have a great work before us. It is but just begun (in securing the payment for the *Herald*;) we now ought to scatter publications broadcast on every breeze; to warn the world of coming judgment;—to strengthen the weak, and confirm the wavering;—to cheer the household of faith with the glad tidings of the rest that remaineth near. Then let us take of God's own (for the silver and the gold are his) and bring it into the Lord's treasury, and prove him therewith, and see if he will not pour us out a blessing. Yours,

D. BOSWORTH.

Bro. A. Pearce also writes:

The *Herald* of this week brings to me, and all the friends and supporters of it, the welcome intelligence that the last note is paid and the office clear of debt. As I took it upon me to watch the treasury, I feel I am laid under obligations to those who have so nobly and liberally contributed to secure this happy result. I am also glad to see that there is a small surplus, which I hope will be increased, to enable the office to publish tracts and books for circulation, adapted to the present time. A little money contributed for this purpose, that the office may have a capital to work upon without being involved in debt, would help the cause and make us very much more efficient in scattering light on the great truths that should interest this age.

Those books and tracts would be sold at a small profit, perhaps; and consequently that would not embarrass, but rather aid the office.

I am glad to see the suggestion of brother Wellcome, in relation to a question book for Sunday Schools. The one we now have, the "Berean," is an excellent book, but that is all sold. I sent to the office for some not long since, but there was none to be had.

I would therefore suggest, that there be another edition of this book issued, revised and enlarged, or let it remain its present size, and add another book on topics connected with our faith, which is very much needed. I hope that some plan will be immediately put in operation for the accomplishment of this object.

Fraternally Yours,

ANTHONY PEARCE.

We expect to hear from others to the same effect. All our able and effective preaching and lay friends should be made life members; and there should be at least five hundred annual members,—no matter if they have before been made life members,—which would annually give \$1000, that might be most beneficially employed.

To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please to call the editor's attention to the omission.

H. Buckley. That treatment of them may serve to give interest to those subjects. Thank you for those articles.

MEETING OF THE STANDING COMMITTEE.—The members of the Standing Committee of the A. M. A. will notice in another column that their next quarterly meeting is to be at their room in the *Herald* office, 45 1-2 Kneeland street, on Tuesday the 10th inst. It comprises the officers of the Association, as follows:—

President, J. Litch; Vice Presidents, D. I. Robinson, I. H. Shipman, W. A. S. Smyth, D. Bosworth, J. Colder, S. Foster, and J. Pearce; Recording Secretary, E. Gunner; Corresponding Secretary, O. R. Fassett; Treasurer, S. Bliss; Auditor, R. R. Knowles; Directors: J. V. Himes, J. Pearson, Jr., G. W. Burnham, A. W. Brown, Lemuel Osler, Anthony Pearce, J. M. Orrock, O. Dowd, E. W. Case, Horace Newton, A. Coburn, N. Brown.

WELLCOME'S 24TH OF MATTHEW. By a notice in another column it will be seen that Bro. Wellcome has re-published his exposition of our Lord's Prophecy, and that it will be for sale as formerly at this office.

EXPOSITION OF THE LORD'S PRAYER. With the present No. we close this series of articles. Bro. D. B. Haskell writes respecting them:

"The throne of the Universe is exceeding good."

Indeed, I think the entire exposition of the Lord's prayer should be published in tract form. It is clear, and eminently scriptural, and will, I think, be very useful."

Should there be a general expression like the above, its publication in another form would be duly considered. Our experience, however, has been that articles published in the Herald do not have a sufficient demand in a book or tract form to warrant such re-issue.

Just as we are going to press, we have received the following note from Bro. J. F. Guild dated North Attleboro, Mass., April 2, 1860.

"Bro. Burnham has preached to us with acceptance and success. Bro. Cunningham baptized 15 yesterday, and there are more to come. Bro. Burnham was taken very suddenly and severely ill yesterday with inflammatory rheumatism, and while preaching was obliged to sit down. But he continued to preach sitting, till from the severity of the pain he fainted, and was obliged to lie down on the platform of the desk, and then, after a few remarks from Rev. Mr. Clarke, who was present, he went on and finished his sermon while lying prostrate on the platform, with a sort of superhuman energy and earnestness that never will be forgotten by those present. His appeals brought tears from the eyes of nearly all present. Bro. B. remains quite ill; suffering much pain."

Foreign News.

The Duke de Montpensier has arrived in England, on a visit to his mother, Ex Queen of France.

The English papers publish the text of the new convention between Great Britain and Honduras, for the return of the Bay Islands to Honduras and the surrender of the Mosquito Protectorate.

FRANCE.

The Paris Siecle has received a warning for an alleged outrage against religion. The Siecle praised and endorsed a work, in which certain dogmas of the Catholic and Jewish creeds were set down as shams.

The reply of the Holy See to the last proposals of France has reached Paris. The Pope declines the proposition to confine within an exclusive political compass a question which, as it concerns the integrity of the patrimony of St. Peter, is intimately bound up with the independence of the church. Although decidedly rejecting the proposition to create a vicariate of Romagna in favor of the former sovereigns, his holiness shows himself disposed to enter into the path of reform, on condition that the integrity of the States of the Church is guaranteed.

The Paris correspondent of the London Post writes: "The French government, I have every reason to believe, has sent a telegraph dispatch to the French army in Italy requesting the Commander-in-Chief to be ready to evacuate Italy within twenty hours, and yet I do not believe the Emperor will withdraw the troops, even if the people of Central Italy vote for annexation."

The same authority asserts that the foreign relations of France were silently undergoing a great change, and Austrian influences were in the ascendant.

THE SAVOY QUESTION.

Proclamations by the Governors of Savoy were posted up in all the parishes of that country, notifying that the inhabitants will soon be called upon to vote upon the question of the maintenance of union with Sardinia, or annexation to France, according to the form prescribed by Parliament.

The London Telegraph positively affirms that an oral and confidential request has been made to England, to join with Prussia and Russia in protesting against the alienation of Savoy from Sardinia.

It is stated that England supports the demand of Sardinia to ascertain the wishes of the people of Savoy and Nice by universal suffrage.

ITALY.

The Military Gazette, of Turin, states that the whole army of Sardinia is ordered to be placed upon a war footing by the first of April, and that Piedmont is about to secure a number of rifle barrels from English arsenals.

M. Thouvenal's reply to Cavour's dispatches of the 1st and 3d of March has reached Turin. Thouvenal points out the essential difference which exists between the annexation of Tuscany to Piedmont and that of Savoy to France, and says that the principal difficulty which opposes, first, is to obtain its recognition by Europe, which has guaranteed the possession of Tuscany to the dynasty of Lorraine; in the latter this difficulty disappears in presence of the arrangement between France and Sardinia relative to the spontaneous cession of Savoy; consequently the Emperor requests a regulation of the question of Savoy by mutual consent, and without having recourse to universal suffrage.

Thouvenal thinks that to become acquainted with the wish of the country, it would suffice to consult

the municipalities of Savoy. As regards the annexation of Tuscany, Thouvenal repeats that France could not follow Piedmont in her perilous course. If Victor Emmanuel accepts the annexation of Tuscany, he would necessarily remain exposed to the risks of such policy, without being able to reckon on the support of France.

The Municipality of Milan has unanimously adopted an address to the King, expressing the devotion of the country to his Majesty, and their confidence in the line of policy pursued by the King in reference to Central Italy. The municipality further state their resolution to support such policy, and as a token of their firm resolution, they offer to the King 3,000,000 francs.

The Paris correspondent of the London Times gives a report that bulls of excommunication against Victor Emmanuel were ready to be launched from Rome the moment the election in Central Italy was decided.

The voting on the question of annexation to Sardinia took place on the 11th and 12th, in various Italian States; immense numbers of people gathered in all towns, and much enthusiasm and confidence was evinced. Admirable order was maintained. The following are the first dispatches as to the result.

Leghorn, 13th. The result of voting in Sienna, Pisa and Leghorn is as follows: For annexation, 38,026; votes for separate kingdom, 333; majority for annexation, 37,933; number of persons inscribed on the list is 45,218.

Florence, 13th. Returns from thirty communes give 101,386 in favor of annexation and 2809 for separate kingdom.

Parma, March 13. Sixteen thousand electors in this town; over 14,000 voted for annexation, and 51 for a separate Kingdom. The number of electors in the Provinces is 57,212, of whom 48,070 voted for annexation, and 113 for a separate kingdom.

Bologna, March 13. The vote in this city is 21,694 for annexation, and 2 for a separate kingdom.

The army of Rome has been increased to 20,000 men.

AUSTRIA.

It is stated that Austria, while declaring her intention to remain neutral in regard to the Savoy question, has assured Prussia that, in the event of the Rhine frontiers ever being menaced, she would immediately unite with Prussia for the protection of the integrity of the German States.

TURKEY.

A Constantinople dispatch says two of the points of negotiation now pending for the conclusion of the treaty of alliance between England, France and the Porte were the revision of the capitulation and the right of armed intervention in the Principalities and Servia.

Turin, Wednesday. The Sardinian government, it is asserted, has assented to the demand of France to effect the cession of Savoy and Nice by a special treaty to be made between France and Sardinia. The treaty will be followed by the vote of the municipality; and the two contracting parties will afterwards report to the European powers the nature and motives of the territorial arrangements between them. By this arrangement Sardinia cedes to France Savoy as far as Mount Cenis, and Nice as far as Villa Franca. Thus all the passes of the Alps will be possessed by France.

Bologna, Thursday morning. The following is the official return of the voting in the Romagna: For annexation, 2659; for separate Kingdom, 224.

The Paris correspondent of the Times reports that Tuscany will probably be taken possession of by Piedmont and her troops, immediately after the annexation, that is at the close of the present week.

The Times publishes a letter from Naples which states that the recent arrests there have been on a scale which even the late King would not have attempted. Among the persons arrested are those of the most moderate views, including many heads of families, and engaged in business, for whom the order to quit the country is absolute ruin. Dismay and terror prevail among every class. The government had been led to its arbitrary acts by apprehensions of a political climax, from the elections in Central Italy. It is admitted that the national colons would be with an outbreak, and the government therefore thought it a wise thing to get rid of all those considered likely to exercise any influence in such a movement.

It is now officially announced that the Prince of Wales will visit British America. The time assigned is the middle of May next.

Six new vessels were ordered to be built at Chatham dock yard of an aggregate of twenty thousand tons and two hundred and seven guns.

It is said that the French Emperor has made another proposal to Austria—that Venetia shall be erected into a vice royalty under the Archduke Maximilian, a Prince who, despite the misfortune of be-

ing the brother of Francis Joseph, even still contrives to acquire some sort of popularity in Venice. The province would acknowledge the suzerainty of the Emperor.

The Independence Belge states positively that Marshal Vaillant has received orders to withdraw his troops from Lombardy immediately after the annexation of Tuscany and the Romagna shall be officially proclaimed. The Independence does not, however, anticipate a new and immediate war.

Letters from Rome state that Cardinal Antonelli continues to decline all propositions from France for the definite adjustment of the Roman question without the previous unconditional surrender of the revolted provinces. He admits that the government of his Holiness may be overwhelmed by force, but it will content itself with bowing before the storm, protesting against the injustice of foreign aggressors and domestic rebels, and trusting to the inevitable decrees of an all-wise Providence for the chastisement of the guilty and the restoration, in due time, of the temporal throne of Christ's Vicar on earth.

By the arrival of the steamship Bavaria at New York on the 1st inst., we have London news to the 18th ult.

In Rome on the 16th ult. there was a great demonstration in favor of the Pope at the Vatican.

The Patrie publishes a letter from Turin, stating that the annexation of Savoy to France has been definitely settled, and also states that the negotiations in regard to Tuscany are in a fair way to a satisfactory conclusion.

The annexation of Central Italy to Piedmont is everywhere accepted with the greatest enthusiasm. This great event will be celebrated here by fetes of all kinds. At the end of the week the King will start on a tour through the provinces which voted for annexation.

The Paris correspondent of the London Times says: "There is great wrath here against the Pope. A remark is said to have been made in a very high quarter that the Pope would, from the manner in which he is going on, soon make the famous pamphlet 'Le Papa et le Congrès' a truth. This means that of all his States only Rome would be left to the Pope."

Letters from Rome say that the agitation is so great there as to render it extremely doubtful whether the French army will be able to keep it in subjection much longer.

ITEMS AND NEWS.

Twenty persons poisoned. The New Orleans Picayune states that on the 20th inst. Mr. T. L. Lemley, of that city, gave a dinner party, and during that night and the next day his whole family, and all the guests who had partaken of his hospitality, were a prey to the terrible sufferings of poison. Some eighteen or twenty persons were attacked; but at last accounts only one had perished, a lad ten years of age, son of Mrs. Young, Mrs. Lemley's sister. Four others were dangerously ill. The poison, which the physicians think was arsenic, was administered in a dish of "Charlotte Russe." Suspicion rests on Mr. Lemley's cook as the perpetrator of the crime, for the reason that she had been heard to make threats against her mistress, saying that Mrs. Lemley had whipped her—showing a mark on her face—and she would pay dearly for it. She was very surly and grumbling, and Mrs. Lemley states that she had been in great fear of the woman for some time, but had not said anything about it because she had no positive grounds of suspicion.

Interesting Discovery at Rome. A letter from Lewis Cass, Jr. at Rome, states that in the course of excavation on the Palatine, where stood the House of Gold of the Cæsars, a room was exposed, on the walls of which was found a sketch, cut or engraved with a sharp pointed instrument, of a crucifix, together with the figure of a man in the attitude of prayer, standing near it. Upon the cross was represented a human figure bearing the head of an ass. Beneath the individual at prayer, was inscribed, "Alexander adores God." Satisfactory evidence refers the date of this representation to the reign of Septimius Severus, at whose Court were numerous Christians. It was no doubt intended as a burlesque on their worship. It was a current belief at that period, that the Christians worshiped a divinity whose head was similar to that of an ass.

Steamboats are now running regularly on the Minnesota river, and the Upper Mississippi above Lake Pepin. The lake is still frozen, and the ice strong enough to bear loaded teams. It is thought the lake will not be open before the first week in April.

A catholic priest has been imprisoned at Durham, England, for refusing to give the name of a person who at the confessional gave him a stolen watch to be restored to its owner. The priest said if he revealed the name he would be removed from the priestly office.

The city of Pekin, Ill. was visited by a serious conflagration on the 22d inst. Thirty-one buildings were destroyed, involving loss of property to the value of about \$100,000. The buildings were mostly occupied by traders, and the individual losses are small.

Mr. James Nichols, of Enosburgh, Vt. was at work on the roof of a sugar house on Saturday, March 17, when the roof gave way, precipitating him into a pan of boiling sirup, scalding him so severely that he died on the following Thursday.

New York, March 28. At a fire this morning in 45th street, beside the loss of ten lives several persons were badly injured. A sister of Mrs. Bennett jumped from a window in the fourth story into the yard, breaking a thigh. She is also badly burnt, and it is feared will die. Six children were rescued from the upper stories by the firemen. Nine bodies have been taken from the ruins. It was a tenement house with but one flight of stairs, under which the fire was kindled by an incendiary, as is supposed.

A party of twenty-nine negroes crossed the river from Detroit on the 23d inst., en route for Canada, constituting the first installment of the Northern emigration of free negroes from the Southern States which have passed enactments expelling them from their jurisdiction. They were all included in three families, and were from North Carolina. The heads of the families were brothers, so that the twenty-nine were all of the same blood.

Mr. Seth Curtis of Hanover, Mass., died very suddenly on Thursday evening. He had been engaged in some out door work, and immediately after entering the house was stricken with death.

The Grand Jury of Dubuque county, Iowa, has indicted six or eight Democratic county officers for misappropriation of public money. Among them is the county Judge, formerly a Governor of the territory.

Two boys were picked up in the street in New York on Sunday afternoon, who were sick and nearly insensible from intoxication. They stated that they had been coaxed into a groggery, where liquor was given to them. They were taken to the hospital. One of them, it is thought, cannot recover.

There is so much trouble in the University of Mississippi, that it is feared that the institution will be broken up. Several of the Faculty (Northerners) have resigned. The trouble grows out of political feeling against the North.

Mr. Shadrach Randall, one of the descendants of Roger Williams, the founder of Rhode Island, has been attempting to find the spot in which the body of his ancestor was buried. He searched in the spot traditionally pointed out as the one, in a field in Providence. Two graves were found running into each other, and without doubt the one farthest west was that of Williams. But no distinguishable remains could be found. A number of nails, a small fragment of wood, undoubtedly of the coffin, and a mass of black earth was all that could be reclaimed. These were removed to a tomb in the North burial ground.

The Supreme Court of the State of New York, have issued a perpetual injunction against Eaton & Jenkins for counterfeiting Ayer's Cathartic Pills, holding them responsible for the cruel imposition in what they have done, and restraining them from further like injury to the public. If any class of our people more than another needs the interposition of law to shield them from imposture, it is the sick and suffering who are unable to protect themselves. A remedy so universally employed as Ayer's Pills by all classes, both to cure and prevent disease, should as it does have every security the law can afford it, from counterfeit and imitation. *Cabinet, Schenectady.*

ROMANISM IN THE U. S.—Mr. Brownson is warning his Catholic brethren in his Review, that "the Church" must decline in this country, and dwindle into insignificance, unless it can attain a greater intellectual power. He says that the Church is not growing by conversions half as rapidly as it is diminishing by perversities; that it cannot hope to maintain its ground by immigration from abroad; and that very soon some of its great cathedrals will be without congregations. He says the Catholics must humble the Protestant pride of intellect in this country, by proving themselves superior. And of this he sees but little present hope, as the intellectuality of the Catholics of America is now so near zero, that among all their hundreds of thousands, no work of any merit from the best Papal pens can command more than 2000 or 2500 sales of copies.

SIBERIA.—In this vast, dreary country, are about 40,000 Protestants, mostly Lutherans and German Reformed, belonging principally to the German colonies, located in various portions of the empire. There are 6,000 Roman Catholics, 4,500,000 members of the Greek Church, a large portion of them deplorably ignorant, and about 2,500,000 idolaters.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as dissenting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

From Bro. A. Broten.

Dear Bro. Bliss:—The idea "that the toes of the image cannot symbolize the kingdoms of modern Europe," is not based alone upon the "fancy" that they are so unreasonably long; but also upon the fact that the positive representation in the prophecy is, that a kingdom should be divided into a decem-regal state, and that in the days of "these" kings the kingdom of heaven should be set up.

None of the northern nations which invaded the Roman empire (excepting the Franks) are in existence, and the kingdom of heaven was not, and cannot be, set up in their "days."

But we have the jack-knife story repeated,—the blade was lost and a new one supplied, and then the handle was lost and a new one obtained, and still it was the same knife. The Huns, Vandals, &c., have all ceased to exist, as kingdoms, and others sprung up having no geographical affinity with them, and still we must fancy they are "these" same kingdoms. Spain and France and England, and possibly Portugal, are the only monarchies in western Europe within the bounds of the ancient Roman empire, that are more than from 100 to 500 years old.

All the remains of those northern tribes were supplanted by Charlemagne's empire. Now if the toes may be thus consolidated once, for 500 or 1000 years, they may be again, and the assertion "in the days of these kings," &c., amounts to just nothing.

2. The promise is that ten "kings" (not kingdoms) shall arise, and in their days the kingdom of heaven shall come.

3. The Roman empire was never divided into ten kingdoms: those northern nations were no part of it, but totally distinct from it, as much so as were the Medes and Persians from Babylon. Was the latter divided into two kingdoms because the others conquered it?

Besides, as the entire extent of the Macedonian empire is embraced in its subsequent divisions, so it should be with Rome, and consequently Asia and Africa and eastern as well as western Europe are legitimately included; and thus not merely ten, but a hundred kingdoms, could be enumerated as well.

The fact that different writers have counted the ten kingdoms differently, proves that many more than ten existed.

True, the Ostrogoths, Vandals, Heruli, Franks, Saxons, Huns, Suevi, Visigoths, Burgundians, and Lombards overrun the Roman empire for a while; but so did the Gepidae, Marcomanni, Quadi, Sarmatians, Dacians, Bulgarians, Picts, Scots, and others. No reason exists why one class should be called "divisions of Rome," and the other not.

Says Anquetil: "Many of these barbarians compelled the haughty Romans to conceive an advantageous opinion of them. Among them were this immense people, the Sarmatians." I "fancy" they were as much a division of the Roman empire as any.

A. Brown.

Sketch of Travels and Labors.

Feb. 9. Started to fill my appointments in the western part of Maine. Arrived at Lewiston and put up with Bro. Dickson. Sister D., who has been a faithful servant of Christ, has recently lost her health and her speech, which is very afflictive to her. She is now improving some. May the Lord restore her speech.

Friday, the 10th, was too stormy to travel. So I visited several of the brethren. They have no meetings now, and but little prospect of reviving them.

Saturday I did the best I could to get to my appointment, but was obliged to stop over Sunday in Paris. Put up at my old home, with Bro. Knight, where we are always welcome. It was thought that I should have the privilege to preach in the Methodist house a part of the day, and a word passed to the minister that such was the request of one of his members. But I was not spoken to during the day.

At evening a formal request was made to him by a member of his church, in behalf of several, for me to preach, when the minister stated that a council had been had at noon on the matter, and they deci-

ded it would not do to let me preach. He then came to me pleasantly, and said, "Be free in the prayer meeting, and say all you wish." I did so, and the Lord blessed me with words to say. The news went out the next day that I had not been allowed to preach. God will yet bring good out of it.

Went to South Waterford; found the brethren generally inactive, but glad to see me, and wanting the truth preached. Some seem to be doing what they can; others could do much more, if they would arise and build over against their own houses. I preached to them four evenings, and on Sunday.—Had a good hearing, except when it was so stormy the people could not come. Some are wanting the truth, and are anxious to have us preach there often. I trust it was not in vain that we visited them.

I next visited East Stoneham, a place where I preached five discourses two years ago—the first they ever heard of Adventism. They had not forgotten me, nor the word. Several have since been converted. Bro. J. Howe has moved in amongst them. When I arrived all seemed much interested for meetings. We preached five discourses and held one prayer meeting. Great attention was paid to the word, and all but one,—a licensed Methodist preacher,—were to appearance glad for the meetings. This preacher attended, but advised others to stay away. I could not get him to talk nor pray. He reproved two other preachers for taking part. So he made himself manifest. The last evening one of the most respectable men of the place voluntarily arose and told his condition as a sinner, and endorsed what had been preached, promising to seek the Lord, and asked the prayers of God's people. One woman confessed her backslidings, and covenanted anew with the Lord. It was a blessed meeting. At the close seven men and women arose and covenanted to begin that night to seek the Lord. Several others promised the next day to do the same. God will be glorified in this effort, and bring good out of it. The blessed hope is embraced and will take root there. Many want to hear more of this way. They were anxious I should spend another week there, but other engagements prevented. I then returned to Paris, preached one evening in the house of Bro. Knight, to a few who had ears to hear; then went to Woodstock, to preach a few times there. Found Bro. Wm. Chamberlain in the faith, and interested. Preached two evenings to a full house, or hall; attention good, and the Christian portion fed on the word of the Lord, and were ready to confess its truth. But this was once a hot-bed of fanaticism, in '43 and '44, and the elder ones were doubtless in some fear. There has been no Advent preaching there for fifteen years in that part of the town. Spiritualism has taken deep root there, and played the devil's games the past few years. I proposed a lecture to show them what it is, and its tendency.—The hall was crowded, and I gave them a faithful Bible history of the head of the family—the devil; also of his angels—devils, then read copious extracts from the writings and resolutions of their leading teachers and mediums of modern Spiritualism, showing its infidelity, anti-law, anti-gospel, anti-virtuous character, its extreme corruptions, &c. This was a new view to the most of the disciples of this new development of the devil. Some of their leaders were out, and one (the most prominent) promised to speak after me. I found him of much service in asking questions while I spoke. It refreshed my mind, and opened the way for me. As I closed, I gave him the liberty to speak, but he only remarked that he did not feel posted up, and it was late, &c.; adding, "The brother has the Bible to his tongue's end, from one end to the other; but I don't believe he understands it right." This was a good get-off, surely. We bless God for the triumph.

I was then invited to give the same lecture in the Baptist meeting house, in the village, at Bryant's Pond, on Sunday evening, which I did to a full house of attentive hearers. Thus the Lord opened the way to get some of the signs of this time of preparation for the world's harvest before those who had not before heard. May it be blessed to the good of some. There is an open door throughout that region for the gospel of the kingdom. Who can occupy it? Masses are starving for lack of the word of life. Many earnestly entreated me to visit them again. Perhaps I may be able to do so. But the many places which call for help, cannot all be supplied. As I returned home to attend to other duties, my heart cried out to God to send forth more laborers into his vineyard. O that men would see and feel the importance of the gospel hope more fully, and the duty of having it faithfully preached for the recovery of the lost. May we all learn more of our duty to God and each other, give him glory for his mercy, and be saved in his soon coming kingdom. Amen.

I. O. WELLCOME.

Richmond, Me., March 18, 1860.

The Sabbath School in Westboro', Mass.

Bro. Bliss:—At our last Sabbath school concert,

the subject was the Bible: First, passages were quoted by the members of the school concerning the Scriptures. Second, the terms and names in the Bible, as Pharisee, Sadducee, Rabbi, Publican, &c., were defined and explained briefly. Third, a synopsis of the books of Genesis and Revelation were given; the latter I send to you for publication, if you think best. It was written and well recited by a young lady of the school. And finally, the whole exercises were interspersed with beautiful and appropriate hymns, sung by the school; one or two pieces spoken by the infant class; a short dialogue, setting forth the law and gospel; and remarks by the Pastor. Our concert was well attended by our citizens generally. The chapel not being large enough to accommodate the congregation, many had to leave. Bro. George Childs has the charge of our school as superintendent, and is indefatigable in his labors to make the school profitable and interesting. He has recently been appointed the Superintendent of the "Band of Hope," a youthful temperance organization of the children of our town, numbering near 300 children, and which is doing well.

O. R. FASSETT.

A SYNOPSIS OF THE BOOK OF REVELATION.

A revelation is something revealed: hence this book cannot be one of a wholly hidden meaning. It was given by God to John while on the isle of Patmos, whence he was banished during the latter part of the reign of Domitian, or about the year 96, and is the only book of the Bible wherein a blessing is pronounced upon those who hear, read and keep its precepts. It contains 22 chapters. The first is a revelation to the 7 churches of Asia, of which John sees a symbol in the shape of seven golden candlesticks, with one in their midst like the Son of man, even as Christ is ever with those who love and fear him. The 2nd and 3rd chapters contain a message to those churches, Christ bearing testimony to their good works, charity and patience during trial and deep tribulation, through which they, as all of his followers, have had and will have to pass, till the end; promising to the faithful overcomer a crown of life, a white stone, and in it a new name written; that they shall rule over the nations with a rod of iron, shall receive the Morning Star, be clothed in white raiment, be confessed before the Father and holy angels, become a pillar in the temple of God, and shall sit down with Christ on his throne, even as he has overcome and is seated with the Father on his throne.

In the 4th chapter John perceives a vision of God's throne, with the four-and-twenty elders and the four living creatures, "representing the church and ministry gospel dispensation in consecutive order from the first to the second advent."

The beautiful song of the redeemed is found in the 5th chapter; also a sealed Book—to open which no man in heaven or earth is found worthy save the Lion of the tribe of Judah. The opening of those seven seals takes place in the 6th chapter, representing the state of the church from the day of Christ to the judgment.

The 7th brings to view a great and innumerable company, worshipping and praising God, together with the sealing of the saints of God, taking place prior to his coming.

The 8th is an account of seven trumpets, given to seven angels, marking different periods of political history; also taking us to the final scene.

The 9th symbolizes the Mohammedan power.

The 10th opens with a description of the Rainbow Angel; and closes with a command to John to eat the little book,—a beautiful illustration of the sweetness of receiving the word, and the bitterness of the persecutions following a strict adherence to its teachings.

In the 11th chapter are seen two witnesses, who prophecy 1260 prophetic days, and the sounding of the 7th trumpet, when "the kingdoms of this world become the kingdoms of our Lord and his Christ."

Chap. 12th, represents Pagan and Papal Rome persecuting the Christian church; the 13th, Papal Rome, alluding also to the mark of the beast, without which no man could buy or sell. In the 14th, a flying angel warns against receiving that mark, either in the right hand or the forehead, pronouncing a fearful woe upon all such as worship the Beast.

In the 15th, we behold the saints upon the sea of glass, singing the song of Moses and the Lamb,— "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."

In the 16th occurs the pouring out of the seven vials,—the 6th of which we are witnessing in the drying up of the Euphrates, or Mohammedan power.

Chap. 17th describes mystic Babylon and her character, followed in the 18th by her downfall and the lamentation, "Alas! alas! that great city, wherein were made rich all that had ships in the sea, by way of her costliness; for in one hour is she made desolate;" and in the 19th, by the consequent rejoicing

of the saints, the marriage of the Lamb, and his appearing as King of kings and Lord of lords."

Chapter 20th shows the binding of Satan for a thousand years,—the time intervening the 1st and 2nd resurrection,—at the expiration of which time he is loosed to deceive the nations, and gather them together to battle, when he, with all those who forget God, is cast into the bottomless pit.

Chapter 21st describes the new heavens and the new earth, and the "Holy City New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband," with all her splendor and her costliness: her gold-paved streets, her pearly gates, her King of such dazzling brightness as to eclipse the glorious orb of day. No temple there, as earth must have; for our God and the precious Saviour form the centre of attractions.—Then will be realized perfect happiness. No tear will be shed, no sigh come from the broken-hearted, nor pain, sickness nor death; for "the former things have passed away."

In the 22nd and last chapter John sees a pure river of the water of life rippling out of the throne of God; clear as crystal, with on either side the tree of life, ever bearing fruit for the healing of the nations; and as the wondrous vision enraptures his soul, he exclaims (as if sufficient assurance had not already been given), "There shall be no more curse;" that is not enough, but, "these sayings are faithful and true;" blessed is he that keepeth them, for "Behold, I come quickly." This he says thrice, as if to remove the least possible shadow of a doubt of its nearness; and in view of the little space commands him to seal not the book, for the time is at hand, when he that is unjust will be unjust still, he that is righteous will be righteous still, he that is holy will be holy still. Then will they who have fought the fight and kept the faith receive the crown laid up for them in heaven. And the sinner—Oh how forcible the invitation now to the sinner to come! Yes, the Spirit and the Bride say, Come, and let him that heareth say, Come; and whosoever will, let him come, and take of the water of life freely. Yet the writer's task is not complete till he has alluded to the fearfulness of the crime of adding to or taking from the sayings of this book.

God will add to such the plagues therein written, or take away their part out of the book of life; closing with the declaration, "He who testifieth these things saith, Surely I come quickly;" and let us all with John respond, "Amen!" Even so come, Lord Jesus, and come quickly.

The Innocents.

Bro. Bliss:—Please tell me how to reconcile Matt. 2:5, 6, 16, with the 17th and 18th verses. Bethlehem is a city in the land of Judah, about six miles south of Jerusalem; and Ramah a city of Benjamin about six miles north of Jerusalem. Bethlehem is the recorded birth-place of our Saviour. Herod slew all the male children that were in Bethlehem, and in all the coasts thereof, from two years old and under, thinking thereby to slay Christ. Matthew says, "Then was fulfilled that which was spoken by Jeremy the prophet, In Rama was there a voice heard," &c.

H. BUCKLEY.

Low Hampton, N. Y., March 24, 1860.

Ans. Kitto says it is uncertain where Rama was located; and so it may have been included in the "coasts" of Bethlehem. This prophecy appears to have been originally spoken in reference to the captivity of Israel; while the words of Jeremy also may have an application to the slaughter of the innocents. It is obscure.

From Bro. D. W. Sornberger.

Bro. Bliss:—I have just returned from the house of mourning. At such places I often reflect on the past, when man was in Eden free from sorrow, on probation for immortality and eternal life; of the trial of man's allegiance to God, his yielding to the tempter, his fall, and his prohibition of the tree of life.

I then follow down, and see the sad results of such a fall, as has ever been manifested, in sorrow, and tears and pain and death, with no source to flee to, to save man from the grave; and then I turn away from earth, with all it offers, as far too weak to help our helpless race.

But when we take the word of the Lord, we find that a promise has been made, that a plan has by Divine Wisdom been devised and carried into effect, to lay a foundation upon which we may rest our hope of eternal life.

A body having been prepared, and Divinity taking his abode in humanity, as God manifest in the flesh. John 1 to 3; 1st Tim. 3:16. Thus having partaken of the nature of both, He is prepared to offer a sacrifice for man, and then as God to lay his hand upon the offended God, and as mediator between the two, 1 Tim. 2:5, lay his hand upon man, and thus reconcile the two together; which he could not do

had he possessed but one nature. And thus he could lay down his life and take it again, and thus open the door of hope for man to have an immortal body, placing man on probation once more for that immortality, and placing before him a condition, a conflict as a soldier, a race as a racer, a treasure as a steward.

That is the faith of Abraham (2 Tim. 4:7) with the promise (Rev. 2:7) that if he conquers, he shall at a future day be permitted to eat of the Tree of life which once stood in the garden planted eastward in Eden. But where is it to be? It is said, "which is in the midst of the paradise of God;" and where is Paradise? Consulting Luke 23:43 and 2 Cor. from 1 to 5; also Rev. 2:7, and then read and compare Rev. 22:14, and 21 and 22 to the 6, we can see that the tree of life is in the New Jerusalem, which Paul says is above; then I can understand what the Savior meant in the passage referred to, and what Paul meant in the passage referred to, of being caught up to paradise.

Then, when the Lord shall come, renew this earth, after having taken his people out of it, then shall the New Jerusalem come down, or the Paradise of God, and there shall be no more death; the tree of life will be in the city; they that do his commandments have a right to it; there will be no cherubim or flaming sword there to keep the inhabitants of the new earth from it; and while I read in the Herald the extracts from letters, from the people of God, scattered. I remember it is part of our portion to be a scattered flock, but not always. The day is near, when He that was smitten for us will speak; his voice will be heard; and though scattered, he will send his angels to gather us, if his, into the one fold around the chief shepherd, in the eternal Kingdom. I hope through grace to meet the scattered now, but then gathered there to eat of life's tree to die no more. D. W. S.

Fitch Bay, C. E., March 14, 1860.

From Bro. J. Barker.

Dear Bro. Bliss:—About the close of August, last year, Divine Providence directed Dr. Litch of Philadelphia, and Elder Campbell of Ameliasburgh, C. W., to this part of the province of Canada, for the purpose of spreading a knowledge of the truth as it is in Jesus; and especially of those interesting truths which stand out so broadly upon the sacred word, but which appear to be hid from the great mass of professing Christians of the present day:—hid because men give more heed to what men say, than they do to what God has most clearly revealed in his most holy word.

I need scarcely inform you that some little surprise was excited, in the mind of professor as well as profane, in this place, by the enunciation of such truths as the following: "The speedy coming of Messiah;" "The establishment of his kingdom upon earth after its purification by fire;" "The Resurrection of the body;" "Earth in its purified state, the final abode of the saints."

Topics like these were what we in this part of the world, had seldom if ever been presented with by the teachers of Christianity;—or at any rate, not in what I now conceive to be the sense intended by our Savior, his apostles and the prophets,—a sense which all might comprehend.

The result of the labors of God's two servants at the period referred to, was the clearing away from the minds of some (who previously fancied their religious views very correct and Scriptural) a mass of rubbish which they had vainly imagined to be Theology. The meetings were upon the whole well attended; but futurity alone will make known the result.

These truly devoted missionaries of the cross labored for us and amongst us eight days; at the expiration of which, a church of Messiah was organized, numbering eight souls.

Since their departure we have been laboring humbly and prayerfully together—twice on the Lord's day, also on Thursday evenings, and exhorting each other to steadfastness in the faith which we sincerely believe was once delivered to the saints, and fully impressed with the belief in the importance and necessity of being found in a watching state, "looking for the glorious appearing of our Lord and Savior Jesus Christ," who is ready to be revealed.

In the month of November last, we were greatly encouraged and our spirits refreshed by a visit from Elder D. W. Flanders, of Boston C. W.; who labored amongst us some eight days, with much acceptance. I know he will rejoice to hear that the young sister who was added to our little church whilst that Bro. was here, being baptized by him, still continues with us in church fellowship, and is, I believe, growing in grace. We felt the period which witnessed the separation between Bro. F. and ourselves to be very bitter, and we longed for the time when such cruel separation will be unknown.

Elder D. Campbell has again been to see us during the past month; was with us five days; but owing

to the rapidity with which the snow disappeared, was compelled to leave sooner than he would have done. He preached seven discourses to very attentive, but not large audiences. One discourse was upon Christian Baptism,—at the close of which a young man who had never before made any profession of Christianity, now stood forward a humble believing penitent, on the following morning was baptized, and in the evening of the same day was (with another brother who had been previously baptized) received into church fellowship; after which our Savior's dying love was commemorated.

Since Bro. C. left, a spirit of opposition has been stirred up against us by a Baptist minister, who announced that he had been a student of the prophecies upwards of thirty years, and would therefore on Sunday evening, March 11th, preach upon the kingdom of Christ. The United Presbyterian Church was secured for the occasion, and was densely crowded. The text chosen was from Luke 17:20; but instead of presenting either a spiritual or literal view of the kingdom, he occupied over two hours in endeavoring to caricature Dr. Litch and his book entitled Messiah's Throne and Millennial Glory. The Dr. was declared to be "Socinian," "a denier of the atonement," and an advocate of the greatest delusions which have ever been attempted to be palmed upon the Christian church. He claimed to have carefully read, and had pondered well the teachings of the Dr.'s book, and as a faithful minister of Christ Jesus felt it his duty to warn them against being led away from the truth, by such monstrous heresies.

At the conclusion, Bro. Archibald Campbell announced that "on Lord's day next, should time continue, many of the misrepresentations which they had that evening listened to, should by the help of God, be corrected." We are looking up to the strong for strength; and although young in the service of King Jesus, we are not frightened. Our trust is in the living God, and our confidence in our Captain's declaration, that they who would live godly in this present world must suffer persecution, grows stronger day-by-day, and besides have we not most precious promises, almost innumerable, in God's most holy Word, to cheer us on in the path of duty, and nerve us in every conflict? "Fear not little flock; for it is your Father's good pleasure to give you the kingdom." If no other promise had been given to God's children than the one here quoted, we certainly should have no cause for despondency. That one promise is worth more than millions of such words as this to the sincere believer in Christ Jesus. How full of meaning! It seems to my poor mind to express in itself a book full of most glorious thoughts. Yours in the blessed hope. Kincardine Village, Co. Bruce, C. W., 16th Mar. '60

THE WEAKEST POINT.—Does not Satan attack us in our weakest point? How he suits his mode of temptation to the disposition of the victim! Are you vain? In how dazzling a lustre will he place the pleasures of this poor world before you! Are you ambitious! In what splendid honor will he make the great things of man appear! Are you discontented? In what exalted light will he place the advantages of others before your eyes! Are you jealous? In what strong contrasts will he place the kindness of the person you love towards another than you! Are you of an ill temper! How he will make you think every body hates you, despises you, or intends to slight you! Are you indolent? How wearisome will he make the slightest effort for another's good seem in your eyes! Are you too active? How useless will he make the quiet hour of prayer, and thought, and reading seem to you! He tempts to what our nature is most inclined; he suits his allurements to our inclination. If we are of a quiet temper, he will not tempt us there; if we are only ambitious, he will not care to make us jealous; if we are too active, he will not tempt us to be idle. He knows us well; he drives our inclination to its far extreme.

OBITUARY.

DIED, at East Haverhill, N. H., March 25, Bro. GEO. WARREN, aged 56 years; also, March 23, his wife, ARCATHUSA WARREN, aged 63 years.

Bro. and sister Warren both died of lung fever, after a sickness of about ten days, and were buried at the same time in one grave, March 27. They were devoted to God and his cause, and died in the full assurance of the blessed hope of a soon coming Saviour to raise the dead. They longed to depart, and felt that their work was done. I have never been called to attend a funeral before under like circumstances. A large concourse of people were in attendance, and a more solemn and impressive scene I have seldom witnessed. The community where they resided deeply feel their loss. May God bless the mourning relatives, and raise up others to fill the place made vacant in the Zion of God.

I. H. SHIPMAN.

Crisis please copy.

ADVERTISEMENTS.



AYER'S CATHARTIC PILLS.

Are you sick, feeble, and complaining? Are you out of order, with your system deranged, and your feelings uncomfortable? These symptoms are often the prelude to serious illness. Some fit of sickness is creeping upon you, and should be averted by a timely use of the right remedy. Take Ayer's Pills, and cleanse out the disordered humors—purify the blood, and let the fluids move on unobstructed in health again. They stimulate the functions of the body into vigorous activity, purify the system from the obstructions which make disease. A cold settles somewhere in the body, and obstructs its natural functions. These, if not relieved, react upon themselves and the surrounding organs, producing general aggravation, suffering, and disease. While in this condition, oppressed by the derangements, take Ayer's Pills, and see how directly they restore the natural action of the system, and with it the buoyant feeling of health again. What is true and so apparent in this trivial and common complaint, is also true in many of the deep-seated and dangerous distempers. The same purgative effect expels them. Caused by similar obstructions and derangements of the natural functions of the body, they are rapidly, and many of them surely, cured by the same means. None who know the virtues of these Pills, will neglect to employ them when suffering from the disorders they cure.

Statements from leading physicians in some of the principal cities, and from other well known public persons.

From a Forwarding Merchant of St. Louis, Feb. 4, 1856.

DR. AYER: Your Pills are the paragon of all that is great in medicine. They have cured my little daughter of ulcerous sores upon her hands and feet that had proved incurable for years. Her mother has been long grievously afflicted with blotches and pimples on her skin and in her hair. After our child was cured, she also tried your Pills, and they have cured her.

ASA MORGRIDGE.

As a Family Physic.

From Dr. E. W. Cartwright, New Orleans.

Your Pills are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease.

Headache, Sick Headache, Foul Stomach.

From Dr. Edward Boyd, Baltimore.

DEAR BRO. AYER: I cannot answer you what complaints I have cured with your Pills better than to say all that we ever treat with a purgative medicine. I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your Pills afford us the best we have, I of course value them highly.

PITTSBURG, Pa., May 1, 1855.
DR. J. C. AYER: Sir: I have been repeatedly cured of the worst headache any body can have, by a dose or two of your Pills. It seems to arise from a foul stomach, which they cleanse at once.

Yours with great respect, ED. W. PREBLE,

Clerk of Steamer Clarion.

Bilious Disorders—Liver Complaints.

From Dr. Theodore Bell, of New York City.

Not only are your Pills admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the liver very marked indeed. They have in my practice proved more effectual for the cure of bilious complaints than any one remedy I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people.

DEPARTMENT OF THE INTERIOR,

Washington, D. C., 7th Feb., 1856.

SIR: I have used your Pills in my general and hospital practice ever since you made them, and do not hesitate to say they are the best cathartic we employ. Their regulating action on the liver is quick and decided, consequently they are an admirable remedy for derangements of that organ. Indeed, I have seldom found a case of bilious disease so obstinate that it did not readily yield to them. Fraternalty yours, ALONZO BALL, M. D.,
Physician of the Marine Hospital.

Dysentery, Diarrhea, Relax, Worms.

From Dr. J. G. Green, of Chicago.

Your Pills have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have ever found. Their alternative effect upon the liver makes them an excellent remedy, when given in small doses for bilious dysentery and diarrhea. Their sugar-coating makes them very acceptable and convenient for the use of women and children.

Dyspepsia, Impurity of the Blood.

From Rev. J. V. Himes, Pastor of Advent Church, Boston.

DR. AYER: I have used your Pills with extraordinary success in my family and among those I am called to visit in distress. To regulate the organs of digestion and purify the blood, they are the very best remedy I have ever known, and I can confidently recommend them to my friends.

Yours, J. V. HIMES.

WARSAW, Wyoming Co., N. Y., Oct. 24, 1855.

DEAR SIR: I am using your Cathartic Pills in my practice, and find them an excellent purgative to cleanse the system and purify the fountains of the blood.

JOHN G. MEACHAM, M. D.

Constipation, Costiveness, Suppression, Rheumatism, Gout, Neuralgia, Dropsy, Paralysis, Fits, etc.

From Dr. J. P. Vaughn, Montreal, Canada.

Too much cannot be said of your Pills for the cure of costiveness. If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which, although bad enough in itself, is the progenitor of others that are worse. I believe costiveness to originate in the liver, but your Pills affect that organ and cure the disease.

From Mrs. E. Stuart, Physician and Midwife, Boston.

I find one or two large doses of your Pills, taken at the proper time, are excellent promotives of the natural secretion when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms. They are so much the best physic we have that I recommend no other to my patients.

From the Rev. Dr. Hawkes, of the Methodist Epis. Church.

PULASKI HOUSE, Savannah, Ga., Jan. 6, 1856.

HONORED SIR: I should be ungrateful for the relief your skill has brought me if I did not report my case to you. A cold settled in my limbs and brought on excruciating neuralgic pains, which ended in chronic rheumatism. Notwithstanding I had the best of physicians, the disease grew worse and worse, until by the advice of your excellent agent in Baltimore, Dr. Mackenzie, I tried your Pills. Their effects were slow, but sure. By persevering in the use of them, I am now entirely well.

SENATE CHAMBER, Baton Rouge, La., 5 Dec., 1855.

DR. AYER: I have been entirely cured, by your Pills, of Rheumatic Gout—a painful disease that had afflicted me for years.

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pd to Sept 18 '59

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sicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teats on cows. It cures felons. It cures warts.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve. Mr. Farrington, a wealthy merchant and manufacturer of Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth a hundred dollars a box for piles.

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From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

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From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable."

"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes."—Walter S. Plummer, Lake Village, N. H.

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald.*

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be. J. V. HIMES.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box, or \$2 per dozen.

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We risk the remark to the afflicted that **WELLCOME'S GREAT GERMAN REMEDY**, for colds, coughs, bronchitis, inflammation of throat and lungs, influenza, croup, phthisis, &c., is effecting greater cures than any other known remedy in the New England markets. The various and numerous cases it has cured have fully established its reputation wherever known, above all others. I have many such certificates as the following, and they are multiplying fast.

From Eld. S. K. Partridge.

Bro. Wellcome—I was badly afflicted with bronchitis and cough a long time, which threatened to prevent my preaching. I took Ayer's Cherry Pectoral, and many other remedies, all to no effect. I finally obtained the Great German Remedy, which entirely cured me. I believe it the best medicine in use for such complaints, and other affections of throat and lungs. S. K. PARTRIDGE.

Whitefield, Me., Aug. 28, 1858.

From J. Morrill, Druggist.

Mr. Wellcome—I can furnish you four first-rate certificates of cures effected by your G. G. Remedy, after trying almost every thing else without effect. Send along three or four dozens more of each size. I can sell a large lot of it. J. MORRILL & Co.

Livermore, Me., Oct. 12, 1859.

It is cheaper than any other. Prices, 4 oz. 25 cts.; 16 oz. 75 cts. Agents wanted. Sells well. Terms liberal. Call for a circular. Sold in Boston by Dr. Dillingham, next door to Herald office.

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SOMETHING NEW AND VERY DESIRABLE!—PEARSON'S PATENT-RESPIRATORY COOKING-STOVE.—The superiority of this over every other Cooking-Stove consists in the means by which we accomplish that most desirable end in Stove Cooking, viz.: A combination of

1st, Roasting meats in currents of heated fresh air, producing the same effects as roasting on a Spitjack, or in a tin kitchen before the open fire;

2d, The virtues of the Brick oven;

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DR. LITCH'S REMEDIES. I would like to say, in justice to Dr. Litch, that his medicine is all that it is recommended to be. It has done great things in this neigh-

borhood, and in our family. The doctor can better explain the case of our oldest daughter: he saw her while sick, and since her recovery. The Remedy and Restorative was what she used. The Pain Curer I can recommend for bruises on man or beast. I believe it saved a good young horse for me. I cannot here give particulars.

JAMES LINN.

Battersea, C. W., March 13, 1860.
No. 984—2w

WELLCOME'S TREATISE ON MATT. 24TH AND 25TH CHAPTERS. The third edition of this work is now ready. We can do no better, perhaps, than give the notice of another in regard to it.

"Permit me to say a word in favor of this work; and that is, in brief, to express my conviction that it is the best work on Matt. 24th and 25th chapters I have ever seen. It is truthful, stirring, perspicuous, adapted to convince, and not lengthy,—just the kind of book needed for the times. I hope our brethren will circulate it widely." D. T. TAYLOR.

The following is the index, and will show the principal topics treated on in the work:

Jesus and his disciples at the temple, three questions, caution against deception, history of false Christs, notice of wars, rise of 10 kingdoms, history of famines, pestilences, earthquakes, saints hated by all nations, rise of false prophets, many deceived, abounding of iniquity, this gospel of the kingdom, abomination of desolation, fleeing to the mountains, the great tribulation, days shortened, elect, lo here, signs and wonders, Christ's advent personal, visible, sun and moon darkened, stars fallen, powers of the heavens shaken, sign of the Son of man, Christ comes, saints gathered, parable of the fig-tree, days of Noah and of Lot, duty of watching, faithful servants, evil servants, levees, olives, &c., parable of ten virgins, parable of talents, Christ coming in triple glory, kingdom prepared from foundation of the world, the righteous to eternal life, the wicked to everlasting punishment.

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I. C. WELLCOME.

CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, APRIL 7, 1860.

The Child's Prayer.

Into her chamber went
A little maid, one day,
And by a chair she knelt,
And thus began to pray:
"Jesus, my eyes I close—
Thy form I cannot see;
If thou art near me, Lord,
I pray thee speak to me."
A still small voice she heard within her soul,
"What is it, child? I hear thee; tell me all."

"I pray thee, Lord," she said,
"That thou wilt condescend
To tarry in my heart,
And ever be my Friend.
The path of life is dark—
I would not go astray;
Oh, let me have thy hand
To lead me in the way."
"Fear not—I will not leave thee, child, alone!"
She thought she felt a soft hand press her own.

"They tell me, Lord, that all
The living pass away—
The aged soon must die,
And even children may.
Oh, let my parents live,
Till I a woman grow;
For if they die, what can
A little orphan do?"

"Fear not, my child,—whatever ills may come,
I'll not forsake thee till I bring thee home."

Her little prayer was said,
And from her chamber, now,
She passed forth with the light
Of heaven upon her brow.
"Mother, I've seen the Lord,
His hand in mine I've felt;
And oh, I heard him say,
As by my chair I knelt,
'Fear not, my child,—whatever ills may come,
I'll not forsake thee till I bring thee home.'"

Original.

A Good Conscience.

Conscience is that faculty of the human mind by which we judge of the goodness or wickedness of our feelings and acts.—You will understand it better, perhaps, by referring to your own feelings. If you act according to the light you have, doing that which appears to you to be your duty, something from within approves of your acts; it says you have done right; and you feel happy in the thought. But if you go contrary to the light you have, doing that which you know, or fear to be wrong, you feel guilty and unhappy. It is conscience that tells you what is right, and what is wrong. It approves of your course when you do right, and condemns it when you do wrong.

If you seek to know what is the will of God, and to do it in all things; doing, when he requires it, that which is contrary to your natural desires, you have what Paul calls "a good conscience." If you resist temptations to do that which is vicious, or impure, you have what he calls "a pure conscience." If you do your duty to others, never treating them wrong-

fully, you have "a conscience void of offence toward God and toward men." Happy is the person who has the approvals of such a conscience. But if you yield to temptation, doing that which is wrong or vicious, your conscience becomes an "impure" one,—it is "defiled."

Paul tells us of a class who have "their conscience seared with a hot iron." He says they speak "lies in hypocrisy."—Children generally have tender consciences. They generally tremble at the thought of doing wicked acts; but, yielding little by little, they lose this keen sense of right and wrong, and are sometimes left to do the most wicked deeds, and show little sorrow for their acts. This is the way in which their consciences become "seared." Many of you have noticed that a blacksmith, who, by frequently handling hot iron, gets his hands hardened, will hold in his hand an iron which you would drop instantly. His hands become "seared," or hardened, and his sense of feeling is not as keen as others. The same will be true of your conscience, if you violate it. The oftener you do wrong—the less reprovings of conscience you will feel. How important that you preserve a good conscience. Beware, I entreat you, of the first step in sin, and if you have gone astray, seek the forgiveness of your sins, with sorrow of heart, through the merits of Jesus.

Twenty years ago I knew a little boy in Galesburg, Illinois, by the name of Elisha Wheeler. He was about four years old. His father was dead, but he had a kind mother who gave him good instruction, and taught him the fear of the Lord. He one day picked up a whip, left by a teamster, near his mother's dwelling, and carried it into the house. He began to take off the lash, when he was asked,—"Elisha, where did you get that whip?" "I found it on the prairie," was his reply. He was told the whip was not his, and he must carry it back. He did so, just as its owner returned. The man said to him, "You have brought back my whip, have you? That's a good boy."

Elisha returned to the house in tears. He was asked, "Why do you cry, Elisha?"

He answered, "The man said I was a good boy, and I want."

He had a tender conscience, but he had violated it. He found the whip, 'tis true; but he knew to whom it belonged. Boys all love whips, and the temptation was a strong one—he yielded; but his heart-broken penitence, and weeping confession, was a lesson to me I shall never forget. "If we confess our sins, God is faithful and just to forgive us our sins and cleanse us from all unrighteousness."

H. BUCKLEY.

Respect your Father.

Look upon that aged form, with silvery locks just ready for harvest! He walks as it were with one step in the grave, while he yet lingeringly looks over a spotted web of life. Study well his placid smile and sweet countenance, as he sits in the old arm chair, perchance asleep, dreaming of joys long past and gone; think when he sits and studies over what a vast field of time his laboring memory wanders. While standing between the boundary line of the present and untried future, he studies the mysteries of passing events, as time wafes him on toward his long and happy home. Christ-like, he desires the will of his heavenly Father to be done, and patiently awaits his time.

Oh! respect the aged; check that rude laugh; hush that idle jest; listen to the wisdom which is the voice of understanding and experience; speak to him kindly, in words of love; respect him for the sake of Him who was old before the world was, and who is from everlasting to everlasting.

Honor him that feebly walketh
With his staff—the white-haired sage;
God will curse the wretch that mocketh
Hoary hairs, with slighted age.

APPOINTMENTS.

AMERICAN MILLENNIAL ASSOCIATION. The Standing Committee of the A. M. Association will hold their quarterly meeting in their office, 46 1-2 Kneeland street, Boston, on Tuesday, Apr. 10th, at 10 a. m.

March 6, '60.

F. GUNNER, Rec. Sec'y.

Notice is hereby given, that the second quarterly meeting of the church of Adventists in Stanbridge, C. E., for 1860, will be held at Stone Settlement, to commence Saturday at 1 P. M., April 7th, and hold over the Sabbath. A general attendance is requested and expected.

C. P. DOW, Pastor.

I will preach (D.V.) at Dunham, Gilbert school house, April 10th, evening; and at Hyattville April 11th, evening; Stanbridge Burrough, Sunday, April 15th.

C. P. DOW.

Brother Bliss:—Please give notice in the Herald that brother Edwin Barnham will commence a protracted effort with the church here on the second Sunday in April, and continue his labors so long as Providence seems to direct. We are glad to hear of the happy results of his effort at North Attleboro'. Yours fraternally,

ANTHONY PEARCE.

Providence, March 28th, 1860.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

J. B. Huse. Rec'd and sent the 30th.
Dr. C. O. Towne. Sent you book the 30th.
J. M. Orrock. Portfolio will be ready when you order how to send it.

Joseph Shepard, \$3. Cr. you on Herald to 1023 and sent Voice the 3d.
S. S. Garvin, \$5. Sent you books the 3d.
J. Litch. Have cr. C. Lane \$1 to 997 and charged you. Have paid Mr. Himes \$1.68 for H. Denterte, and \$2.50 for Dr. Wm. Stiles, each to 919, and charged you. The address of J. B. K. was formerly 1008 South Front st. His paper went in the bundle sent to J. Whitacre.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

ACKNOWLEDGMENTS TO TUESDAY, APRIL 3, 1860.

Amount of previous receipts over Note.....\$35.75
Agnes and Jeanette W. Duncan, Boston..... 5.00
A Member of the A. M. A., Boston..... 25.00
Louisa S. Phares, Hamilton, O..... .50
A Friend in E. H..... 2.00
Total.....\$68.25

FOR THE IMAGE—

Previous receipts.....\$2.10
Anon..... 5.00

MARRIED, 17th ult., by Rev. I. H. Shipman, Mr. JAMES L. FORSAITH to Miss SOPHIA T. PARKER, both of Sugar Hill, N. H.

The P. O. address of Eld. S. S. Garvin is Richford, Vt.

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RECEIPTS.

UP TO TUESDAY, APRIL 3, 1860.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 971 was the closing number of 1859; No. 997 is the Middle of the present volume, extending to July 1, 1860; and No. 1023 is to the close of 1860. Notice of any failure to give due credit, should be at once communicated to the Business Agent.

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MILLENNIUM.

VOLUME XXI. NO. 15.

Often in our individual, spiritual, and Christian experience, we find the same thing, especially in the evening of life. Youth is the morning, manhood is the noon and the meridian, old age is the evening of life. The shadow becomes heavier; a thousand things begin to show, whether we like to look at it or not, that man is going to his long home. What a happy thing if, as the heart begins to stand still, it ponders more deeply upon better and brighter things! if the grey hair be the light of the better land! When you take a retrospect at that evening time of the past, do you often discover that your bitterest cup was your best; that your heaviest sorrow

was God's greatest mercy; that your protracted illness was wholesome medicine; that your disappointments, aches, and cross winds, the obstructions, the rugged road, and all the difficulties you met in your long journey, were all as wise as they were well; and your evening is so light, because God never forsook you in your morning, or left you to yourself in meridian day? And when we come to that hour that comes to all, when the body shall go the way of all the earth, and the spirit shall go the way of all souls, to be able then in a light that we see for the first time, the evening light, to look back upon the whole of life, and to discover in the variegated web of life, not one thread in its warp or woof is out of place; that there was not one tear that was not expedient; that there was not one pang that was not of God and from God. Oh, what a blessed and beautiful evening light will that be, when one can say with Paul, "I am now ready to depart; I have fought a good fight, I have finished my course; henceforth there is laid up for me a crown of righteousness; which the Lord, the righteous Judge, will give me at that day!"

And when the evening light of this world shall come—for I believe that as this dispensation draws to its close, the light that shines upon it will be its brightest—when we shall see the last chapter of its history, and read it in that soft and holy evening light, we shall then find that, after all, right was might, and truth was victory; we shall see no more through a glass darkly, but face to face. Then creation shall be lifted out of its shadow: and we shall understand its mysteries; inexplicable events will be made plain; sore tribulations will be explained; our disappointments will be set in their true light; we shall see that God was always in the right, that our suspicions and murmurings were always in the wrong. Then mistakes will be rectified: we shall miss many a loud professor in that blessed light of whom we were sure that he was going to heaven, and taking many with him; and we shall find many a happy possessor there, who said little but did much; who also bent the knee in prayer, but as often moved the foot in duty and in obedience to God's word. We shall there, too, discover that many, who thought themselves antagonists, were working in the same harvest-field, and binding up the same sheaf for the Lord of the harvest; and that blows that we thought struck for a party were overruled by God for the good of all mankind. Then we shall see that the worst was well; we shall see why he gave, and why he took away; why that generous man was poor, and could not give; and why that selfish man was rich, and would not give; why the worthless were spared, and the brightest and best were taken. We shall see that under the splendid prosperity we envied, there were abysses we did not know; and that the sorest trials we deprecated were the seals of affection, the tokens of love; and that the heavy storms, and the hard rough road, and all the ills and aches we encountered, were sent of God to quicken our journey home.

Let us learn humility and submission. Our ignorance fails to comprehend, our impatience frets because we cannot do so. We wrangle with Providence; we dispute about our difficulties; we think the ways of God are wrong. It is our ignorance that is dense; it is our impatience that is fretful; it is our ways that are crooked.—Trust where you cannot comprehend; lean on an Omnipotence that you cannot now grasp. Cease to charge God foolishly. God is ever right, even when He is inscrutable. Never forget God is love to-day; he will be to us love to-morrow; and when we shall see the love that God is to-day in the light of that blessed evening of to-morrow, our greatest grief will be that we ever murmured and complained; and our greatest thankfulness that we could say over the grave that received our dead, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord!" after the hurricane that swept our homes what the Patriarch could also say, "Shall we receive good from the Lord, and not evil?" And then we shall see the whole of creation, the whole of providence, the whole of individual life, the whole of Christian life, the whole of revelation, no longer a mystery, no longer light and shadow, but a brilliant transparency, where all is light

and love, and we the happy possessors of it for ever and ever.

From the Great Tribulation, by Dr. Cumming.

Opposites in Religion.

"Not forsaking the assembling of yourselves together, as the manner of some is, but exhorting one another and so much the more, as ye see the day approaching."—Paul.

"I believe I'll stay at home to-day, as it is rainy and I don't like to go and spend my time listening to Bro. W., for he can't preach much anyhow."—Fair Weather Laziness.

"Pray without ceasing, and in every thing give thanks, for this is the will of God in Christ Jesus, concerning you."—Paul.

I can't find time to pray, and then I have so many things to attend to, and my mind is so taken up with the business of the day, that I am not prepared to pray.—Worldly-mindedness.

"See that none render evil for evil unto any man, but ever follow that which is good, both among yourselves and toward all men."—Paul.

My neighbor has done me so much evil and has acted so badly that I will not stand it any longer; I'll make him know that I have rights as other men and I'll make him respect them.—Revenge.

"Repent and be baptized every one of you in the name of Jesus Christ for the remission of your sins, and you shall receive the gift of the holy Spirit."—Peter.

I do not see what good baptism will do; the Spirit of God does its work upon the sinner's heart, outward forms and ceremonies are not of any use.—Skepticism.

"Strive to enter in at the strait gate."—Christ.

All will be made holy and happy, and there is no use in striving, as there is no danger.—Presumption.

"Contend earnestly for the faith, once delivered to the saints."—Jude.

Don't preach doctrinal sermons, or you will offend some people.—Faintheartedness.

"Withdraw from every brother that walks disorderly, and have no fellowship with the unfruitful works of darkness, but rather reprove them."—Paul.

If we withdraw from Bro. B. he will do us all the injury he can, and I think we had better let him alone.—Trimmer.

"Seek first the kingdom of God and his righteousness."—Christ.

As soon as you get settled in life it will be easy for you to serve God, but you cannot well do it before.—Satan.

"They that preach the gospel should live of the gospel."—Paul.

I think that they should preach for nothing, or at least should follow some other business for their living.—Covetousness.

Day by Day.

"The inward man," says the apostle, "is renewed day by day." It is the province of God to renew the inward man—to invigorate its graces—to breathe strength into it for every conflict. This work is not performed once for all,—it is an oft repeated work. God does it day by day. That is the rule. So, also, the prophet teaches: "The Lord God wakeneth morning by morning, He wakeneth my ear to hear" His voice. If we would be strong in the power of his might, therefore, we must seek daily invigoration. We do not receive this gift one day, for the next. We receive it every day, for that day. Oh, do we live under a sense of our constant dependence upon fresh supplies of grace?

Daily invigoration, if needed, is effectual as well. It cannot fail those by whom it is sought. "The inward man is renewed day by day," says the apostle, "though our outward man perish." No combination of unhappy influences can prevent the grace of the day from being adequate to the necessities of the day. Receiving and improving these supplies of heavenly strength, believers are "like the children of Israel in Egypt—the more they were afflicted, the more they grew." They are "like the palm tree—the more

weight is hung upon it, the more it thrives." Let us make full proof of our high calling in this regard, and not be content until we prove "more than conquerors" in our daily warfare against the enemies of the soul.—Rel. Herald.

Jesus' Love.

"Whosoever shall do the will of my Father which is heaven, the same is my brother, and my sister, and mother." Matt. 12:50.

As if no solitary earthly type were enough to image forth the love of Jesus, he assembles into one verse a group of the tenderest relationships. And who are those who can claim the blessedness spoken of under this imagery? On whom does he lavish this unutterable affection? No outward profession will purchase it. No church, no priest, no ordinances, no denominational distinctions. It is on those who are possessed of a holy character: "he that doeth the will of my Father which is in heaven." He who reflects the mind of Jesus, imbibes his Spirit, takes his word as the regulator of his daily walk, and makes his glory the great end of his being; he who lives to God and with God and for God; the humble, lowly, Christ-like, heaven-seeking Christian—he it is who can claim as his own this wondrous heritage of love.

Though we are often ashamed to call Jesus "brother," "He is not ashamed to call us brethren." He looks down on poor worms, and says, "The same is my mother, and sister, and brother." "I will write upon them," he says in another place, "my new name." Just as we write our name on a book to tell that it belongs to us, so Jesus would write his own name on us, the wondrous volumes of his grace, that they may be read and pondered by principalities and powers.

Have we "known and believed this love of God?" Ah, how poor has been the requital! Who cannot subscribe to the words of one whose name was in all the churches: "Thy love has been as a shower;" the return but a dewdrop, and that dew-drop stained with sin.—Words of Jesus.

Parental Authority.

Authority to govern the family is vested in the parent for religious ends. It is a distinct and peculiar power, differing entirely from mere instinct or natural affection, and the investiture is constantly guarded and solemnized by the most awful moral sanctions. The exercise of parental authority and government is often viewed as an optional prerogative, always lauded when judiciously put forth, but the want of it viewed rather as a weakness than a sin, rather as an excusable fault than a culpable offence. What we wish to urge here is, that parental authority, put forth with all the wisdom and discreteness the parent possesses, is just as much religious duty, just as much a matter of moral obligation, as feeding, clothing and protecting the child; just as much as praying, believing, and bearing the cross. God has not left the awful powers at the option of the parent to use or to neglect. He has interposed express precept, added gracious covenant promise to their faithful exercise, and guarded against neglect by some of the most awful threatenings contained in his word. The soul of the child will largely be required at the hand of the parent, and the parent is then clear only when he has used faithfully for the salvation of the child, all the means the Creator has placed in his hands for this end.

We do not just now aim to speak of all the parent can and ought to do, but only of this one point, the right use of governmental authority. Turn to the word of God, and see the language and tone of divine precept.

Gen. 18:19. "For I know Abraham, that that he will command his children and his household after him, and they shall keep the way of the Lord."

Deut. 32:46: "Set your hearts unto all the words which I testify unto you this day, which ye shall command your children to observe to do, all the words of this law."

Prov. 19:18: "Chasten thy son while there is hope, and let not thy soul spare for his crying."

Prov. 23:13: "Withhold not correction from

the child, for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul."

Prov. 29:17: "Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul."

Prov. 22:9: "Train up a child in the way he should go, and when he is old he will not depart from it. Verse 15, Foolishness is bound up in the heart of a child, but the rod of correction shall drive it far from him."

Prov. 13:24: "He that spareth the rod hateth his son; but he that loveth him, chasteneth him betimes."

Prov. 29:15, "The rod and reproof give wisdom; but a child left to himself bringeth his mother to shame."

Isa. 38:19: "The father to the children shall make known thy truth."

Eph. 6:4: "Ye fathers provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord."

Deut. 6:6,7, "These words which I command thee this day, shall be in thy heart; and thou shalt teach them diligently unto thy children."

These passages, with numerous others, touching the same point, carry upon the face of them a tone of authority, and positive command.

Trust in Christ.

"Except ye be converted and become as little children, ye cannot enter the kingdom of heaven."

So said the Savior. The necessity of humility seems mainly to be what our Lord here meant to inculcate. But there is another thought of great importance connected with it, namely, trust and confidence. Answer the question of your little child and it is a fixed fact with him, whether he can understand or comprehend the subject or not. "Father said so," and that is enough for him. So far his mind rests. And you see sometimes a kind of indignation manifested, if his father's word is doubted. Now, the necessity of such trust, an implicit confidence in the Christian, is obvious. There can be no true faith without it. And I have often thought that the faith of children and young people was more simple and implicit, more entire, than that of some older people. Should we have a more childlike confidence in God's Word, a more simple trust, and less pride of reason, how much better would it be for us! How indignantly should we then resist every temptation of Satan to disbelieve! Our heavenly Father has said so—should satisfy us, though we could not comprehend or explain it. The man that will not believe what he cannot comprehend or explain, will never be like a little child in this respect, and never can believe unto salvation. This simple faith, confidence, and trust must be exercised by every soul that enters the kingdom of heaven. Those who will not take God's word as to heaven and the way of life, will never find it. And the moment we leave the simple truth, the plain Word of God, we are like Noah's dove, flitting over a sea of doubt.

The Elements of Christian Theology.

For the use of young Preachers and others.

NO. 6.—PRESUMPTIVE EVIDENCES OF CHRISTIANITY.

The Presumptive Evidences in favor of Christianity or the Christian Scriptures, are drawn from such preliminary considerations as prove that a Divine Revelation is Necessary, Possible, and Probable. We prosecute this branch of our subject in the order thus allotted to it, because that order seems to be the most natural; for, as the necessity of a Revelation is always employed as a Presumptive Evidence in favor of the Bible, it forms an appropriate starting point to the whole inquiry, though it is generally otherwise placed by theological authors.

1. A Divine Revelation, or an extraordinary communication from God, over and above what the light of nature or unaided reason teaches, is NECESSARY. This position is founded, or supposed to be founded, on an impartial examination of facts relating to the history and condition of our race. And we think that the Christian inquirer can well afford to be impartial; but he

will find it needful to see that those on the other side of this question, do not proceed on principles of unfairness. When persons allege that the light of nature is sufficient to instruct us in the knowledge of truth and duty, they must not refer us to ethics, or systems of morals framed by Christian philosophers and divines, under the head of natural religion; or by others who have been surrounded with all the benefits of Revelation; for this is disingenuous or unfair. In our inquiries concerning the competency or incompetency of the light of nature without Revelation, we must confine ourselves to those, whether in ancient or modern times, who have possessed the light of nature only.

Locke says, "When truths are once known to us through tradition, we are apt to be favorable to our own parts, and ascribe to our own understanding the discovery of what, in reality, we borrowed from others; or, at least, finding we can prove what at first we learned from others, we are forward to conclude it as an obvious truth, which, if we had sought, we could not have missed. . . . A great many things which we have been bred up in the belief of from our cradles, and are now grown familiar (and as it were, natural to us under the gospel), we take for unquestionable, obvious truths, and easily demonstrable, without considering how long we might have been in doubt or ignorance of them had revelation been silent. And many others are beholden to revelation who do not acknowledge it. It is no diminishing of revelation, that reason gives its suffrage too to the truths revelation has discovered; but it is our mistake to think, that, because reason confirms them to us, we had the first certain knowledge of them from thence, and in that clear evidence we now possess them."

Therefore in ascertaining whether a Divine Revelation is necessary or not we are to examine "those countries where the records which profess to contain the Mosaic and Christian revelations have been or are still unknown":—in other words, we are to weigh facts relative to the moral condition of the heathen in all ages.

(1) Consider the state of their *minds* with respect to the knowledge of themselves,—God,—the certainty of a future state of happiness, and the way to obtain it. How dark and uncertain on these subject are the wisest of them! In the affairs of this life, many pagan philosophers and legislators have appeared to be more than human; but in religious knowledge and skill, they seem less than children. "The world by wisdom knows not God." In the sable and gloomy night they walked at random. Some of them apparently had an aim, and were conscious there was something to seek after; but they groped about, "if haply they might feel after God and find him." All the light which they possessed, only served to make their darkness more visible, oppressive and appalling. Did they not, then, including the most enlightened of them, as well as the great mass of the pagan mind, need more light? (see Horne's "Introduction," Vol. 1. Chap. 1. Division IV. Watson's "Institutes" Part 1. Chap. VI.)

(2) Consider too the state of their *hearts*, with respect to their desires, affections and propensities. How "earthly, sensual, and devilish"! Unrestrained by salutary fear and control, these inward impurities burst forth in a wide and desolating tide, which must have been offensive to God, injurious to others, and destructive to themselves. What a view of the pagan heart is afforded in the admired productions of Theocritus, Terence, Virgil, Horace, and the poets of India! Instances alas! might be multiplied almost without end. Jews, and Christians, so called, have also indulged these things; but it has been in direct and flagrant opposition to their avowed belief; while Pagans have indulged them from principle and precept, their religion itself consecrating all kinds of pollution; and the best that can be said of their gods is, that, "They were the finest representations which the ingenuity and skill of the sculptor could furnish of the basest of human passions." Do not men, then, thus sunk in defilement need a revelation of the Divine nature and will, in order to restrain their desires, regulate their affections, and infuse a new moral element? (See Watson's "Insti-

tutes" Part 1 Chap. VII. VIII. Horne's "Introduction" Vol. 1. Chap. 1. Div. V.)

(3) Consider also the state of their *lives*, with regard to moral duty. How regardless of Divine authority, human claims, and personal consistency! Paul's description of the heathen world, in the first chapter of his Epistle to the Romans, which is enough to make us feel like putting a veil on our faces while reading it,—is confirmed by all the monuments and histories of the pagan world. Even while their sages spoke and wrote in favor of virtue, they practised vice, and of course their teachings had little or no influence on the conduct of others. "Across the night of paganism, philosophy flitted on, like the lantern fly of the tropics, a light to itself, but alas! no more than an ornament of the surrounding darkness." It did not reform the life and manners.

Therefore, in these circumstances of darkness, depravity, and crime, was not a Divine revelation, with new light, provisions, and authority, indispensably necessary? (see the same references as those last mentioned; also "Institutes" Part I. Chap. I.—V may be read.)

If so, the necessity of the case is a Presumptive Evidence in favor of the Divine claims of Christianity, and of our Scriptures.

R. H.

(Presumptive Evidences continued in my next)

Original.

The fruits of the Kingdom.

In a former article it was shown that "the vineyard," or "kingdom," was violently usurped by rebellious Israel; they having rejected and maltreated the prophets sent to them in the name of the Lord, and to fill the cup of their iniquity, having rejected Him whom they at heart acknowledged to be "the heir," saying "Come let us kill him; and let us seize on his inheritance."

As our Lord declared that for this violent rejection of the heir, "The kingdom of God, should be taken from them, and given to a nation bringing forth the fruits thereof," it becomes a matter of deep interest to know what are the fruits of the kingdom. Isaiah declares that the "vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry." Judgment, justice, or equitable dealing, as the word here implies; for it is in opposition to "oppression," is the first quality specified of the fruit which the Lord looked for from his well-cultivated vineyard.

Israel "justified the wicked for reward, and took away the righteousness of the righteous from him." They "oppressed the hireling in his wages, the widow and the fatherless, and turned aside the stranger from his right." All such fruits are "wild grapes,"—the fruit of a "degenerate vine." The opposite is required.

The second quality of the fruit of the Lord's vineyard is "righteousness." It is this which gives it its peculiar fragrance and sweetness.—"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven," is the declaration of him to whom all judgment is committed.

Righteousness, is holiness, or virtue. It is not possessed by man in the absolute, or most perfect sense, and not at all in his natural state. But a faith which works by love, and purifies the heart, is imputed to him for righteousness. A faith without works, such as the devil, and wicked men possess, is dead. It brings with it no consolation or comfort, but fear and trembling. "Abraham believed God, and it was imputed to him for righteousness;" and Paul says, "If ye are of faith, then are ye the seed of Abraham." James says, "by works was Abraham's faith made perfect." The beloved disciple says, "All unrighteousness is sin," and that "sin is the transgression of the law." A faith, then, which results in obedience to the law of the new covenant is the fruit of that "nation," to whom the Lord will give the kingdom.

That law is embraced in the one word love: First, love to God, which makes sin appear odious, or hateful; and obedience, though it be un-

der the cross, delightful. And Second, love to man—a love for such as are born of God, which would lay down one's life for them, as brethren; and a love even for enemies, which will prompt in doing them every possible good, never retaliating, or rendering evil for evil, but contrariwise blessing.

Such is the character of that "holy nation," gathered from among every people, tongue, and nation, having washed their robes and made them white in the blood of the Lamb, who will reign on the earth. "In time past they were not a people, but are now the people of God." "A tree is known by its fruits," says our Lord; and it is hoped that both the writer, and the reader of this article, may be so rigid in self-examination, as not to be self-deceived.

H. BUCKLEY.

Original.

The Resurrection.

"Blessed and holy is he that hath part in the first resurrection," Rev. 20:6.

How cheering and heavenly are these words—big with the hope of a glorious immortality; and how beautiful the thought that we can contemplate them in a literal sense!—as a resurrection of the body, the same body that sleeps in the grave, but wholly changed from its former corruption into a glorious immortal body. "For this corruptible must put on incorruption, and this mortal put on immortality."

Yes, when Jesus comes, we shall be changed. How cheering to the heart of the dying Christian! How dreary death and the grave would be without this enlivening prospect! Death has passed upon all; it has been doing its sad work for a long time; but it will be conquered. For Christ has died, and risen from the dead, and those that sleep shall arise as he arose. The long-expected morn will soon dawn upon a dying world. God's prophecies are being fast fulfilled, as time speeds on in its unwavering course. The glories of that heavenly morn are not far in the distant. The voice of the archangel and the trump of God will soon pierce earth's remotest bounds. Those poor, despised, diseased, pallid, wasted mortal forms that suffered in indescribable agony, with all the deformity of sin-ruined nature, and were consigned to mingle with the dust again, will come forth at the voice of the Son of God, having incorruptible, glorious, immortal forms, shining as the sun, fashioned like unto his glorious body, nerved with immortal energy, and ready to meet the Lord in the air.

Glorious consummation! great redemption! The ransomed of all ages, of all generations, and nations, blooming with celestial glory, are then to be presented faultless before the Judge of all.

With these views, dear reader, are you ready to participate in the glorious spectacle? Death breaks up every association here. Dear friends, one by one, go down into the tomb. We mourn for them, but with the blessed assurance if they died in Jesus we shall soon meet them again.—Yonder graveyard will soon present to our sight a heavenly view. Friends that have long been separated will soon embrace each other, in an eternal meeting. Soon we shall meet those worthies who have braved the fearful storms of life, and now are waiting for their glorious redemption. Soon all that great innumerable company will be gathered together; but only "those that have come up out of great tribulation, and have washed their robes in the blood of the Lamb."

Again dear reader are you ready to stand with that great number acquitted and ready for the glorious possession? Or are you one of the number who are idling away their precious moments in the vain pursuits of a wicked world, heedless of the near coming of that great day, when a burning world shall present to your view no escape from the pangs of the second death in which there will be no hope forever? If you are one of this number prepare to meet your God. For soon the voice of the archangel and the trump of God will be heard, and only those that are in Jesus will be caught up to meet the Lord in the air and to reign with him forevermore.

C. L. HEATH.

Burlington, Vt.

Original.

The Day the Lord Hath Made.

"This is the day the Lord hath made; we will rejoice and be glad in it." Psal. 118:24.

An esteemed correspondent of the Herald (at my request) in its last issue, gave his views of the above passage; but as they do not quite accord with my idea of its meaning, "I also will show mine opinion."

1st. The day to which reference is made. Here we are happy in agreeing with your correspondent, that the context leaves us no room to doubt. The "Head-stone of the corner," referred to in the 22 vs. is without doubt referred by Christ to himself, Matt. 21:42,44; and the same reference of it is made by Peter, Acts 4:10,11. The only question in regard to it is, When did he become the Head-stone of the corner? or "The stone laid in Zion for a foundation." Peter seems to indicate the time, Acts 4:11, "This is the stone which was set at nought of you builders, which is become the head of the corner." He was set at nought by those Jewish builders while officiating in his ministry—buffeted, while on trial before an unjust judge—ridiculed, while he hung upon the cross—and mocked as a deceiver, while he lay in the tomb. The hopes of his people in the meanwhile sinking at each successive step, until as the foundation stone passes from their sight into the tomb, they confess with sadness, "We thought it had been he that should have redeemed Israel."

But the third day dawns—a rumor circulates that Mary has seen the Lord—angels occupying that vacant tomb declare that he has risen—those who travel to Emmaus feel their hearts burn within them while a stranger demonstrates the necessity for Christ's sufferings, and they recognize a risen Messiah, as he blesses the bread they essay to partake. With joy they run to Jerusalem to tell the tidings, and as they proclaim a resurrected Savior, he appears in their midst and exclaims, "Peace be unto you." Joy and rejoicing take possession of every heart; and those whose souls had been filled with sadness may now exclaim with the prophet; "This is the day the Lord hath made, we will rejoice and be glad in it."

Thus it is clear that the day of Christ's resurrection is pointed out as a day of joy and rejoicing.

But on what ground is it claimed that it is a day of weekly recurrence? Your correspondent refers to Rev. 1:10; to Ignatius, Theophilus, Irenæus, Mosheim, &c. Now this may be good collateral testimony, but to my mind not sufficient to establish the point. We come then to the question,

2d. Of its weekly recurrence. That the Jewish Sabbath ceased by its own limitation, at the cross, there is little room to doubt. See Ex. 31:13,16. Its limitation—"your generations." Its object—a sign of the covenant. Has the covenant ceased? Was it not nailed to the cross? Then has the sign passed away. Have their generations ended? The priesthood which ran parallel with their generations ended when another priest arose. See Heb. 7:11,12; and Matt. and Luke reckon their generations to Christ: and as he had no lineal descendants, they were violently broken off when with wicked hands they crucified the Lord of life and glory.

Have we then a weekly recurring sacred day? A candidate for "holy orders" not long since being asked that question, answered, "We have: Formerly the seventh day in commemoration of the creation; now the first day in memory of Christ's resurrection, by the appointment of the apostles." I ask, where appointed? and echo answers, where? But as the Sabbath is and has ever been regarded as typical—and as the type cannot cease until it reaches the antitype—and further; as the Jewish Sabbath (which was given them as a memorial of their deliverance from Egypt. See Deut. 5:15,) was about to pass away, it was perfectly natural that the prophets, in noting the event that brought the sanctified observance of that day to an end, should also allude to "the day the Lord had made," to be observed as a day of joy and rejoicing to the praise of his name. Accordingly we hear him exclaim—as

he beholds the moral creation springing from the chaos into which it had fallen, with the uprising of the rejected stone, "This is the Lord's doings, and it is marvelous."

When the material creation was completed the morning stars sang peans of praise, and all the sons of God shouted aloud for joy.

When God ended the labors of that creation he sanctified the following day,

"And called the hours his own."

And as the prophet looks down through the vista of time, and sees Jesus escaping from the "grave he made with the wicked," and thus completing the great work of salvation; he announces, "This is the day the Lord hath made."

Your correspondent says--almost all Protestant Christendom say--that the day was appointed at and its appointment made known by the resurrection of Messiah.

But who would have known that Christ's resurrection marked it, or that it was to be of weekly recurrence, had not the prophet in the passage under consideration, announced the first, and for the last referred to the only day (except the Sabbath given to the Jews, and limited to the legal covenant) that God ever sanctified, and especially made his own. Why not then put two and two together, and stand on tenable ground? instead of trying to make "the worse appear the better reason." With this view, the collateral evidences brought by your correspondent, form a three-fold cord that cannot be broken. With any other, the light emitted by them, only tends to make darkness visible.

Here we have a Sabbath--the Edenic Sabbath, and the man who keeps it, in the spirit in which the Psalmist penned the passage under consideration--whether of the household of God, or of "the sons of the stranger," will doubtless have grace given to observe other days, and other requirements in such a manner that he will be prepared to enjoy the Sabbath that remaineth.

D. BOSWORTH.

Waterbury, Vt. March 28, 1860.



ADVENT HERALD.

BOSTON, APRIL 14, 1860.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

A Sign of the Times.

"This know also, that in the last days, perilous times shall come. For men shall be . . . lovers of pleasures more than lovers of God." 2 Tim. 3: 1-4.

Thursday of last week was set apart by the authorities of the State as "a day of fasting, humiliation and prayer;" but like other days of the kind, it was more devoted to sports than prayer. The Boston Journal says of it:

"The weather Thursday was delightful, and operated to fill all the principal thoroughfares with promenaders. The Common, which has already put on its spring attire, was the centre of attraction.—Here base ball, foot ball and marbles reigned from morning till night, in conjunction, with the usual crowd of showmen and hucksters, whose harvest season is the holidays. The usual services were held in the churches, some of which were quite well filled and others were but poorly attended. In the afternoon, some of the Sabbath schools held their anniversary exhibitions. In the evening, the places of amusement were filled to overflowing."

Two young men in Cambridge, one named Osborne and the other Whitney, devoting the day to a boat

excursion on Charles River, were upset and drowned.

The Journal farther says:

"The Shawmut Club, comprising some sixty gentlemen from Boston and vicinity, took breakfast, as has been their custom for several years past, at the Lexington House. The unusually fine weather turned a great many city people into the country, and the hotel was consequently filled with ladies and gentlemen during the day.

"The annual clam bake occurred at Quincy and was attended by many lovers of fun from the city, who had 'a right good time.'"

The following is from the Providence Journal of Jan. 12:—

"For the aid of Grace Church in San Francisco, the parishioners got up a raffle which yielded \$5000, and they mean to follow it up with a ball, and perhaps a grand, consolidated Buck at faro, until \$45,000, necessary funds, are raised."

Comment on this seems needless.

"Philotheism."

This is a name, proposed in the Boston Investigator by one G. A. Hammet, for a new phase of belief, or rather of a mixture of unbelief with a fear of the truth. The creed of Mr. H. is thus expressed by himself:

"The following is my religious belief.

In reality and in theory I am an Atheist, but figuratively and practically, I believe that the eternal, nonordial, or ataxic cause of the order of harmony of the visible universe may properly be termed God, whether that cause is material or immaterial, intelligent or unintelligent, since it operates in many respects like an intelligent Being, especially in rewarding the just and punishing the guilty.

I believe that man has no existence after death.

I believe that the punishment of the wicked and the reward of the righteous are necessarily eternal, since there is really neither motion, change, nor succession in the universe, and consequently, every pain and pleasure, though apparently transient, is without beginning and without end. Many eternal pains and pleasures are therefore of a very trifling character."

He then goes through the farce of dedicating himself to this one God,—modeling his covenant after that of a Christian Church; and this he fancies might be a common ground "on which Atheists and believers might unite."

Whilst, however, he thus "believes," he has some fears that the God of the universe is, after all an intelligent Being, and so he thinks to guard against this contingency as follows:

"Believing that it is possible that the first cause is an intelligent Being, I have been accustomed, during many years to repeat, nightly, before I sleep, a short and silent prayer. Such a practice on the part of an Atheist, will be regarded by many with contempt; but how can a true man be willing to encounter misery and death for the right, if he cannot brave, when duty requires, what is called 'the world's dread laugh'?"

With such unbelief, the prayer nightly offered, must be like that of another infidel who prayed, "O God, if there be a God, save my soul, if I have a soul."

He says of a church founded on the principle he recommends, "They might even meet at stated times to commemorate, by symbols of bread and wine, the life of the great and admirable reformer, Christ: for such is the force of early impressions and of our sympathy with our fellow men, that we cannot know with absolute certainty that he is not a Deity."

And after referring to his reasons for "believing that the first Cause, though acting in many respects like an intelligent being, is, in reality, nothing but the unintelligent, regular, nonordial adaptation of matter." He adds: "But this, I have long maintained, is an inference merely of high probability, not of absolute certainty,—Hence the reasonableness of prayer and praise. But in the course of ages, when all remains of belief in an intelligent Deity shall have been overcome, no prayer or praise or other religious ceremony will be required."

Thus Mr. Hammet finds himself very much in the condition of the sailor, who was in a sinking ship, and who was so exceedingly doubtful whether he should fall into the hands of the Lord, or of the great adversary, that he prayed to each alternately! It also brings to mind a story that the late Wm. Miller used to relate of a Universalist up in Vermont, who believed in Universalism, and who "had no doubt of its truth," but who used to say of it, "I would give my best yoke of oxen, if I only knew certain." Just so Mr. Hammett: he don't "know certain," and so he would cast an anchor to windward by observing the ordinances of Christ and outwardly practicing his precepts. And thus, he says:

"I believe that an Atheist may reasonably possess

a hope in Christ; that is, he may justly hope that if the religious doctrines of Christianity should be true, he will be saved in a future state. He may obtain this hope by endeavoring, as far as possible, to make justice and beneficence the chief objects of his life."

Poor man! He has to learn that "by the deeds of the law shall no flesh be justified," and that it is "with the heart man believeth unto righteousness." No, no. God will not be mocked by such heartless service.

CASSELL'S ILLUSTRATED FAMILY BIBLE. Part 3 of this serial, before noticed, has come to hand, and completes the book of Genesis. The subjects of illustration are: Esau and his family departing; Joseph's dream; his being cast into the pit; his coat; his being in prison; and his being in before Pharaoh; a bird's eye view of Egypt; honors bestowed by Pharaoh on Joseph; Simeon's detention; the putting of the cup in Benjamin's sack; the finding it there; Joseph's revealing himself; Jacob's departure for Egypt; Joseph's presentation of Jacob to Pharaoh; Jacob's blessing his twelve sons; his blessing Joseph's sons; and the embalming of Joseph,—of a third of a page or more each, with some 8 or 10 smaller engravings.

It will comprise about 50 Nos., at 15 cts. a No., or 7 Nos. for \$1; 15 for \$2, or 24 Nos. for \$3, and is issued on the 1st and 15th of each month.

CASSELL'S POPULAR NATURAL HISTORY. The first No. of this is received, and is devoted to a consideration of the "four-handed animals," and a comparison of them with man, with an abundance of illustration. Twelve Nos. will make a volume complete in itself. There are to be 4 volumes, and the price and frequency of publication are the same as with the Bible.

"The Theological and Literary Journal. Edited by David N. Lord. No. XLVIII. April, 1860. New York: Published by Franklin Knight, 348 Broadway."

The April No. of this valuable Journal contains its full complement of able articles; as will be seen by the following table of its contents:

- Dr. Fairbairn's Typology.
- God is Love. By Rev. Dr. Pond.
- Dr. J. F. Berg's False View of the Second Advent.
- Divine Authority of the Bible, in Review of Rev. A. Barnes. By Rev. H. Carleton.
- Designation and Exposition of Isaiah, Chapters 52 and 53.
- Answers to correspondents.
- 1. Acts of the Divine Nature in Christ.
- 2. The Desolation of Edom.
- Literary and critical Notices.
- 1. The crucifixion of Christ.
- 2. Winer's Grammar of the New Testament dictionary.
- 3. Dr. Jamieson's Pentateuch and Joshua.
- 4. Life's morning.
- 5. Jesus only.
- 6. Mr. Caldwell's Lectures on the Psalms.
- 7. Dr. Wood's life and character of Parker Cleveland.
- 8. Dr. Cumming's Great Tribulation.
- 9. The Revival in Ireland.
- 10. The death of Washington Irving.
- 11. Dr. Jamieson's historical books of the Old Testament.
- 12. H. Miller's Popular Geology.
- 13. Dr. Hoge's blind Bartimeus.
- 14. Dr. Lillie's lectures on Thessalonians.
- 15. British periodicals.
- 16. Catalogue of the Library of Prof. W. W. Turner.

A PROPOSITION. Bro. Raisbeck of N. Y. proposes to be one of ten to pay \$50 each for the A. M. Association. He now waits to hear from the nine others. Shall he wait in vain?

As the note respecting the health of Eld. Edwin Burnham in the last *Herald*, may have given some anxiety to his friends, we will add that we learn his health is improving, though not restored.

ITEMS AND NEWS.

One of the oil wells in Pennsylvania is owned by a Mr. Evans, a blacksmith, and a poor man. He prosecuted the work of boring himself, and struck a vein of oil at the distance of seventy feet. He has been offered, it is said, \$50,000 for his well, but has declined selling on these terms.

Plymouth, April 4. Charles S. Peterson, while digging yesterday near the Railroad station on a piece of made land, came upon a human skeleton buried in a sitting posture, about a foot below the surface. A small fragment of clothing, and a pair of stout sewed shoes with copper nails in the heel, were found with it. The skull was fractured near one eye, and the left temple broken in, giving evidence of foul dealing. Some suppose the remains may be those of a sailor named Bodd, who left his boarding house in Water street one evening about twenty years ago, and has never been heard of since. He had several

hundred dollars in his possession at the time. Measures have been taken to preserve the fragments for investigation.

Over one thousand acres on the Fishkill mountains, in Dutchess county, N. Y., were burnt over on Saturday and Sunday last. The spectacle is represented as having been terribly grand, and was seen for many miles around.

In Cincinnati, a few days since, a woman was sentenced to four months imprisonment for stealing a ham. Her husband, who was present, and who had assisted in disposing of it, on hearing the sentence, bowed politely to the Court, and expressed himself much gratified at the result.

A house at East Abington, belonging to Benjamin Beal and occupied by Irish families, was destroyed by fire on Wednesday. Insured for \$1000. On Sunday, as we learn from the Standard, several acres of woodland in Centre Abington, were burned over.

The dwelling house of William Killfoile, at Troy, N. Y., slid down a steep bank, on which it was built on Saturday night, while the family were asleep, and although the building and furniture were thoroughly wrecked, the family escaped without injury.

The examination of Jackalow, the Chinaman, has resulted in his being held for trial on the charges of piracy, murder and larceny. On Tuesday he was quite low spirited. He had a settled conviction that when his examination (which he seemed to consider a trial) was concluded, he would be hung in the prison yard, by the Chief of Police, and no assurance of the Chief quieted his apprehension.

A. B. Wesson was murdered, and his tending boat robbed of \$3000, near Vicksburg, on Saturday night. The robbers also killed a colored man on the boat, and threatened the wife of Wesson. Two brothers named Castleman, have been arrested and identified as the murderers.

The Orleans Crescent states that one day last week a gang of thirty-four Plantation slaves from Oak Grove, St James Parish, about fifty miles from the city, came into town in a body to consult a lawyer and find out who their master was. It seems that the slaves belonged to the estate of the late James H. Shepherd. The negroes say that for five years they have not known whether they had a master or not; that lately a new overseer was put over them, and treated them cruelly without proper cause; knocking them down with clubs, and flogging them till their backs were all raw. They were taken to the lock-up for future disposition.

The earthquake of Wednesday evening was very sensibly felt at Orleans and at Eastham.

On Sunday, 11th, as Mr. Benjamin Green of Bernardston was returning from meeting, which he had attended all day in his usual health, he dropped the lines and came near falling from the wagon. He was near a house and help was called, but he almost instantly expired. His age was 68.

Delaware is rapidly getting rid of her slaves. She had 8000 at the first census, and but 2200 at the last one. Their owners find it more profitable to sell them at the South than to keep them. Sussex county alone ships to the south on an average, six per week, or three hundred and twelve a year. Every census shows a decrease of ten per cent. in the slave population.

Soulouque is economical for an ex-Emperor. He has changed his lodgings to save \$3 per month, and his wife does the family washing.

On Wednesday afternoon a fire broke out in the woods on the north side of the town of Clinton in this State, and fanned into a terrific flame by the high wind which prevailed, it destroyed a track of young wood estimated at one mile long by half a mile wide. The fire approached a number of dwelling houses on the margin of the wood, which were saved from destruction by the energetic labors of the Fire Department. The fire was finally subdued.

The other Sunday an eminent divine was preaching upon the parable of Dives and Lazarus, and when he arrived at the point where Dives lifted up his eyes and asked Abraham to allow Lazarus to come to him with a drop of water, he said, "To this apparently reasonable, but under the circumstances, totally inadmissible request, a negative answer was returned."

It is said that in the Associate Reformed Theological Seminary at Due West, South Carolina, the professor of Theology and four-sevenths of the students are sons of ministers.

A renowned clergyman of N. Y. lately preached a long sermon from the text: "Thou art weighed in the balance and found wanting." After the congregation had listened for about an hour, some began to get weary and went out; others soon followed, greatly to the annoyance of the minister. Another person started, whereupon the parson stopped in his sermon and said: "That's right, gentlemen, as fast as you are weighed pass out!" He continued his sermon at length, but no one disturbed him after that.

Excitement in Concord.

The town of Concord in this State, was thrown into quite an excitement on Tuesday of last week by the arrest of one of her citizens by U. States officers.

Mr. Frank B. Sanborn, a highly respectable citizen, and a teacher of youth in Concord, was subpoenaed July 16, 1860, to appear as a witness before the Senate's special committee that has under investigation the Harper's Ferry insurrection. Mr. Sanborn, doubting the authority of that committee to compel his presence at Washington, declined to go. The vice Pres. of the U. States, then acting as pres. of the Senate, issued a warrant on the 16th of February, directing D. R. McNair, Sergeant at Arms of the Senate, to arrest the said Sanborn, wherever he could find him, and bring him before the Senate. Mr. Sanborn from that time has anticipated an arrest; and it was everywhere published and well understood in this State, that when arrested, he would appeal to the State courts and have its legality fully tested. He did not hide himself, nor prepare for any resistance, but proposed to try his rights before our Supreme Court and submit to its decree.

On the evening of Tuesday, April 3d, a company of four subordinates from the office of the U. States Marshal in Boston, visited Concord, and were there reinforced by the postmaster of the village, a subordinate in the custom house who resided there, and one other. It was not until about nine o'clock at night that their presence there was suspected. Early in the evening a man had called at the door of Mr. Sanborn, and finding it unfastened walked in. He was met by a servant and enquired for Mr. S. Being informed that Mr. S. was out, he told the girl he had an important paper for him, and she understood it was something about a situation. On the return of Mr. S. he was told of it. Mr. Sanborn says:

"I came in from a call about 9 o'clock, and was sitting in my slippers, at my desk, when a knocking called me to the door. I went down stairs, opened the door, when a small man entered and said, 'Does Mr. Sanborn live here?' 'That is my name, sir,' said I, putting out my hand to welcome him. 'Here is a paper for you,' said he, handing me a folded one, which I took.

Outside of the envelope it was addressed: 'To F. B. Sanborn, Esq., present.' Its contents were as follows:

"Sir: The bearer, a worthy young man, solicits your aid in procuring employment.

Help him if you can. BUFFUM.

Saugus, April 1, 1860."

At that moment a gray haired, tall and stout man entered the open door and said, 'I arrest you, Mr. Sanborn.' 'By what authority,' said I, 'and what is your name?' He gave no name, but said, 'I am from the U. S. Marshal's office,' or something of that sort. 'What is your authority—your warrant?' repeated I. 'We have a warrant,' said some one, for by this time two more men appeared. 'Show it—read it,' said I. A small man, calling himself Freeman (afterwards) for none would give their names, began to read a paper, but had got only through a few lines, when the grey-haired man took a pair of handcuffs from his pocket and proceeded to put them on my wrists, I standing in my own house, without a hat or boots, only in slippers of cloth.

"A whistle was given; some men rushed in, none of them known to me, and carried me by force to the street, where stood a carriage with two horses. They lifted me from the ground, and tried to put me in the carriage. I resisted with my feet, for my hands were fast in the manacles. They tried two or three times without success, breaking the carriage, but the horses started and they could not get me in. In the meantime, my cries and those of my sister had called my neighbors from their homes, who surrounded and prevented them from carrying me off.

"I stood in the street in my slippers half an hour, wearing the handcuffs, until Deputy Sheriff Moore took me under a writ of habeas corpus, issued by Judge Hoar. Their names, given after a long time and reluctantly, were Silas Carlton, — Coolidge, — Tarleton, and — Freeman. There were two or three others, whose names I have not learned.

"Fifteen minutes after I was handcuffed, standing in the street, Freeman read me a warrant, signed by Vice President Breckenridge, for my arrest, with an endorsement from McNair, Sergeant-at-Arms of the U. S. Senate, authorizing Silas Carlton to seize me.

"I at first offered no resistance, but when the handcuffs were put on I refused to go, not having heard any warrant, or seen any signatures, or been told the names of the officers, or the nature of my offense, so far as I can recollect. When they dragged me into the open air, without allowing me to put on my boots, overcoat or hat, I cried murder and resisted with my feet, as well as I could with four stout men holding me. They dragged me to the carriage, which had been brought up by a fifth or sixth

confederate, and attempted to put me in. I broke the side of the carriage with my feet, and my sister seizing one of the ruffians, they dropped me on my feet again. Again they tried to put me in, but my sister whipped the horses, who started, and foiled them again. They were still struggling with me and her—five men against a man and a woman—when the neighbors came running to my aid. Then, and not till then, did they read their warrant, in the street, by the light of a lantern, while I stood handcuffed and half clothed, in their hands. This must have been fifteen minutes after my seizure."

The screams of Mr. Sanborn, who is a strong, athletic man, and of his sister, aroused the neighbors; and the scholars of Mr. S., ran from house to house, ringing the door bells and alarming the citizens: The town bells were soon pealing out the alarm; the citizens of all shades of party, soon surrounded their respected fellow townsman; and even the ladies of the place rushed to the scene of excitement.

His counsel, Hon. J. S. Keyes, who had been sent for, soon arrived, and on demanding to see the authority for the violent proceedings, was shown the outside of a paper which it was stated was signed by the Vice President of the United States, directed to the Sergeant-at-Arms of the Senate, and by him endorsed over to one Silas Carlton, who was holding Mr. Sanborn. Mr. Keyes dispatched a messenger to judge Hoar of the Supreme Court who lived at a short distance, for a writ of habeas corpus, which was at once granted, and sent for the Deputy Sheriff to serve it.

Mr. Sanborn's sister seeing the crowd surrounding the officers and her brother, and that she could do no more good there, seized the whip from the carriage and began beating the horses in good earnest, but one of the men took the whip from her. She then jumped into the carriage to prevent her brother being put into it, but she was taken out with more force than politeness.

While the writ was being prepared, the crowd gave vent to their feelings in hisses, groans, &c. One of the officers turned round and made some kind of threat to a bystander, when he was immediately seized by the waist and pitched headlong into a sandbank, and immediately half a dozen men were piled on the top of him.

Nothing but the assurance that a writ would soon be obtained and Mr. Sanborn released in a legal way, prevented the exasperated citizens from pummeling the officers and rescuing the prisoner. Several attempts were made to attack the officials. One man raised his fist to strike, but was restrained by a citizen who observed his movements. Another was on the point of hurling a stone at the officers, but was arrested in the attempt.

The carriage of the officers was considerably damaged by stones and other missiles. One door was broken and the glass shattered.

On the arrival of the Deputy Sheriff the writ was speedily served. Mr. Carlton refused to give up his prisoner, and demanded a copy of the writ; but his hold of Mr. Sanborn was released so suddenly that he did not miss his hat which he lost in the struggle.

Carlton and his men were pretty roughly handled, and but for the interposition of leading citizens, they would have been mobbed. But for the law-abiding spirit of New England men prevailed and a riot was prevented.

While they were still waiting, Mr. Sanborn was got back into his house. Mr. Keyes, his counsel, went out to the officers and asked them for the key of the handcuffs, telling them that if they would give it to him, he would return them the handcuffs, and read the writ of habeas corpus. This was done.

In the meantime some of the citizens applied to Justice Ball for a warrant to arrest the United States officers for assault and battery. The warrant was issued, but before it could be served, the officers took to their carriage and fled, and were pursued to the limits of the town of Lexington, but their pursuers were unable to overtake them.

Mr. Rufus Hosmer, a gentleman predisposed to apoplexy, was among the witnesses of the exciting affair, which produced such an effect upon his system, that he was seized with a fit on reaching home, and died soon after.

Quiet was restored when they had departed, though bands of citizens patrolled the streets for hours, and took good care that no new attempt was made to arrest again.

On the morning of Wednesday, Mr. Sanborn was brought before the Supreme Court of Massachusetts, on the writ of habeas corpus granted by Judge Hoar.

Messrs. Samuel E. Sewell, John Andrew and John S. Keyes, appeared for the petitioner, and C. Levi Woodbury and Milton Andros, United States Attorneys, for the respondent.

At 11 o'clock Chief Justice Shaw and Judges Bigelow, Metcalf, Merrick and Hoar came in, and the case was called.

The issues raised by the counsel for Mr. Sanborn were

1. That the Sergeant-at-Arms, in his capacity as an officer of the Senate, had no authority to execute process out of the limits of the District of Columbia, over which the United States Senate have, by the Constitution, exclusive general jurisdiction.

2. That a Sergeant-at-Arms is not an officer known to the Constitution or laws of the United States, as a general executive of known powers, like a Sheriff or Marshal; that he is appointed and recognized by the rules of the Senate, as an officer exercising powers regulated by the rules of the Senate, can only exercise such powers as are conferred on him by such general rules and orders, made with a view to the regular proceedings of the Senate; or such as may be conferred by the Senate by special resolves and acts, as a single department of the government, without the concurrence of the other members of the government.

3. That by the warrant returned, the power to arrest the respondent was in terms limited to McNair, the Sergeant-at-Arms, and could not be executed by a deputy.

After a patient hearing, the Chief Justice, at 4 P. M. gave the opinion of the court. On the first point they were not prepared to say that the jurisdiction of the Sergeant-at-Arms was limited to the District of Columbia. The second point was regarded as more material, and it was decided that that official was not a general officer known to the law, as a Sheriff or Marshal, and that he has no authority to deputize any one to perform the functions of those offices; and on the third the Court were unanimous that the power conferred in the warrant by the Vice President was given alone to McNair, Sergeant-at-Arms, that there was nothing to indicate any intention on their part to have such arrest made by any other person; and that there was no authority given by this warrant, to delegate the authority to any other person.

The decision of the court was then as follows:

"On the special ground that this respondent had no legal authority to detain the petitioner in his custody, the order of the court is that the said Sanborn be discharged from the custody of the said Carlton."

Upon the conclusion of the above, there was a considerable demonstration of applause from the audience, which was promptly checked by the Sheriff. Mr. Sanborn almost immediately left the court room, followed by many of his friends.

The United States officers were then arrested on a warrant from Justice Ball, by Deputy Sheriff Moor, and let off on their own recognizance to appear at Concord to answer for assault and battery and for attempt to kidnap.

On Friday the 6th inst. they appeared at Concord. The first charge of assault &c. was dropped; and on the charge of attempt to kidnap they gave bonds for their appearance at the next term of the Superior Court at Concord.

On Thursday Mr. F. B. Sanborn was arrested by Deputy Sheriff Moore, on a warrant issued by Justice N. Ball, for an assault upon officers Carlton, Tarleton, Coolidge and Freeman on the 3d inst. He waived an examination, and was also bound over with sureties to the June Superior Court at Concord.

Foreign News.

New York, April 6. The steamship Kangaroo, from Liverpool, arrived this morning, bringing dates of the 21st inst.—three days later than per Arabia.

The annexation of Savoy to France has been definitely settled by France and Sardinia, and the treaty signed.

In the English Parliament, the proposition in favor of the ballot was rejected by large majorities in both Houses. The Reform Bill was being debated, but attracted but little interest.

A squadron of four vessels, headed by the screw steamer Hero, is to convey the Prince of Wales to Canada.

The London Times strongly recommends that the Prince make the tour of the United States, and feels sure a visit to the President will be appreciated.

Mrs. Jameson, the authoress, is dead.

Florence Nightingale is seriously ill, and prayers are offered in the garrison chapel for her.

The municipal Council of Nice have voted against the annexation of Savoy to France, and sent a deputation to Turin on the subject.

The commercial treaty between England and France is in full operation.

Senor Farini has formally presented to the King of Sardinia the votes of Aemilian provinces in favor of annexation. The King, in reply, said he accepted the vote, as also that of the Romagna, but at the same time he would not fail in deep devotedness to the Pope.

The Pope had addressed an admonitory to Victor Emmanuel, breaking off all relations, and excommunicating him.

Austria declines to renew diplomatic intercourse with Sardinia, owing to flagrant violations of the treaty of Zurich by the latter power.

THE SAVOY QUESTION.

The annexation of Savoy to France was generally regarded as an accomplished fact. The London Times admits that the Emperor Napoleon had gone so far that he could not in honor recede without a fight, and says that he must be permitted to carry off his prey.

It is asserted that all the appointments of prefects and other officials for Savoy had been completed in Paris.

The Savoy deputation, consisting of forty members, had arrived in Paris and had been received by the Emperor.

The Paris correspondent of the London Times says all the powers had replied to France relative to Savoy, and gives the following as the substance of their notes: Russia says, so long as the right of the people to select their rulers is not put forward by France and that as the present change does not affect the balance of Europe, what Sardinia may do with Savoy is no affair of hers. Prussia says, as the Emperor formally disavows the doctrine of natural frontiers, the transfer of Savoy is no business of hers.—Austria declares she certainly does not approve of any annexation of the kind, but as Europe stood by when other annexations were effected, she does not see what she has to do with the Savoy annexation.

ITALY.

Baron Ricasoli reached Turin on the 22d, and presented to the King of Sardinia the vote of Tuscany on the annexation question. The King, in response to a congratulatory speech by Ricasoli said: "I accept the vote of Tuscany, which after having been expressed by the National Assembly, is now confirmed by the unanimity of popular suffrages.—Tuscany, in associating her destinies with those of Piedmont, far from removing, continues her glorious traditions, and augments their importance by uniting them to those of the other parties of the State. The Parliament, in which the representatives of Tuscany will take seats beside those of Piedmont, Lombardy and the Remelia, will bring the laws of the country into conformity with the truthful principles of liberty. Thus Tuscany will enjoy the blessings of administrative autonomy, without weakening the union of power and the national will, upon which the prosperity and independence of the country are principally dependent."

The King then signed the decree annexing Tuscany to Sardinia.

RESULTS OF A SPREE.—A melancholy tragedy occurred Friday night in South Reading, the particulars of which are as follows.

A Mr. Thompson, a hard-working Englishman, who lets the upper part of his house, to an Irish family, was so much disturbed by a jollification overhead that he went up stairs and asked the persons engaged in the tumult to discontinue their disorderly proceedings. They however kept on, when he told them that unless they were more quiet he would call Mr. Skinner, the town officer. Finding his remonstrances of no avail, Mr. Thompson started to summon the officer. When the party ascertained that he had gone, a number of the men, furious with liquor, followed him, and as he reports, surrounded and attacked him, when, to save his life, he stabbed three of them. One was stabbed in the neck, the knife running downwards. He died in a few minutes after. Another was stabbed in the abdomen, so that his bowels protruded. He cannot recover, and was insensible at last accounts. A third was stabbed above the groin, and is dangerously wounded. Mr. Thompson immediately gave himself up to the officers, and accompanied them to the jail at East Cambridge, where he is now confined. He will be examined on Thursday before the Trial Justice for South Reading.

We clip the following bit of "judicious counsel" from the Richmond Religious Herald.

Judicious Counsel.—"Pittsylvania" has placed the following in our drawer: "Never write a complaint against your pastor or the editor of your religious paper, until you think and pray over it a few days."

Very "judicious counsel," certainly, and it is hoped that it will be accepted by those for whose benefit it is designed. The writer might have added, never utter a complaint, &c., for there are people who seem to think that ministers and editors were born on purpose to be foudled fault with.—*Hartford Herald.*

The loom of life never stops, not while we sleep, even; the pattern which was weaving when the sun went down is weaving when it comes up. But whatever is of nature's spinning, must all be unravelled before Christ's righteousness can be put on. Says Fuller, many favors which God giveth us unravel out for want of hemming through our own unthankfulness; for though prayer purchaseth blessings, giving praise doth not keep the quiet possession of them.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as censuring the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

The Apocalypse, Antitype of the Law.

Dear Bro. Bliss:—You are aware that owing to my residence being remote from the great centers of the advent movement, and from other causes, I was but slightly affected by it. Until about '48 I had never heard but two sermons on the subject. While attending a theological institution at Concord, N. H., in '48-9, I undertook in a student's lyceum to defend the affirmative of the question, "Do the moral aspects of the world indicate the triumph of the gospel?" which resulted in my thorough conviction that no such "triumph" awaited the gospel; and my mind was troubled exceedingly for many months; but I found no comfort among my companions.

Many know the rest, of struggle for light and truth, and that, as is uniformly the case with the mind when emerging from the traditions and ideas of a lifetime, some crude, and perhaps fanciful notions, accompanied the transition.

But one thought then deeply impressed me: that in the movement of 1843 was realized the going "forth to meet the Bridegroom," Matt. 25:1; that in the general stupor and sense of security which followed in the church after the time passed, was fulfilled the slumber and sleep of the virgins; but that another, and this time certain awakening, must precede the coming of the Son of man. Twelve years have rolled by—years of earnest study of the word—during which I have passed the meridian of life—and he is today more than ever convinced that these impressions were substantially correct. Associated as he is, and if it is allowable not without a respectable position with one of the prominent denominations, he can have no sinister motive (but much otherwise) for the declaration that he most unhesitatingly believes that the Advent movement was of God; a Beulah vision of the inheritance, obscured for a little while by flying clouds, soon to be dissipated forever. Glory to God, I believe it; yea, I love it, too.

Our country contains many thousands of ministers and laymen, pre-millennialists, who advocate the truth, but always with the saving clause—a denunciation of what they term "Millerism"—when Miller has taught them all they know of the matter. It is mean, and wicked; and a just God will not approve it. I uttered this sentiment recently before an audience which had been regaled by one of these ingrates.

Much of the great movement was not "written," it is true; but nevertheless those thunders (Rev. 10:7) aroused and startled the world, and the proclamation which accompanied them "lightened the earth" as nothing had done before in reference to his declarations to his servants the prophets. But the book was only then opened. You must eat and thoroughly digest it; for rest assured it is again and more fully and correctly to be preached before "people and nations." And if the Adventists do it not, who can? "They that understand among the people shall instruct many," when the daily sacrifice is taken away, and the sanctuary is polluted. Dan. 11:30-5. Or, as expressed in Rev. 11, the holy city shall be trodden down; but the witnesses shall prophecy meanwhile. These two chapters are identified as parallel by the oath and hand lifted to heaven, and the periods, 3 1-2 times, or 42 months, occurring in each. Observe, the 42 months, Rev. 11, occur after the thunders, the first proclamation and the book is eaten. As the 3 1-2 times of Dan. 12 occur after the daily is taken away and the wise understand, and they cannot understand till the book is unsealed (opened Rev. 10) and that must be at the time of the end. Dan. 11:31-5; 12:4. Besides, the daily is removed during the reign of a king who continues to the reign of Michael, 11:29; 12:1, and consequently the 1260 days must be literal.

But all this is introductory.

These events and periods are interwoven in Daniel and John. Both books must be read together. The great basis of Revelation, and by consequence of Daniel, is the Jewish system as its type. This great and fundamental fact is generally overlooked.

This book contains the "heavenly things" of which Moses' house was the shadow. See Heb. Hence the throne, 24 elders, cherubim with wings, sea, or laver, slain lamb, and priest-robed angels. Chaps. 4, 5, and 15. The redeemed, ch. 15, stood by (not "upon") the sea, as did the ancient harpers, which sea answered like a "glass" for a mirror for those armies. See 2 Chron. 5:12, and margin of Ex. 38:8.

Again, we have the "first-fruits," ch. 14, which were not defiled with women, as were not the worshipers under the law; and then the temple, and ark of the testimony, and altar, and incense, and trumpets, &c. &c.; and finally the new Jerusalem, without which the spiritually impure are kept, as were the ceremonially impure from the typical congregation.

Now St. Paul in Hebrews makes the whole matter a definite type, not as a mere matter of illustration, but positively asserts that the former was a "shadow of good things to come," and that for that reason Moses was admonished, "See that thou make all things according to the pattern," Heb. 8:5. He declares that because the priests sprinkled all the furniture with blood, in order that a perfect antitype should be realized throughout. "It was therefore necessary" . . . that the heavenly things should be purified with blood also. 9:13-23.

But he proves that to this end there must be an old and a new throughout—a change in the priesthood, and testament, and sacrifice and everything.

Now the common "fancy," and recently announced in the A. F. C. Union, as I suppose by Mr. Shimeall, totally ignores this great principle,—not my own, but St. Paul's—of type and antitype.—Mr. S. has but one daily worship, and one "taking away," commencing in the first, and continuing through the second dispensation. But there were two high priests, type and antitype, the Jewish and our High Priest; two daily priesthoods, the typical and the royal priesthood—"kings and priests unto God," 1 Pet. 2:9; Rev. 5. The tables of stone and the sprinkling are antityped by having our consciences sprinkled and the law written in our hearts, and the incense, by the prayers of the saints.

The Apocalyptic trumpets are not a continuation of the Jewish, but their counterpart; and so of all. There must of necessity be a change.

Now the Holy of holies represented heaven, but the holy place was not in the Holiest, and therefore its antitype was not in heaven, but on earth, which "house are we." Accordingly the Revelator saw the candlesticks on earth, ch. 1; but when the Holiest is shown him, he enters a door in heaven, c. 4. St. Paul says this holy place is called the "sanctuary," Heb. 9. In it the daily sacrifices are offered. Now it is this sanctuary and daily sacrifice, in its antitype, which is trampled down, according to Daniel and John. Dan. 8:11; Rev. 11. For it occurs at the time of the end, where the transgressors are to the full, and during the 3 1-2 times, which are confessedly in the present dispensation.

True, the typical daily was removed, but by whom? Not by the typical Israel, but by the gentiles, by aliens; so the antitypical daily cannot be overthrown by the professedly spiritual Israel, but by antichrist. The city is to be "trodden down of the gentiles," Rev. 11. The court of the gentiles was outside that of Israel, but here they encroach upon Israel's court and trample down their sanctuary and sacrifice and place in its stead the abomination, a strange god.

2. The Jews had for centuries been essentially corrupt and apostate before their worship was overthrown. So the church has now, and it is because of this apostasy—"because of transgression" that a host is given to the little horn against them. Dan. 8. But the common "fancy" makes the Almighty give the sanctuary into the hands of apostate Israel and punish that Israel by giving it great dominion.

3. The inspired representation is that the transgressors, the apostates shall in this visitation be the principle sufferers, though some of the understanding ones shall fall to make them white; but generally those who worship in the temple and at the altar, genuine Christians who come boldly unto the throne of grace, are to be measured, and those outside to be trampled down. Rev. 11.

1. The genuine Christians will be spared.

2. The corrupt professors trodden down.

But under the Papal dominion it was exactly the reverse of this,—genuine Christians were trampled down and the apostasy bore rule.

But no such complete suppression of the regular, or continual daily religious worship as is here predicted has ever yet been realized. It is future.—That strange imperial prodigy, whose successive progressive strokes elicit the wonder and adoration of the world is evidently preparing to suppress the church; and even Christians, in our dislike of Papacy, stand ready to shout hosannas to the man of sin as a great reformer. Well, all the world wondered after and worshipped him. Rev. 13.

But the day of trial will fully prepare and unite

all the true material of the temple and city which have so long been in process of preparation, and then the true Solomon will be crowned* and gather up camp and vessels which before had been without an abiding place; and at the time appointed, the great period for cleansing the sanctuary, the sounding of the last trumpets, the feast of tabernacles, shall come. The trumpeters and singers and harpers will be as one to make one sound to be heard in praising and thanking the Lord. A seventh month demonstration is yet in reserve, in which all the family in heaven and in earth will participate.

A. BROWN.

Louisville, Ky.

* Solomon's kingdom and temple were certainly typical of Christ's kingdom and the completion of the great spiritual temple at his coming; but as Solomon's reign and temple were inaugurated 1000 years before that system entirely ceased, so will the antitype be inaugurated 1000 years anterior to the eternal state.

A. B.

The Providence Sunday School.

Last Sunday was a very interesting day with us. We were favored with a visit from that venerable and excellent friend of Sabbath schools, Joseph S. Tillinghast of New Bedford. He is truly a noble man, and is doing much to aid Sabbath schools. In the evening we had our quarterly Exercise, which was, like those that preceded it, very interesting. I will give you in brief the order of the exercises.

1. Hymn, sung by the school.
2. Recitation of Scripture, Psa. 88:1-12, and Psa. 114.
3. Prayer, by Reuben A. Guild, Superintendent of the Brown street Baptist Sabbath school, and Librarian at Brown University.
4. Hymn.
5. Infant class. Poetry, Lord's prayer.
6. Infant class. Poetry, the Bible.
7. 10th lesson in the Berean; subject, the restored kingdom; and 12th lesson, prerequisites for the kingdom. In which 40 scholars took part.
8. Hymn.
9. History and call of Abraham, from the time he left Ur of the Chaldees, to the time of his death. His journey traced on an outline map, drawn by one of the scholars, now in his 13th year.
10. Description of Goshen. Israel in Goshen, their departure from Goshen, and their travels and sojourning in the wilderness 40 years, until their establishment in Canaan, stopping at 47 different stations, all traced on another outline map, made by another youthful scholar, and him also in the 13th year of his age. 34 other scholars also took part in this journey, giving a brief history of what occurred at the different encampments.
11. Hymn.
12. A synopsis of the book of Hebrews.
13. Addresses were then made by father Tillinghast and Reuben A. Guild.
14. A collection was taken up, amounting to \$23 (added to this, the morning and afternoon collections, made the aggregate for the day amount to \$140.75.)
15. Recitation of Matt. 25:34-37, followed by an Anthem, containing a portion of these words.
15. Benediction.

I clip the following from the Providence Evening Press of yesterday.

ANTHONY PEARCE, Sup't.

Providence, March 28.

The Exercises at the Advent Church, (Rev. Mr. Osler's) were well attended on Sunday. In the evening the house was crowded to witness the exercises of the Sunday School, and many went away not being able to obtain seats.

Father Tillinghast addressed the School and the congregation in the morning and afternoon to their great delight and profit.

The exercises in the evening were listened to with marked interest and evident satisfaction, at the close of which Mr. Tillinghast remarked that the year 1859 had been the happiest year of all his life, and he had spent this evening very pleasantly, and did not recollect of ever spending an evening more pleasantly than this, while listening to the exercises just concluded. He attributed his present enjoyment to the fact of his laboring to promote the cause of Sabbath schools. He was followed by some remarks from Reuben A. Guild, Esq., who spoke in very commendable terms of the evening's exercises; he considered them very interesting, even more so than any he had ever attended of the kind.

We give in this connection the following communication in relation to the venerable Mr. Tillinghast:

"On Sunday we were glad to see among us our venerable friend Joseph S. Tillinghast, from New Bedford. In the highest sense of the word, he is a Sunday school apostle. By the Lord himself he was called to the work, and since he commenced his ef-

forts his interest has never flagged. He goes from place to place, working Sunday after Sunday, and not only paying his entire expenses, but also contributing most liberally to every collection taken up where he speaks. His venerable appearance, and the plain, simple manner in which his addresses are delivered, combine to produce a favorable impression upon all who hear him. On Sunday he spoke at the Church of the Yahveh, on Broad street, and though there had been a collection taken up in the morning, and was to be another in the evening, yet at the afternoon service \$105 were collected for the Sunday School. May the Lord bless his labors and the cause for which he is so disinterestedly working. For of all the means for preventing crime, and raising the standard of religion and morality in our country, the most effective is the Sunday School."

The Virgins.

Bro. Bliss:—While looking at the slumbering state of the church, my mind was drawn to the parable of the ten virgins, Matt. 25:1, and I was struck with the thought that the sleeping time had come. What a plain declaration we have in this parable of the present state of the church—its coldness and indifference about spiritual and Divine things. The kind Saviour has given us in this chapter, as well as in the previous one, much good counsel concerning his coming. He did not answer the four disciples that came inquiring of him concerning his coming and the end of the world, as many of the teachers of this age do,—who say these are hidden things which God has not seen fit to reveal to us. The Saviour makes it so plain, that we think all who read should understand. After giving many signs of his coming, in the first forty-four verses of the twenty-fourth chapter, he speaks of the faithful and wise servant, whom his Lord when he cometh shall find giving meat in due season; and a blessing is pronounced upon those who shall be found so doing.

When Wm. Miller and others begun, like Noah, to give meat in due season, warning the world of its approaching doom, then the prejudiced of the evil servants began to be aroused, and many of them stood trembling till the time had passed when the virgins thought to have met the Bridegroom, and then they began to say, My Lord delayeth his coming, smiting their fellow-servants, and eating and drinking with the drunken. This scripture seems to speak plainly of the time of the end; for the evil servant could not object and say, My Lord delayeth his coming, until the faithful servants begun first to say, Behold he cometh. When the evil servant is saying, My Lord delayeth his coming, then the kingdom of heaven is likened to ten virgins who took their lamps and went forth to meet the Bridegroom; five of whom were wise and five foolish. Time has plainly shown that a great many of those who went out to meet the Lord, went out through fear, more than for the love of his coming; for while the Lord has tarried, some have fallen in again with the popular theory of the present day. While the bridegroom tarried they all slumbered and slept. This word all signifies all that went forth to meet the bridegroom,—the wise, as well as the foolish. The word sleep signifies the lukewarm state of the church during the tarry of the bridegroom. But at midnight there is to be a cry made, Behold the Bridegroom cometh; go ye out to meet him. What that cry will be, I cannot say; but when it is made, the virgins will understand it and arouse from their slumbers and trim their lamps; but the foolish virgins will find to their great astonishment that their lamps have gone out. While they have had a name to live, they have been deficient of the oil, which is the Holy Ghost. It appears as though there will be a very short period between the midnight cry and the coming of the Bridegroom. When the cry is made the mediation of Christ for sinners will cease, and the only refuge for the sinner will be to flee to the rocks and mountains; and these will prove no shelter; for they will disappear at the brightness of the glory of Israel's King. And the foolish said unto the wise, Give us of your oil. They will go to the wise for assistance; but it will be too late. The watchman will have his work done, and will be waiting to hear the welcome voice, Come, ye blessed of my Father; they will find those in whom they had confidence as teachers, like themselves, confounded and ashamed. While they went to buy the Bridegroom came, and they that were ready went in, and the door was shut. Their not getting the oil, or the qualifications for entering, is sufficient reason to believe that the door of mercy will be shut when the cry is made, and it will be said, "He that is unjust, let him be unjust still: and he that is holy, let him be holy still." The midnight hour is come; the cry will soon be made. Brethren, are we ready to enter? Even so come, Lord Jesus.

S. K. LAKE.

Cainsville, C. W., March 15, 1860.

From Sister L. S. Phares.

Dear Bro. :—In reading the Herald lately, I have been pained by communications from some of its old patrons, that they have been obliged to give up and do without it;—after having received so much comfort, and instruction from its perusal. Had I the means, I would be glad to help such, especially the infirm, who need such consolations as it gives.

I have many times been much cramped for money whilst I have been taking the Herald, and have been brought to reflect on the probability of having to discontinue it; and I know what sadness the thought gave me—not only, on my own account, but for the sake of others. Our family is composed of my mother, step father and myself,—all readers of the paper. My father is over 90, but can see to read very well, and he often expresses preference for the Herald, to any other paper.

I saw a communication from Bro. Fasset, expressing his desire to have the ministry and churches aroused, and fully awake to the question of what claims each view of the now admitted truth of an important era being just upon us.

He expresses a hope that the desire for truth will lead the faithful to come together and that investigations will be extended until all the true people of God shall understand, and be prepared for the Lord's coming, and he hopes that the day is not far distant when there will be a convention held for this purpose in some metropolis to study and consult with each other upon this great subject of prophecy. I have thought much upon this very subject. I am surrounded by those who see nothing but prosperity for the church; and I confess that I am sometimes driven by the surrounding tide until I nearly lose my whereabouts. We often hear of efforts to have some one preach who feels a proper interest in the subject of the speedy coming of Christ. But Ohio seems to have fallen from the faith, and will remain so until something shall arouse Christians to feel more interest in this subject. The mass seem to think that it is of little importance which view we hold. The time may not be far off when God will arouse his church to a just appreciation of this subject.

Hamilton, O., March, 1860.

Pray for your Minister.

Bro. Bliss :—The writer of the following lines is almost a centenarian, having passed his ninety-second year. The lines were handed to me with the remark, "Do what you please with them." And I send them to you with the same liberty. D. B.

Pray for your minister, that is right,
But always keep his wants in sight;
Remember when you pray, to give
Your temporal things, that he may live.

Pray for your minister—that indeed
Is right, for him with God to plead;
On his behalf, that he may be
Blest, ever in his ministry.

Pray for your minister—that is good,
But always give him ample food
For to sustain decaying nature,
Then you'll be blest of your Creator.

Pray for your minister at home,
Nor suffer selfish thoughts to roam;
Open your purse and gran'ry door,
And pay him from your ample store.

Pray for your minister, ye saint,
Nor let him come to church all faint;
His temporal wants keep strict in mind,
Remember none can live on wind.

Pray for him then with one accord,
That he may truly preach the word:
Can it be done—say if you please—
Unless you give him bread and cheese?

Pray for your priest—may be your cry,
But do not let him starve and die:
Be not like one who tho't no harm
To say "Be fed, and be ye warm;"

Prayed, but withheld all needed good
That nature craved, for nature's food.
Now PRAY, and PAY, and what you give
Do cheerful, and your soul shall live.

A. E.

Bristol, Vt., March 2, 1860.

A Proposition.

Bro. James Ralsbeck writes me, that he will give fifty dollars to aid in the circulation of the Herald, on condition that nine others can be found who will give a like sum. And when nine others have paid in the proposed \$450, or fifty dollars apiece, he will send his fifty. J. V. HINES.

Boston, April 2, 1860.

PREACHING SIX MONTHS ON ONE TEXT.—The Rev. Samuel Kennedy, who was settled in Baskingridge, N. J. before the commencement of the Revolutionary War, was eminently an instructive preacher. He preached for six months on one text.—Rev. 3:20: "Behold, I stand at the door and knock:—if any man hear my voice and open the door, I will come in to him, and sup with him, and he with me." He preached six of these sermons on the word I, exhib-

iting the character of Christ, in his mediatorial offices of Prophet, Priest, and King.

OBITUARY.

DIED, in Philadelphia, March 1st, 1860, of consumption, in the 23d year of his age, ISAAC YOCUM.

"Precious in the sight of the Lord is the death of his saints." And such was the death of our young brother, the subject of this notice. At the time of his conversion, in 1855, he was an inmate of our family, and very greatly endeared himself to us by his upright life and loveliness of his character. After leaving us, he united with the South-st. Presbyterian church, of which the late Wm. Ramsey was pastor, and of which he continued a devoted member to the time of his death. His example was one worthy of imitation by all young men professing to be the disciples of the self-denying Jesus. He felt that he had a place in the church and a work to do, and with his whole heart devoted himself to it. His place in the social meeting, while health permitted him to fill it, was seldom vacant; his Sabbath school class were not disappointed; and to their interest he was devotedly attached.

When failing health induced him to leave his boarding house in the city and go to his father's house, about six miles out, even with failing strength, such was his conscientiousness, that on Sabbath morning he would walk to the city to attend church and Sabbath school, rather than patronise the Sunday car, and thus encourage what he believed a desecration of the Sabbath. This is a specimen of his Christian life, and the strict principles by which he was actuated. Such a man could not but be very much endeared to all his friends, and especially the members of his church, who evinced their attachment by unremitting attentions during his sickness. And such a sickness! While the outward man decayed, the inward man was daily renewed. Patient, peaceful, resigned, without a murmur, he awaited the moment when his change should come, and he being absent from the body should be present with the Lord. And in this happy frame of mind on Thursday, March 1st, he sweetly fell asleep in Jesus. And the following Monday, a large concourse of sorrowing, yet comforted and rejoicing friends, followed his remains to the tomb to repose till the trump of God shall call forth and the angelic hosts gather together the elect from the four winds.

"Corruption, earth and worms
Shall but refine this flesh,
Till his triumphant spirit comes
To put it on afresh.

Arrayed in glorious grace
Shall this vile body shine,
And his dear shape, and lovely face,
Be heavenly and divine."

J. LITCH.

Departed this life, Feb. 27th, 1860, sister JEMIMA HUGHES, wife of Bro. James Hughes, aged 45 years, 7 months and 23 days.

Sister Hughes has been for many years a devoted follower of Jesus Christ—a consistent and happy Christian. In the summer of '57 she was shocked by lightning which struck their house, from the effect of which she never fully recovered. She bore her trials and sufferings with more than ordinary patience—yea, was even joyful in them all. She died in full hope of a part in the first resurrection. A husband and four children mourn her loss. The hope of meeting again, in the land of the living, when Jesus comes, sweetens their sorrow.

M.

My son Lewis died Feb. 3, in the 26th year of his age, with consumption.

When fourteen years of age he gave evidence of being a child of God. After that he lost his interest in the service of Christ, and tried to build himself up on a sort of rationalism; but in his last struggle with the enemy death, which lasted but a few days, this hope failed, and he had nothing to support him in a dying hour. At this trying moment he was again enabled to look to the Lamb of God that taketh away the sin of the world. Peace and joy again filled his soul, and he found in Christ the only sure foundation to build upon. It was a great consolation to see him sweetly fall asleep in Christ, with love beaming in every feature of his countenance. I think I never before so fully realized the power of Jesus' name.

Sweet name! its worth I view;
O may I wear his nature too!

This is our passport to the right hand of God, where there are pleasures forevermore. Still I am waiting and looking for Jesus to come back again, gather up his jewels, reign on the earth, restored to an Eden state, when God shall set his king on his holy hill Zion, when he shall reign before his ancient gloriously. Amen.

LAWTON WADE.

Killingly, Ct., March 27, 1860.

ADVERTISEMENTS.

Ayer's Sarsaparilla, FOR PURIFYING THE BLOOD.

And for the speedy cure of the subjoined varieties of Disease:

Scrofula and Scrofulous Affections, such as Tumors, Ulcers, Sores, Eruptions, Pimples, Pustules, Blisters, Boils, Blains, and all Skin Diseases.

OAKLAND, Ind., 6th June, 1859.
J. C. AYER & CO. GENTS: I feel it my duty to acknowledge what your Sarsaparilla has done for me. Having inherited a Scrofulous infection, I have suffered from it in various ways for years. Sometimes it burst out in Ulcers on my hands and arms; sometimes it turned inward and distressed me at the stomach. Two years ago it broke out on my head and covered my scalp and ears with one sore, which was painful and loathsome beyond description. I tried many medicines and several physicians, but without much relief from any thing. In fact, the disorder grew worse. At length I was rejoiced to read in the Gospel Messenger that you had prepared an alternative (Sarsaparilla), for I knew from your reputation that any thing you made must be good. I sent to Cincinnati and got it, and used it till it cured me. I took it, as you advise, in small doses of a teaspoonful over a month, and used almost three bottles. New and healthy skin soon began to form under the scab, which after a while fell off. My skin is now clear, and I know by my feelings that the disease is gone from my system. You can well believe that I feel what I am saying when I tell you, that I hold you to be one of the apostles of the age, and remain ever gratefully,
Yours,
ALFRED B. TALLEY.

St. Anthony's Fire, Rose or Erysipelas, Tetter and Salt Rheum, Scald Head, Ringworm, Sore Eyes, Dropsy.

Dr. Robert M. Preble writes from Salem, N. Y., 12th Sept., 1859, that he has cured an inveterate case of Dropsy, which threatened to terminate fatally, by the persevering use of your Sarsaparilla, and also a dangerous attack of Malignant Erysipelas by large doses of the same; says he cures the common Eruptions by it constantly.

Bronchocle, Goitre, or Swelled Neck.

Zebulon Sloan of Prospect, Texas, writes: "Three bottles of your Sarsaparilla cured me from a Goitre—a hideous swelling on the neck, which I had suffered from over two years."

Leucorrhoea or Whites, Ovarian Tumor, Uterine Ulceration, Female Diseases.

Dr. J. B. S. Channing, of New York City, writes: "I most cheerfully comply with the request of your agent in saying I have found your Sarsaparilla a most excellent alternative in the numerous complaints for which we employ such a remedy, but especially in Female Diseases of the Scrofulous diathesis. I have cured many inveterate cases of Leucorrhoea by it, and some where the complaint was caused by ulceration of the uterus. The ulceration itself was soon cured. Nothing within my knowledge equals it for these female derangements."

Edward S. Marrow, of Newbury, Ala., writes: "A dangerous ovarian tumor on one of the females in my family, which had defied all the remedies we could employ, has at length been completely cured by your extract of Sarsaparilla. Our physician thought nothing but extirpation could afford relief, but he advised the trial of your Sarsaparilla as the last resort before cutting, and it proved effectual. A far taking your remedy eight weeks no symptom of the disease remains."

Syphilis and Mercurial Disease.

NEW ORLEANS, 25th August, 1859.
DR. J. C. AYER. Sir: I cheerfully comply with the request of your agent, and report to you some of the effects I have realized with your Sarsaparilla.

I have cured with it, in my practice, most of the complaints for which it is recommended, and have found its effects truly wonderful in the cure of Venereal and Mercurial Disease. One of my patients had Syphilitic ulcers in his throat, which were consuming his palate and the top of his mouth. Your Sarsaparilla, steadily taken, cured him in five weeks. Another was attacked by secondary symptoms in his nose, and the ulceration had eaten away a considerable part of it, so that I believe the disorder would soon reach his brain and kill him. But it yielded to my administration of your Sarsaparilla; the ulcers healed, and he is well again, not of course without some disfigurement of the face. A woman who had been treated for the same disorder by mercury was suffering from this poison in her bones. They had become so sensitive to the weather that on a damp day she suffered excruciating pain in her joints and bones. She, too, was cured entirely by your Sarsaparilla in a few weeks. I know from its formula, which your agent gave me, that this Preparation from your laboratory must be a great remedy; consequently, these truly remarkable results with it have not surprised me.

Fraternally yours, G. V. LARIMER, M. D.

Rheumatism, Gout, Liver Complaint.

INDEPENDENCE, Preston Co., Va., 6th July, 1859.
DR. J. C. AYER. Sir: I have been afflicted with a painful chronic Rheumatism for a long time, which baffled the skill of physicians, and stuck to me in spite of all the remedies I could find, until I tried your Sarsaparilla. One bottle cured me in two weeks, and restored my general health so much that I am far better than before I was attacked. I think it a wonderful medicine. J. FREEM.

Julius Y. Getchell, of St. Louis, writes: "I have been afflicted for years with an affection of the Liver, which destroyed my health. I tried every thing, and every thing failed to relieve me; and I have been a broken-down man for some years from no other cause than derangement of the Liver. My beloved pastor, the Rev. Mr. Espy, advised me to try your Sarsaparilla, because he said he knew you, and any thing you made was worth trying. By the blessing of God it has cured me, and has so purified my blood as to make a new man of me. I feel young again. The best that can be said of you is not half good enough."

Schirrus, Cancer Tumors, Enlargement, Ulceration, Caries, and Exfoliation of the Bones.

A great variety of cases have been reported to us where cures of these formidable complaints have resulted from the use of this remedy, but our space here will not admit them. Some of them may be found in our American Almanac, which the agents below named are pleased to furnish gratis to all who call for them.

Dyspepsia, Heart Disease, Fits, Epilepsy, Melancholy, Neuralgia.

Many remarkable cures of these affections have been made by the alternative power of this medicine. It stimulates the vital functions into vigorous action, and thus overcomes disorders which would be supposed beyond its reach. Such a remedy has long been required by the necessities of the people, and we are confident that this will do for them all that medicine can do.

Ayer's Cherry Pectoral,

FOR THE RAPID CURE OF

Coughs, Colds, Influenza, Hoarseness, Croup, Bronchitis, Incipient Consumption, and for the Relief of Consumptive Patients, in advanced stages of the Disease.

This is a remedy so universally known to surpass any other for the cure of throat and lung complaints, that it is useless here to publish the evidence of its virtues. Its unrivalled excellence for coughs and colds, and its truly wonderful cures of pulmonary disease, have made it known throughout the civilized nations of the earth. Few are the communities, or even families, among them who have not some personal experience of its effects—some living trophy in their midst of its victory over the subtle and dangerous disorders of the throat and lungs. As all know the dreadful fatality of these disorders, and as they know, too, the effects of this remedy, we need not do more than to assure them that it has now all the virtues that it did have when making the cures which have won so strongly upon the confidence of mankind.

Prepared by Dr. J. C. AYER & CO., Lowell, Mass.

All our Remedies are for sale by Weeks & Potter, Charles T. Carney, George C. Goodwin & Co., S. N. & W. A. Brewer, Theodore Metcalf, M. S. Burr & Co., and by all Druggists and Dealers everywhere.

PUBLICATIONS FOR SALE,

At the Depository of English and American Works on Prophecy—in Connection with the Office of the ADVENT HERALD—at No. 46 1-2 Kneeland-street, a few steps West of the Boston and Worcester Railroad Station. The money should accompany all orders.

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* The letters and numbers prefixed to the several tracts, have respect simply to their place on our shelves.

THE LYRE. Orders addressed to the Editor, and accompanied with the cash, will be promptly filled. Price 60 cts.—1-4 less by the doz.

For sale at this office, The Discussion between Messrs. J. Litch and M. Grant, on Eternal Punishment. It will be sent by mail for 28 cts.—price 25, postage 3 cts.

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OVER 30,000 IN USE.

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AGENCIES THROUGHOUT THE WORLD.

pd to Sept 18 '59

WHITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best combination of medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best phy-

sicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teats on cows. It cures felons. It cures warts.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve. Mr. Farrington, a wealthy merchant and manufacturer of Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth a hundred dollars a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though I never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable."

"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes."—Walter S. Plummer, Lake Village, N. H.

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald.*

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be.

Made only by G. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. Aug 13—pd to Jan 1 '60 For sale at this office.

Important to You and Me.

We risk the remark to the afflicted that **WELLCOME'S GREAT GERMAN REMEDY**, for colds, coughs, bronchitis, inflammation of throat and lungs, influenza, croup, phthisis, &c., is effecting greater cures than any other known remedy in the New England markets. The various and numerous cases it has cured have fully established its reputation wherever known, above all others. I have many such certificates as the following, and they are multiplying fast.

From Eld. S. K. Partridge.

Bro. Wellcome—I was badly afflicted with bronchitis and cough a long time, which threatened to prevent my preaching. I took Ayer's Cherry Pectoral, and many other remedies, all to no effect. I finally obtained the Great German Remedy, which entirely cured me. I believe it the best medicine in use for such complaints, and other affections of throat and lungs.

Whitefield, Me., Aug. 28, 1858.

From J. Morrill, Druggist.

Mr. Wellcome—I can furnish you four first-rate certificates of cures effected by your G. G. Remedy, after trying almost every thing else without effect. Send along three or four dozens more of each size. I can sell a large lot of it.

Livermore, Me., Oct. 12, 1859.

It is cheaper than any other. Prices, 4 oz. 25 cts.; 16 oz. 75 cts. Agents wanted. Sells well. Terms liberal. Call for a circular. Sold in Boston by Dr. Dillingham, next door to Herald office.

I. C. WELLCOME, Richmond, Me.
(No. 962 H.) pd to 971

SOMETHING NEW AND VERY DESIRABLE!—**PEARSON'S PATENT-RESPIRATORY COOKING-STOVE.**—The superiority of this over every other Cooking-Stove consists in the means by which we accomplish that most desirable end in Stove Cooking, viz.: A combination of

1st, Roasting meats in currents of heated fresh air, producing the same effects as roasting on a Spitjack, or in a tin kitchen before the open fire;

2d, The virtues of the Brick oven;

3d, The economy of the heat;

4th, An arrangement by which we heat the room in winter, and dispense with heating it in summer.

Convinced by the working of the Stoves in use, the Patentee and the subscriber offer their new stove to the Public, with entire confidence that it will fill a vacuum in general house-keeping. Without fear, we proclaim it: This is the ONLY STOVE WHICH COMBINES THE TRUE PHILOSOPHY OF COOKING. Patented Oct. 26, 1858.

Books with diagrams describing the invention, and its merits over all other Stoves, sent, on application, to

JAMES WOLSTENHOLME,

General Agent and Manufacturer, 29 Dorrance street, (954, pd. to 990) Providence, R. I.

WELLCOME'S TREATISE ON MATT. 24TH AND 25TH CHAPTERS. The third edition of this work is now ready. We can do no better, perhaps, than give the notice of another in regard to it.

"Permit me to say a word in favor of this work; and

that is, in brief, to express my conviction that it is the best work on Matt. 24th and 25th chapters I have ever seen. It is truthful, stirring, perspicuous, adapted to convince, and not lengthy,—just the kind of book needed for the times. I hope our brethren will circulate it widely.

"D. T. TAYLOR."

The following is the index, and will show the principal topics treated on in the work:

Jesus and his disciples at the temple, three questions, caution against deception, history of false Christs, notice of wars, rise of 10 kingdoms, history of famines, pestilences, earthquakes, saints hated by all nations, rise of false prophets, many deceived, abounding of iniquity, this gospel of the kingdom, abomination of desolation, fleeing to the mountains, the great tribulation, days shortened, elect, lo here, signs and wonders, Christ's advent personal, visible, sun and moon darkened, stars fallen, powers of the heavens shaken, sign of the Son of man, Christ comes, saints gathered, parable of the fig-tree, days of Noah and of Lot, duty of watching, faithful servants, evil slaves, levees, oil, &c., parable of ten virgins, parable of talents, Christ coming in triple glory, kingdom prepared from foundation of the world, the righteous to eternal life, the wicked to everlasting punishment.

150 pages, neatly bound. Price 33 cts. Postage 6 cts. For sale at the Herald office.

955—3w

I. C. WELLCOME.

WANTED. I am in want of one thousand dollars, on the floating debt of the Chapel. The best security will be given, and six per cent. interest will be paid semi-annually. I shall be glad to hear from any one who will loan me part, or all the sum.

There are also 80 shares of the Chapel stock, owned by a gentleman in California, whose agent has requested me to do what I can to dispose of it. I would say, to any friends of the Chapel Association who have the means to purchase, that I have the power to offer them good inducements to do so. Address J. V. HIMES, 3w—986 Boston, Mass.

CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, APRIL 14, 1860.

The Railroad to Heaven.

The road to heaven by Christ was made;
With heavenly truth the rails were laid;
From earth to heaven the line extends
To life eternal, where it ends.

Repentance is the station then,
Where passengers are taken in;
No fare for them is there to pay;
For Jesus is himself the way.

The Bible is the engineer,
It points the way to heaven so clear;
Through tunnels dark and dreary here,
It does the way to glory steer.

God's love the fire, his truth the steam
Which drives the engine and the train;
All you who would to glory ride
Must come to Christ—in him abide.

Come, then, dear children; now's the time
At any station on the line;
If you repent and turn from sin,
The train will stop and take you in.

The Ransom.

During a sad war, there was a Colonel of one army taken prisoner. How could they get him set free? At last a Colonel belonging to the enemy was taken. Now there was a way in which our Colonel might be released. They could exchange prisoners; they could give Colonel for Colonel.

Once in the councils of heaven, there was a day when your case was under consideration. The question was,—

"How shall men—these children, these youths, these precious souls—be saved?"

There was One who sat there, whose blood was precious enough in the sight of God to buy all souls.

He said, "Lo, I come;" and that was as if He had said, "Father, here is my blood: that will be a ransom."

The Father accepted the blood of the Son: you know who that Son was. It was Jesus Christ, who, I doubt not, forms the subject day after day of your teacher's instruction. He gave his precious blood, and you must have that blood sprinkled on your heart, dear children, or you cannot be saved. The way to salvation is the blood of Jesus Christ, applied by the Holy Spirit. Dear children, will you not look to this Lord Jesus Christ, that you may be saved?

The Happy Boy.

"When we've been there ten thousand years."

Just under my window, in a neighboring yard, is a long wood-pile, and a few days since, you might have seen a boy come into the yard, and saw away upon the large sticks in right good earnest. He was a small boy, but he worked steadily, and I was quite sure that by-and-by he would finish this work, discouraging as it must seem at first. I thought he must be a very happy boy, because he always sung as he worked. From morning till night I could hear the noise of his saw, and with

it came the music of a very pleasant voice, keeping time with the sawing.

One day I listened to catch the words, and what think you he was singing? I expected to hear some foolish and senseless song, such as I too often hear boys singing through the streets. But no, I could understand every word distinctly as this cheerful boy sung,

"When we've been there ten thousand years,
Bright shining as the sun,
We've no less days to sing God's praise
Than when we first begun."

In an instant I was carried back many years to a low, brown house, miles away from my home, where my good grandmother taught me to sing this same hymn. And I wondered if this little boy ever thought how much these words meant.—Do you think, children, when you sing them? Only to know that if you are good, and love Jesus, and try to please him during the few years you stay in this world, when you die He will take you to be with Him always. And when, as this excellent hymn says, you've been there "ten thousand years," and look back, over all those bright years, to the few days spent on the earth, do you think you will be sorry that you chose the better part, and can then look forward to endless years of happiness and glory?

Affecting Incident.

When Dr. Hutton was Bishop of Durham, (as we are told, by his biographer,) and as he was travelling over Cam, Wensleydale and Ingletou, he suddenly dismounted; and, having delivered his horse to a servant, walked to a particular place, at some distance from the highway, where he knelt down, and continued some time in prayer. On his return, one of his attendants took the liberty of inquiring what was his master's motive for so singular an act; in answer to which the Bishop informed him that, when he was a poor boy, without shoes or stockings, traversing this cold and bleak mountain on a frosty day, he remembered that he had disturbed a red cow, then lying on that identical place, in order to warm his feet and legs on the spot.

The above anecdote, which so beautifully and touchingly illustrates the character of the worthy Bishop, is taken from Whittaker's "History of Richmondshire."

Does it not teach us two things? First; that we ought never to be ashamed of poor parents, and the mean and lowly circumstances of our early days. It is a much greater honor to any man to have raised himself by his knowledge, his industry and his goodness to the highest position in society, than if he had inherited such position merely by the accident of his birth or fortune.

Secondly: that when any little incident occurs to remind us of the lowliness or privations of our former life, we ought to make use of it as an outlet for our gratitude to God, and a motive for renewed devotedness to His will and service, who "raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill," that he may "set them among the princes of His people."

A Puzzle.

A witty boy writing a letter to a school fellow in a well known academy in New England superscribed his letter in the following way:

Wood
John
Mass.

which three words, with the relative position of the name "John," indicate the school fellow's whole name, and also the town and State where he studied.

This is one of the prettiest puzzles that ever was invented, and the boy or girl must be very smart that can solve it.

APPOINTMENTS.

The Lord willing, I will preach in Claremont, N. H., April 20th; North Springfield, Vt., Sunday, 22d; West Windsor, 23d; Tunbridge, 24th, where brother Cleveland may appoint; Northfield, Sunday, 29th; Densmore Hill, Sunday, May 20th.

L. D. THOMPSON.

Elder Himes will preach in Templeton, Mass., on Friday evening, Apr 13, and on Sabbath, April 15th.

Eld. G. W. Burnham will preach in Boston, Mass., on Sabbath, the 15th.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

Rev. G. A. Hartley, \$1. Sent per your address 4 cops. of Discussion the 7th inst.

Dr. C. O. Towne. It paid books, and left 50 cts, which I put for the image.

J. M. Orrock. Your portfolio is now ready. Would not Bro. Atwood like the volume which was made for you lettered to correspond with his first volume?

M. L. Jackson. Sent Dis. the 10th.

A. H. Brown. You were or. on your books Mar. 27, \$1, on Her. to No. 1049. Have sent books, the 10th, and put the bal. of \$2 now rec'd towards the engraving of Nebuchadnezzar's dream.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

ACKNOWLEDGMENTS TO TUESDAY, APRIL 10, 1860.

Pardon Ryan, Smith's Landing, N. J.	2.00
Mrs. N. Coolidge, W. Sterling, Mass.	1.00
Moses D. Richardson, Leominster, Mass.	3.00
John Johnson, Freedom, O.	1.00
	\$7.00

The Treasurer's Report in next Herald brings receipts up to April 1st, which ends the last quarter. We want to raise money enough this quarter, the notes being paid, to put the office on a permanent basis.

FOR THE IMAGE—

Previous receipts	\$7.10
H. Buckley	1.00
Dr. C. O. Towne	.50
A. H. Brown	.37
E. Gunner	.25
	\$9.22
It will cost \$10.63.	

Agents of the Advent Herald.

Albany, N. Y.	Wm. Nichols, 185 Lydius-street.
Burlington, Iowa.	James S. Brandeburg.
Bascoe, Hancock County, Illinois.	Wm. S. Moore.
Bristol, Vt.	D. Bosworth.
Chazy, Clinton Co., N. Y.	C. P. Dow.
Cabot, (Lower Branch), Vt.	Dr. M. P. Wallace.
Cordova, Rock Island Co., Ill.	O. N. Whitford.
De Kalb Centre, Ill.	Charles E. Needham.
Cincinnati, O.	Joseph Wilson.
Dunham, C. E.	D. W. Sornberger.
Durham, C. E.	J. M. Orrock.
Derby Line, Vt.	S. Foster.
Eddington, Me.	Thomas Smith.
Fairhaven, Vt.	Robbins Miller.
Richmond, Me.	I. C. Wellcome.
Hartford, Ct.	Aaron Clapp.
Homer, N. Y.	J. L. Clapp.
Haverhill, Mass.	Edmund E. Chase.
Lockport, N. Y.	R. W. Beck.
Johnson's Creek, N. Y.	Hiram Russell.
Morrisville, Pa.	Wm. Kitson.
Newburyport, Mass.	John L. Pearson.
New York City	Elder D. L. Robinson.
Philadelphia, Pa.	J. Litch, No. 127 North 11th st.
Portland, Me.	Alexander Edmund.
Providence, R. I.	Anthony Pearce.
Princess Anne, Md.	John V. Pinto.
Rochester, N. Y.	D. Boody.
Salom, Mass.	Chas. H. Berry.
Springwater, N. Y.	S. H. Withington.
Shabbonas Grove, De Kalb county, Ill.	N. W. Spencer.
Somonsauk, De Kalb Co., Ill.	Wells A. Fay.
St. Albans, Hancock Co., Ill.	Elder Larkin Scott.
Stanbridge, C. E.	John Gilbroth.
Sheboygan Falls, Wis.	William Trowbridge.
Toronto, C. W.	Daniel Campbell.
Waterloo, Sheffield, C. E.	R. Hutchinson, M. D.
Worcester, Mass.	Benjamin Emerson.

RECEIPTS.

UP TO TUESDAY, APRIL 10, 1860.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 971 was the closing number of 1859; No. 997 is the Middle of the present volume, extending to July 1, 1860; and No. 1023 is to the close of 1860. Notice of any failure to give due credit, should be at once communicated to the Business Agent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

C Kinney 997, Mr Miller of Philadelphia—have not the first name, 984, C S Hare 990, Nancy A Johnson 1010, J Jennie 997, J W Babbitt 1012, Mrs S Kenser 1000, Henry Hayes 1010, S S Phares, sent Voice to Mrs G the 10th, B Quint 997, A J Blackman 1010, Rev S J Andrews 1023—each \$1.

P Ryan 1046, S R Beebe 1036, J Ellis 1023, Mrs M Chandler 1023, Mrs F Beckwith 1023, C B Snow 1036, J Bailey 1049, Geo Smith 961, S Gage 1003, Wm Noffsinger 1036, John Johnson 1070—each \$2.

Geo Egie 997—50 cts; R H Clark stamps to 984, C Davis 1010, \$1.17.

which is the least saleable portion and leaves the office comparatively poorly stocked. It is very

desirable to add to our list of publications, and to republish such as we are now unsupplied with; and therefore your attention is called to this subject.

To effect this however, it will be necessary to incur a small, though it is hoped only a temporary debt, unless other means are provided. The avails of past sales have been absorbed by the current expenses of the office, and leave no fund for re-issues; and therefore other means must be supplied. It cannot be hoped to work off entire editions, as published, at a profit, as the wares of large publishing houses which have an extensive trade, are worked off; and it is necessary that the means be otherwise raised to be invested in publications. It is very desirable, therefore, that the donations continue for the months to come, as they have in the months in the past, and the office will again be in successful operation.

By a comparison of our current receipts and expenditures, it will be noticed that the Herald is not yet quite self-sustaining. It has held its own well since the A.M.A. purchased it but its list needs to be greatly extended. And till its receipts from subscriptions shall be sufficient for this, the only resource, is the assistance of the benevolent.

The Association greatly needs assistance to the amount of a few hundred dollars a year, to keep it in only its present condition, \$1000 a year could be used very advantageously. This could be raised by a little systematic effort. Let 500 persons pledge themselves to pay a small sum every six months, or oftener, and a very respectable annual help would be realized.

Some of the subscribers to the Herald are beginning to fall in arrears, and are owing individually more than one \$1, and the question arises whether the paper be continued to such. It needs the full amount of what is due from each of these, and cannot afford to have a diminished list.

Respectfully submitted,

SYLVESTER BLISS, Treasurer.

Boston April 10, 1860.

The report was adopted.

On motion of Eld. J. Pearson, jr. it was voted that the editor be requested to urge the subscribers of the Herald to put forth vigorous efforts for the increase of its subscription list.

Voted, that the engraved Illustration of Nebuchadnezzar's dream of the great image, prepared for a series of articles soon to appear in the Herald, be also printed on a separate leaf for sale as called for.

A verbal report was made by Eld. Geo. W. Burnham, a missionary of the A. M. A.; and it was voted that it be communicated in writing—which has been done, as follows:

HOME MISSION OF THE A.M.A.

During the last quarter, ending April 10, 1860, I have received for services as follows:

At North Attleboro', Mass.	10.00
" Templeton, "	20.50
" Champlain and Perry's Mills, N. Y.	6.73
" Massena, "	77.00
" " pledged, to be received soon.	10.00
" Potsdam, N. Y.	9.00
" New Haven, Vt.	7.00
" Ashburnham, Mass.	3.00
" Haverhill, "	3.67
Profits from sale of books.	.30
	147.20

Received in penny collections—	
At Perry's Mills, N. Y.	2.06
" New Haven, Vt.	4.00
" Haverhill, Mass.	2.11
" Salem, "	6.00

In all.....\$161.37

EXPENSES.

My expenses for the same time have been—	
Jan. 11, 1860, Boston to North Attleboro'.	1.25
16, account book.	.62
17, to Worcester.	1.35
21, to Templeton.	1.30
" to Post stamps.	.30
27, to Perry's Mills, N. Y.	7.15
" to meals and lodging.	1.20
Feb. 3, to Massena, N. Y.	2.65
March 12, Hall and handbills at Potsdam, N. Y.	8.25
13, to Massena.	1.25
22, to New Haven, Vt.	6.11
26, to Worcester, Mass.	6.20
27, to stamps.	.45
31, to Templeton, Mass.	1.55
April 2, to Worcester.	1.30
5, to Haverhill, "	2.30
10, to Boston.	.95
In all.....	44.18
Salary.....	156.00
Making.....	200.18
Amount received.....	161.37
Balance due me.....	\$38.81

G. W. BURNHAM.

April 11, 1860.

Voted, That Eld. L. Osler be authorized to present the claims of the A.M.A. before the Pennsylvania Messianic Conference; and that Eld. O. R. Fassett be likewise authorized before the Canada East and Northern Vermont Conference.

Voted, that a new edition of the small Harp be issued—after proposed alterations by Eld. J. Pearson, which are approved, are made in it.

A communication was received from the church in Boston, which was referred to a committee, consisting of Elders L. Osler and O. R. Fassett.

Voted, That the Committee on Publications be instructed to consider the propriety of preparing a tract suitable for these times, and report at next meeting.

Attest: F. GUNNER, Sec'y.

Original.

The Elements of Christian Theology.

For the use of young Preachers and others.

NO. 7.—PRESUMPTIVE EVIDENCES OF CHRISTIANITY.

CONTINUED.

Having dwelt on the Necessity of a Divine Revelation, its Possibility is the next thing in order.

2. A Divine Revelation, is POSSIBLE. For, if it should be alleged that such a Revelation is not possible, it is certainly obligatory on the objector to show where the impossibility lies (see Horne's Introduction chap. 1 Division 2)

(1.) Does it appear in God? Is He the Omnipotent, the Almighty, the All-wise,—unable to communicate his will to man? None will dare to aver this but an atheist, who denies, or pretends to deny, the very being of a God (Ibid.)

(2.) Does the impossibility appear in man? Has not he perception, judgment, will sufficient, if rightly directed, to apprehend and embrace what God may be pleased to reveal? To deny this, is to deny the intellectual and rational nature of man. (Ibid.)

(3.) Is it impossible to find a proper medium for such a communication? cannot God, then, who teacheth man knowledge, devise some satisfactory way, by signs, inspiration, language, to impart fresh discoveries to meet his necessities? (Ibid.)

(4.) Have we not already ocular proof of a Revelation being possible? What is creation, but in some sense, a revelation of the existence, perfections, and will of God? If he has, then, revealed himself in this way, can he not further reveal himself by a more explicit and unequivocal manifestation? (see Watson's Institutes Part 1. chap. II, Paragraphs 6, 7, 8.)

The last thing under the head of presumptive proof, is the Probability of a Divine Revelation. We say

III. A Divine Revelation is PROBABLE. This assertion may be supported by such considerations as the following:—

(1.) The goodness of God, so abundantly displayed in creation and Providence,—a goodness which, as man might humbly, and with great probability, hope, would disclose itself in such additional manifestations as his circumstances so peremptorily require. (See Paley's Evidences, "Preparatory-Considerations," Paragraph second.)

(2.) The general persuasion of mankind that in connection with important matters, some kind of commerce, or communication exists between God and men. On this persuasion the celebrated lawgivers and philosophers of antiquity proceeded:—such as Zoroaster, Minos, Pythagoras, Solon, Lycurgus, and Numa. Pagan oracles might also be mentioned here,—and other things of a similar kind (see Horne's Intro. chap. 1. Division III. Paragraph first)

(3.) The acknowledgments of the most profound heathen philosophers, that notwithstanding all other reason and effort, they needed a heavenly and infallible Teacher, to remove the uncertainty which, they felt, attended even their best instructions, and to give them proper authority and sanction.

(4.) To these considerations we may add the strong expectation which some of the ancient pagans,—Socrates and Plato for example,—entertained and expressed concerning a future revelation and instruction, (Ibid. Paragraph second.)

All these preliminary considerations and inquiries certainly afford significant presumptive evidence in favor of a Divine Revelation or that God would make known himself and his will, to man, in some such way as our Scriptures purport he has. If we were in some part of the universe, where, "the word of the Lord was precious" or scarce, "and there was no open vision"; if we "did not yet know the Lord," and if "the word of the Lord" were not yet "revealed unto" us, we might nevertheless, in these preparatory signs, or indications, hear the Lord calling to us, and, in expectation of further revelations, might say with Samuel, "Speak, Lord, for thy servant heareth." (1 Sam. 3:1-10.)

Such are the Presumptive, or strong probable evidences of Christianity, and of the Divine origin of the Christian Scriptures. R. H.

Original.

Honesty.

"Provide things honest in the sight of all men." Rom. 12:17.

"Honesty is the best policy," is a maxim of free circulation; but it is to be feared many who profess to adopt it, either doubt its truthfulness, or fail to comprehend its import.

A definition of honesty, given by an intelligent man who makes no profession of practical Christianity, is in point. He remarked, "If I want a piece of property and its possessor is willing to take what it is worth, I can make a bargain in five minutes, any time." But he added, "I don't wish you to think I call myself an honest man; for I do not. Perfect honesty is doing to others just as we would that they should to us." He confessed that he wanted the best end of the bargain, and frequently sought it. But he understood the precept of our Lord, "As ye would that men should do to you, do ye even so to them."

The justice of this law is so manifest, that it has obtained the universal appellation of "The golden rule." The practical standard by which even many professed Christians are governed, is so low, as to leave little, if any, affinity to the golden rule.

Their professions of honesty, and their sensitiveness of reputation is such, that a hint of dishonesty would give offence, and might endanger both your cheeks, were you disposed to follow another rule of our Lord's. And yet a more striking portrait of such could not be drawn than the one given by the pen of Solomon: "It is naught, it is naught, saith the buyer: but when he is gone his way, then he boasteth." Prov. 20:14.

Such men are apt to be vain of their "business talent"; they therefore boast of their great bargains; but they are the last to tell how they said, "tis naught, 'tis naught," before the purchase, or trade. Such sell for the highest price, and buy for the lowest,—exposing all defects when buying, and hiding all when selling,—at least when it is considered safe.

They may obtain a reputation for being "keen," "smart," "shrewd," and in this they glory. But were another portrait which may pass current with their neighbors, presented, with the striking features of, "schemy, close, tight, small, if not trickish," worked upon it, it might be a source of mortification. If such, however, could be made to feel that a just God is the inspector, and will be judge and rewarder of all their deeds, they might strive for a compliance with the golden rule.

"Finally, brethren, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

H. BUCKLEY.

Original.

Leaves from my Note Book.

March, 14th. Our prayer meeting this evening was the most interesting of any I have attended for some time past: There were but thirteen adults present, but as all took part in the exercises "the hour of prayer" passed pleasantly away. The remarks were brief, instructive,

and kind; and we found it beneficial to bring our hearts in contact with

"Prayer, surpassing human might,
Prayer, heav'n's holy portress,
Prayer, the saints' supreme delight,
Prayer, the sinner's fortress."

Friday, 16th. Heard the Rev. W. Bakewell deliver a funeral discourse from 1 Cor. 15:55-58. He had an excellent text, but rather a singular sermon. However, if Adam Clarke's rule is correct that "that is a good sermon which does good," perhaps it may be found in the last day that some saving truth found its way to a hearer's heart. The preacher doubtless did the best he could.

And as when wheat and chaff to fowls are thrown, They choose the grain and let the chaff alone, So, wise as they at least, should hearers be To take the truth and keep from error free.

In the evening the Bible class met at Bro. Kimball's, and in their conversation we rambled over a large field; but, I trust, we found therein some flowers and fruits to please and benefit us afterwards.

March 18th. Preached twice to-day at Derby Line, and attended prayer meeting. The discourses were two of a series of sermons on the word of God. The more I read and meditate on the scriptures of Divine truth, the more I feel like asking—

"Whence, but from Heaven could man unskilled in arts,

In different ages born, in different parts,
Weave such agreeing truths? or how? or why
Should all conspire to cheat us with a lie?
Unasked their pains; ungrateful their advice;
Starving their gains, and martyrdom their price."

Thursday, 22nd. The subject for consideration in the Scripture reading meeting this evening was, Christ's moonlight walk to Gethsemane and his conversation with his disciples on the occasion.—Matt. 26:30 to 36 with parallel passages.

How much may be learned of man's weakness and Christ's love from Peter's fall and recovery! "The strongest believer will stumble at a straw, if God leaves him to himself." Surely the poet did not estimate too highly the value of the Bible and its usefulness as a directory, when he said,

"Were all the stars one chrysolite,
This earth a golden ball—
And diamonds all the stars of night,
This Book were worth them all.
It is the guide the Father gave
To lead to realms of day,
A star whose lustre gilds the grave,—
The Light—the Life—the Way."

March, 24th. Left home at noon and arrived in Hatley, C. E. in season for my appointment. I remained over the Sabbath, preaching in Hatley and Compton to good audiences. As I had not been there for over a year and nine months, I was glad to greet once more some old and tried friends of whose hospitality I had partaken in bygone years. Perhaps I did not remain long enough to learn the actual condition of our cause, but from what I heard, I came to the conclusion that so much had been said on death, destruction, dress, and disorganization, as to produce a state of things too much analogous to what one might expect to find if the piece of land on which the Israelites "cast every man a stone" (2 Kings 3:25) were used as the symbol. It is very desirable that the spots of good ground which are left may bear fruit, "some an hundred fold, some sixty, and some thirty."

Tuesday, 27th. Yesterday went to Magog; visited friends and to-day returned home.

March, 28th. Our monthly covenant meeting. Relating experience in the things of God is Scriptural and useful, but it is sad to hear so many Christians speak of declension, when it is their privilege to speak of growth in grace, and to say with David, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul. . . . Verily, God hath heard me: he hath attended to the voice of my prayer;"—or, with Mary—"my soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour."

It may be well for us to remember when we "speak often one to another" of our joys and sorrows, growth and decay, that

"God hath a rate-book by him, wherein he Keeps just accounts how rich his people be: What faith, experience patience, more or less Each one possesseth, and doth them assess"

According to their stock. Such as have not a martyr's faith, shall have no martyr's lot."—*Flavel.*

March 31st. Met the Bible class at Bro. Wood's, and solemn indeed were our feelings as we contemplated our Saviour's agony in the garden. Modern travelers describe Gethsemane as "a plot of ground enclosed by a low, rude wall. Eight aged olive-trees still exist within the enclosure, and are pointed out as those beneath whose shade the Man of sorrows experienced the bitter foretaste of that death he was about to suffer—the pangs—the throes—the agonising struggle, when soul and body part, and hardened indeed must be the heart that can coldly contemplate this sacred spot, where the God of life and glory drank that bitter cup of super-human suffering for sinful man's redemption, and not partake of some such kindred feelings."

April 1st. It is the evening of the Lord's day and I have just returned from a good prayer meeting. As the warm shower refreshes the parched ground and invigorates the drooping plants, so does a prayer meeting—not a dull, lifeless, monotonous one, but—a social prayer meeting, characterized by love, truth, and earnestness, refresh and benefit the soul of the way-worn pilgrim in his homeward march. Twice today have I endeavored to present the unsearchable riches of Christ to dying men. In the afternoon my remarks were based on Jeremiah 12:5, where weariness caused by running with the footmen, and in the land of peace is put by substitution for inability to cope with small difficulties; while contending with horses, and the swelling of Jordan, is put for greater: by which tropical expressions, God would inquire of the weeping prophet,—if the trials to which he had already been subjected from his relatives and townsmen caused him to be dejected and discouraged what he would do when called to cope with greater,—God foreseeing how much he would be called to suffer, inasmuch as the wickedness of the Jews would increase till the destruction of Jerusalem became inevitable. See verses 5 to 9. But while regarding this as the meaning of the text, it was not difficult to make a more general application: somewhat as John Ross Dix has done in the following lines—

"How shall we do in the swelling of Jordan,
When the last enemy comes like a flood,
If not upheld by Immanuel's pardon,
Clothed in his robes, and redeemed with his blood!

When o'er the doomed soul Death's billows are dashing,

When o'er thy spirit the thunder clouds lower;
While from its depths, bolts of vengeance are flashing,

How wilt thou do in that terrible hour?

"Pause, oh! my soul! Ere thou venturest the river

Lean on the Savior's omnipotent arm;
Mighty is He from its depths to deliver!

Trusting in him, thou'lt be safe in the storm!
Chartless, thy bark will by whirlwinds be driven,
Rudderless, helpless, by tempests be toss'd;
And just within sight of the kingdom of heaven
Be cursed with a glimpse of the Paradise lost!"

April 5th. For two or three weeks past an affection of the eyes has rendered me unable to pursue my studies as I desired. The affection, however, is by no means so great as it has been at different times during three years past. As tribulation is the common lot of mankind, and in the case of the Christian is felt to be "light," and "but for a moment," when contrasted with the "eternal weight of glory," I desire through grace in every thing to give thanks, and to be accounted worthy when Jesus comes to be made like him and to dwell forever in his presence, thus learning by experience what that meaneth—"Thine eyes shall see the King in his beauty: they shall behold the land that is very far off."

My mercies are weighty; my troubles are light
Compared with the kingdom now heaving in sight:

Hence I will not choose

The rod Christ should use,
But seek for submission, sustained by his might,
And firmly believe all his dealings are right.

J. M. ORRICK.

Stanstead, C. E.

A Word to the Tried and Tempted.

"There is no real evil in affliction, save that which we put into it by our perversity. There

is only good. Not to be afflicted is the worst affliction that can come upon us."—*Words of Peace.*

God's people pass through various trials and temptations. The apostle Paul had to say that he was "in deaths oft;" and so have many of the Lord's people now. We are made to feel experimentally that we have the sentence of death in ourselves, that we should not trust ourselves, but in God that raiseth the dead. The common temptation in trial is to depart from God, to resort to some broken cistern, and to rely upon some arm of flesh. This only increases the trial, and makes it necessary that we should see all our gourds wither, and have all our plans broken to pieces, in order that we may be brought to trust only in God who raiseth the dead. Every trial should be the occasion of another errand to the mercy-seat—to the God of grace and peace who changeth not. The same Jesus, who bled for us upon the cross, now measures out our daily trials for our profit; and when they lead us to God, instead of from God, are the means of giving us an increased knowledge of God, and of our miserable selves, and a growing confidence in His unerring wisdom and perfect love.

There is another line of truth, such as, "Before honor is humility." If our God give us humble lessons, what are they for but to prepare us for the blessings in store? As another has said:

"The bud may have a bitter taste,
But sweet will be the flower."

We should remember in trial, that faith always takes God at his word, spite of all appearances. When Jacob said, "All these things are against me," it betrayed both ignorance and unbelief.—Blessed be God, his folly did not hinder the subsequent blessing of joy and glory with the exalted Joseph, but it greatly interfered with the patriarch's present peace and comfort. Let us beware, then, of judging of God's dealings according to appearances; but let the cross of his beloved Son interpret every mystery of his ways with us, and give us boldness in counting upon his love and mercy in the most trying dispensations.—"He that spared not His own Son, but delivered him up for us all, how shall he not with Him also freely give us all things?" Rom. 8:32. Let us then trust him in the dark, stay upon him under all circumstances, and take refuge in Calvary's Cross under every trial; for:—

"Behind a frowning providence
He hides a smiling face."

Again. Let us not carry burdens, for the lightest of them is too heavy for us. It is our Almighty Friend that says, "Cast thy burden upon the Lord, and he shall sustain thee." Cast all your care upon him, for he careth for you. Oh, dear children of God! cry unto him about all your difficulties. Trust him. Wait upon him. He hath delivered, he doth deliver, and he will deliver. "Call upon me," he says, "in the day of trouble; I will deliver thee, and thou shalt glorify me." Christ, your Savior and Great High Priest, upholds all things, and works all things for your good, and his love to you is as full, as free, as fathomless as ever. Oh! then, count upon his love. Expect largely from Him. Think of the vastness of his mercy, as manifested in the unequalled grief, the unutterable agony, that he endured for you upon the cross, when he put away your sin by the sacrifice of himself, when—

"Pangs not His own, His spotless soul,
With bitter anguish tore."

Dear tried Christian! may the Lord himself wipe away all your tears, and comfort your heart with sweetest assurance of his love, and an abundant testimony to your conscience that he is not against you but for you; and, "If God be for us, who can be against us?"—*H. H. Snell, England.*

Jerusalem by Moonlight.

The broad steep of Zion, crowned with the tower of David; nearer still, Mount Moriah, with the gorgeous temple of the God of Abraham, but alas! by the child of Hagar, and not by Sarah's chosen one; close to its cedars and its cypresses, its lofty spires and airy arches, the moonlight falls upon Bethesda's pool; further on, entered by the gate of St. Stephen, the eye though it is the noon of night, traces with ease the street of Grief, a long winding ascent to a vast cupo-

lated pile that now covers Calvary, called the street of Grief, because the most illustrious of the human as well as the Hebrew race, the descendant of King David, and the Divine Son of the most favored of women, twice sank under that burden of suffering and shame which is now throughout Christendom the emblem of triumph and honor. Passing over groups and masses of houses built of stone, with terraced roofs or surmounted with small domes, we reach the hill of Salem, where Melchisedec built his mystic citadel; and still remains the Hill Scopus, where Titus gazed upon Jerusalem on the eve of his final assault. Titus destroyed the temple. The religion of Judea, has in turn subverted the fanes which were raised to his father and to himself in the imperial capital, and the God of Abraham, Isaac and of Jacob, is worshipped before every altar in Rome.

Jerusalem by moonlight! 'Tis a fine spectacle, apart from all its indissoluble associations of awe and beauty. The mitigating hour softens the austerity of a mountain landscape, magnificent in outline, however harsh and severe in detail; and, while it retains all its sublimity, removes much of the savage sternness of the strange and unrivaled scene. A fortified city, almost surrounded by ravines, and rising in the centre of chains of far-off spreading hills, occasionally offering, through their rocky glens, the gleams of a distant and richer land!

The moon has sunk behind the Mount of Olives, and the stars in the darker sky shine doubly bright on the sacred city. The all-pervading stillness is broken by a breeze, that seems to have travelled over the plain of Sharon from the sea. It wails among the tombs, and sighs among the cypress groves. The palm tree trembles as it passes, as if it were a spirit of woe. Is it the breeze that has travelled over the plain of Sharon from the sea?

The last light is extinguished in the village of Bethany. The wailing breeze has become a moaning wind; a white film spreads over the purple sky; the sky is dark, the stars are hid; all become as dark as the waters of Kedron and the valley of Jehoshaphat. The tower of David merges into obscurity; no longer glitter the minarets of the mosque of Omar. Bethesda's angelic waters, the gate of Stephen, the street of Sorrow, the hill of Salem, and the height of Scopus, can no longer be discerned. Alone in the increasing darkness, while the very line of the walls gradually eludes the eye, the church of the Holy Sepulchre is a beacon of light.—*D'Israeli.*

We have received from Elder Osler the following article, cut from a Providence paper, written by a pastor in that city who is a reader of the Herald.

"Forty Years Ago."

More than forty years ago, in early childhood, e'er age and maturity made me familiar with localities, men and things, or consecrated in my affections the place of my birth, I was borne in my mother's arms from our native town, to see it no more, till a generation had passed away. But the history of my birth-place, the home of infancy, the dear friends and relatives left behind, and all the pleasant associations of a family residence, were household words, repeated a thousand times, in as many circles, until every tradition, and scene, and event of former years, seemed a part of my own experience; and although far away, still in spirit I lived where I was born, and enjoyed the society of cherished kindred and friends.

Last week, after an absence of forty years, I resolved on a visit to my native town. Imagination sketched agreeable surprises, as I made known my father's house and kin; pleasant interviews, as memory brought back the associations of former years; stronger attachments, as I gazed on the progress of long years and heard of the glory of the past. As a preparatory measure—an introduction to a renewal of acquaintance, I gathered and enrolled a long list of familiar names, the well-known relatives of my father's family—old settlers as immovable as real estate, confident that the light of their chronology, or genealogy would guide me into all ne-

cessary details. Thus provided, and hopeful, I made my way to the place of my birth, and located in the centre of the town, Sept. 22d, 1859.

In ten minutes after my arrival, I sought an eligible spot to feast my eyes on the lovely place where I was born, and to call back, if possible, some recollections of the past. I gazed east and west, north and south, studied the roads, their crossings and angles; each hill and plain and stream, viewed the venerable and modern structures about me, and scanned with care each face and form that passed; but all was strange, and not a single lineament appeared as drawn in fancy's sketch. A feeling of disappointment and melancholy for a moment rested like a dark cloud upon my spirit, but was happily relieved by the recollection of my list of names. I went back to the public house and inquired for the most promising one, whose age could unite the past and present generations, and who could speak familiarly of times new and old.

I found my man, but to my inquiries, after repeating the names I gave, only replied, "I think I have heard those names before, but have no knowledge of such persons. Perhaps old Mr. N. or H. can give you information." I looked at his hoary head and wrinkled face, which told of more than threescore and ten years, and my heart grew faint under present prospects. And, alas, for my roll of names,—many of them were written on tomb-stones, some had gone to parts unknown, and only a few remained, over whose memories time had thrown his dark, misty, oblivious veil. In that same hour all my pleasant anticipations gave way to stern realities. Not a blood relative remained to give me a welcome hand of return,—all had wasted away and gone, or were lost in the social changes of community.

What a lesson of instruction was afforded, in the sad changes wrought in society, by forty years. Then, as a family, our circle was unbroken, and we dwelt under the paternal roof, cheerful and happy in our youthful toils and recreations. Then we were surrounded by kindred and friends, rejoicing with us in the blessings of those palmier days. Then the good old fashioned world moved steadily on without the mighty impulses of steam and lightning. Then, the wild deranging passion—avarice—a desire to make a fortune in a day—did not, like a fierce tempest, sweep over the land, carrying on its fearful tide the wrecks of characters, of blighted hopes and future destinies. Social relations had a degree of stability, and the current of human affairs flowed gently and easy.

But where now is the house where I was born—the kindred and friends of my childhood and the dear domestic circle of forty years ago? Where are the kind parents who then caressed me and the fond brothers and sisters, the mutual partners of my early home? Change! irrevocable change has passed over all and severed ties never to be united again! Death has fulfilled his stern mission by removing most to their final resting place; time has wrought his work in unalterable changes in the living; while sweet home, once sacred with associations, the most tender and endearing, has passed into the hands of strangers and lost its identity by the changes of forty years!

After exhausting my sources of information, without satisfying the demands of hope, I left, with no desire ever to return, sad and lonely, yet profited by reflection.

Friends and kindred and homes and all that is material and mutable must change. The very tombstones on which are inscribed the sacred mementoes of affection, must moulder back to dust and mingle with the ashes of the dead. Time changes all things.

But deeds are immortal, and can never die. "The righteous shall be had in everlasting remembrance." Deeds survive death and the resurrection, and pass on to the Great White Throne, when the present honors and earth are no more, and the nations stand before their Judge. The deeds of good men are the seed of a perpetual harvest, so that when gathered to their fathers, still they bless the living with their influence. Thus, the pious dead, though unknown to the generations following them, nevertheless impress their characters by invisible power upon after ages. Being dead, they yet speak in the ear of

faithful memory, admonishing the living of the last great change, and urging mortal man to prepare in time to meet it. Forty years past, and forty years to come. Oh, what changes—what developments of character,—what unfoldings of human responsibility,—what revelations of destiny,—what sanctified joys and unavailing sorrows,—all are veiled in the hidden past and unknown future! May the past then impress its lesson upon all, constraining them to live as those who must die, and may soon pass the solemn ordeal.

R. H. C.



ADVENT HERALD.

BOSTON, APRIL 21, 1860.

STYLER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Dear Bro. Bliss:—Will you answer, in short hand, the following questions: (Jer. 23:5, 6)

1. Who is the "righteous Branch"?
2. Who are the "children of Israel" in v. 7, and the "seed of the house of Israel" in v. 8?
3. Who are "Israel and Judah"? chap. 30:3.
4. "Alas! for that day is great, so that none is like it." v. 7; what day is here referred to?
5. What "yoke" is here referred to, that shall be broken? v. 8.
6. Who is David their king? v. 9.
7. What is meant by making a full end of all nations? See chap. 46:27, 28.
8. "Yet will I not make a full end of them." What will he do with them, if he does not make a full end of them? v. 11.
9. Is not the same time referred to in Zech. 12:6-14 and 13:1, and Rom. 11:23-29?
10. Then if God does not make a full end of them, are they not the people that Amos speaks of, chap. 9:11-15: "And I will bring again the captivity of my people of Israel, and they shall build the waste cities and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them." See Isa. 60:22, "A little one shall become a thousand, and a small one a strong nation." Jer. 33:11, 22; Zech. 8:4, 5. Now please explain or reconcile our Lord's words, Luke 20:35, "But they that shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage." Yours truly,

CASTLE CHURCHILL.

Our view of the subjects contained in the foregoing interrogations, is as follows:

1. The "Righteous Branch," is a metaphorical name denominative of Christ,—illustrative of his human descent from David, though the Lord from heaven, and of his succession, as a branch from David's genealogical tree, to the heirship of David's throne and kingdom.
2. By Israel's children in Jer. 23:7, the descendants of Jacob, who was surnamed Israel, are referred to. But as all the sinners of that people, or those who die unregenerate, are expressly excluded by other scriptures, the descendants of Israel who will have part in that promise can be only the pious of them—"every one that shall be found written in the book," when many "that sleep in the dust of the earth shall awake," and "they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." See Dan. 12:1-3.
- In the phrase, "the seed of the house of Israel" in v. 8, "seed" is a metaphor expressive of those of Israelitish descent who will be spared, have part in the first resurrection, and so inherit the kingdom; and "house," is put by a metonymy for the people or posterity of Israel.
3. "Israel and Judah," when conjoined, as in Jer. 30:3, are expressive of the two kingdoms of Israel—the ten tribes and the two; or such adopted ones of those kingdoms as shall not have forfeited their title to God's promises by their impiety and sin; all of whom "shall see Abraham, and Isaac and Jacob, and all the prophets," yea and all the pious of all ages "in the kingdom of God," and

they themselves thrust out, Luke 13:28. By comparing Jer. 30:3 with vs. 20-28, of the preceding chapter, it seems to be a return from Babylon at the end of the 70 years that is there brought to view.

4. There is obscurity in respect to the epoch here brought to view, the times remote and near seem somewhat blended together; so that the predictions of the return from Babylon and the restoration by the resurrection are somewhat intermingled, making it somewhat difficult to determine what refers to the one, and what to the other. We incline to the view that the time of Jacob's trouble is their captivity by the Babylonians; and that "that day" in v. 8, refers not to the same as "that day" in v. 7, which is the time of Jacob's trouble, but to the end of that trouble, when Jacob is delivered out of it by the overthrow of the Babylonians.

5. In accordance with that view, the yoke that is broken, is that of the Babylonian captivity; which was done in that day when Israel was delivered out of it.

6. "David" can be no other than the rightful Heir to David's throne—he being of the house and lineage of David.

7. Make "a full end of all nations," must be an anticipation of the final catastrophe, when the nation and kingdom that will not serve Christ shall be destroyed. The "all nations" are evidently the unregenerate.

8. As God will not make a full end of Israel, it follows that he will spare them, will bring them out of their graves and bring them into their own land—destroying all the sinners of his people from among them, and saving out of all the nations that he will make a full end of, all the children of the kingdom that shall be found among them.

9. Not unlikely.

10. Yes. The pious of Israel are specifically addressed in those scriptures; but the pious of all lands will participate with them in their promised blessings; and as the full consummation of these will be only in the resurrection, they will then neither marry nor be given in marriage, according to the words of our Saviour.

The Napoleonic Policy.

The dark cloud of uncertainty which hangs now over Europe, and renders every thoughtful mind anxious respecting the future, is rendered greatly more dark and uncertain by the want of confidence that is universally felt in the sincerity and professions of the Emperor of the French. His course has been so tortuous, and his practice has so belied his professions, ever since his seizure of the helm of state, that little confidence can be placed in his professions of policy for the future.

No man can profess one course of policy in public, and be continually devising means, and bending his energies in private to accomplish results the opposite, without forfeiting that confidence in his integrity, which in the ruler of a nation, is needful to the stability of the state. The annexation of Savoy to France, now accomplished, in opposition to all the assurances of the past that nothing of the kind was meditated, leaves Europe greatly in doubt respecting his aims towards the Rhine, whilst he is constantly avowing that "the mission of the Empire is peace."

Napoleon's is a striking instance of the one-man power. And the peace of Europe may at any moment turn on the direction which his own will may assume. Bound by no treaties, restrained by no pledges, not hesitating at any moment to disregard past professions, ready to trample on whatever or whoever may oppose his wishes, there can be no security for the future.

The Government of Great Britain is evidently beginning to see this. The London Times in a late issue says: "We have awoke from the dream of the past, and can put no more confidence in his professions for the future." Lord John Russell, in debate in the house of Commons, expressed himself in a similar manner; and that debate has awakened quite a sensation throughout England. A correspondent of the Boston Journal, writing from London March 23, says:

"At length the craft and deceit of Louis Napoleon have aroused the British Parliament, and on Monday evening Lord John Russell, while avowing his desire for a continuance of peace, very decidedly intimated that in future the cordial alliance of France and England could not be counted upon, and that the distrust which has so long pervaded the people, had taken hold of the government. In club, bank, counting-house, and on Change, every one asked his neighbor: 'Did you read the debate of last night?' and on all sides there were expressed feelings of uneasiness, and a vague dread that there might be trouble nearer than has been by some anticipated for a few months past. England is now beginning to find that she has been hoodwinked and deceived; and if the first Napoleon was defeated by her at Waterloo, the nephew has achieved a victory by deceit,

and a triumph which, however questionable in point of honor, is to him as decided as if won by truth and fair open dealing: but it is only right that if we make to ourselves companions of evil men, we should be caught in their designs, or as the old proverb has it, 'if we lie down with dogs, we must expect to rise up with fleas.' Here is a man whose whole course has been one of duplicity towards those around him; from that memorable 2d of December on which he mowed down his poor subjects, on to the present time, his language has at all times concealed his intentions—and he uttered with his mouth what he believed not in his heart. No measure of his government, save that referred to, has shown this more than the history of his 'war for an idea': the 'idea' is now being developed, and in the face of the protests of Switzerland, the objections of Northern Savoy, and the opposition of Europe, he assumes to himself the government of a country whose only defense is its weakness, and which, were it in a position to face the usurper, would light a blaze in Europe which might even destroy the throne of the Mysterious Monarch. Not many months ago, the leader of Hungary was closeted with Louis Napoleon, and promises were made to Kossuth, and money to make these appear truthful; but the ex-Governor of Hungary is now a disappointed and betrayed exile, living within a mile of my present residence. He has been used for a purpose, and is now powerless."

Such is the estimation now generally had of him. What new policy he may pursue, or what new direction he may take, can be predicated on none of his past professions; and so the peace of Europe rests on no solid basis, but is liable any day to be violently ruptured.

"Despise not Prophecysings."

"The Rev. Dr. Cumming of London, announces an 8vo. volume about the 'Great Tribulation' coming upon the Earth." This reverend gentleman has a propensity for prophesying. Once he wrote a book to warn the public that the world would be ended in 1862. This was about 1849, at which time the sagacious prophet, who had only thirteen years before him on his own showing, took a house on lease for twenty-one years!—*A Christian Paper.*

How shall we understand the above? Does the writer deny that there is to be a "great tribulation," coming on the earth?—of which Daniel says, (12:1), "There shall be a time of trouble, such as never was since there was a nation even to that same time." Or, does he think it unprofitable to read, hear, and keep in remembrance these things which God has revealed? See Rev. 1:3.

A Christian editor should be cautious not to appear to discountenance the study of any portion of Scripture, or to discredit any thing therein revealed, by his strictures on those whose views are dissented from. Is this writer really sure that Dr. Cumming ever wrote "a book to warn the public that the world would be ended in 1862"? If so, such a book can be produced. Can the editor produce it? Editors like others, should be careful to limit themselves to the precise truth, to never bear false witness, and to never set down ought in malice. It is the servants who wait their Lord's return and who give meat in due season, that our Lord represents as being beaten by fellow-servants who say in their heart, "My Lord delayeth his coming," Matt. 24:48. Now are these last named ever beaten, by the wise and faithful?

Dr. Cumming never assumes to prophecy. He says:

"We may in the sacred page of prophecy, reverently gaze where we may not boldly tread, we may prayerfully study and meekly state the results of that study, without incurring the risk, or at least, justly incurring the charge of presumption, or assuming the prerogative of the prophet, or pretending to the inspiration of the evangelist. They who refuse to study prophecy on the one hand, and they who specify 'the day and the hour' on the other, are equally guilty of irreverence to the sacred volume."

The foregoing was written some two months since, before we saw Dr. Cumming's 2d volume on the Great Tribulation. We purpose next week to give his argument entire, on which he bases his expectations for 1867, with an editorial, analyzing his argument.

"Still water is not only always covered with scum and filth, and breeds chills and fever, and death, but it is infested with noxious insects; while running water always clears itself. And if you sit down in the shallow pool of reflection of these great questions of Providence, and God's administration, &c., it will be green as frog-ponds about you, and you will be harassed with all skeptical doubts; but the running stream of active religious duty will always clear your doubts away. I think religious dispositions go far to clearing up all religious doubts."

Pearson's Respiratory Stove.

This excellent cooking stove, which has been advertised for some time in our cols. has now been so long before the public as to have established for itself a reputation. Having had one of the 8 inch stoves in use in our own family since August, we have thoroughly tested its working, both in warm and in cold weather, and can therefore speak of its merits without reserve or qualification.

The excellencies of this stove we find to be these:—some of which are peculiar to it, and some not.

1. The attempt to supply the oven, while baking, with a heated current of fresh air, is a perfect success, and is original with this stove. The result is, that the meats cooked in it, instead of being smothered in a close iron box, usually denominated baking, are roasted, and thus partake of the aroma and flavor of those cooked before a fire in the open air—the superiority of which consists in the combination of the oxygen of the atmosphere with the substance of the surface of meat that is being cooked.

2. By this arrangement the heat of the oven is more intense and uniform, so that the meat is sooner cooked, is more juicy and toothsome and retains more of its nutritive properties, which in ordinary baking are much wasted. The meats thus cooked are consequently more palatable, digestible, and wholesome, than those ordinarily baked.

3. Bread, pies, and cake are baked thoroughly on their bottom in this stove: and though that is not a peculiarity of it, many stoves are greatly deficient in this respect.

4. This stove is an economist in its supply of fuel—a less quantity of coal answering its purpose than in any stove we have before used.

5. We have found it an excellent heater during the winter; and it has this advantage, that by a damper and register the heat can be thrown into the room, or up chimney at pleasure.

6. This being so, it is an excellent summer stove, and can be used with much less discomfort than other stoves, in respect to the heating of the apartment when it is used. So marked was this peculiarity, that during the warm weather of the last autumn, many were the predictions that whilst it was a very convenient stove for summer, it would never warm the kitchen in cold weather; and yet, when cold weather came, it was found to do better service with about 14 inches of pipe, than former stoves had done with six feet—a winter addition that was formerly, but not the past winter resorted to.

7. It is an excellent stove for keeping the fire, without much waste of the fuel. It will keep all day without an additional supply of coal, and would keep all night if desirable. This is owing to an arrangement for stopping all the draft; which, though not a peculiarity, is a great excellency in it.

8. Its grate is moveable, and by a rack the ashes are easily separated from the unburnt coals and come out already sifted.

These excellencies, many of which are peculiar to and original with this stove, are combined in no other one. We give it a decided preference over all others: and we feel that we are conferring a favor on our readers in specifying its good qualities, so that those who need, may know where to procure a stove that shall the best subserve their purpose. See advertisement.

To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please call the editor's attention to the omission.

Bro. C. N. Ford of Mo. Thank you for your kind note. If you had not marked it "private," should have been pleased to give it in the *Herald* for the encouragement of others.

"J." They are initials of a Latin phrase which signifies "God willing."

We are sorry to call attention to the slowness of our receipts the present week. Remember that the past has been raised to launch the ship, and now we need the wherewithal to sail it.

We are indebted to Eld. Himes for a loan of the first volume of Birks' Visions of Daniel, and can now resume our design of progressing with the exposition of that prophecy.

THE SIGNS OF THE TIMES.—"What means the spectacle which our land and world now exhibit? Can one believe that the ultimate design of God is merely a change of rulers in a republic, or of dynasties among the despotisms of the old world? No, God is preparing a way for his ransomed to pass over. He is fulfilling the declaration, 'I will overturn, overturn, overturn, till he shall come, whose right it is to reign.' While this should console us under changes, it should also inspire us with zeal and hope, and assure us of the growing nearness of that day, when

all will be the living subjects of Christ's authority. Let the Church be bent on the conquest of the world to her Redeemer. In his strength they will be strong. One shall chase a thousand, and two put ten thousand to flight."—*Chris. Intelligencer*.

If God is fulfilling the declaration, "I will overturn," &c., he will surely do it. The church will obey his command to preach the gospel to every creature; but the conquest of the world is what Christ will effect, and not his church.

CHURCH PROPERTY.—The "Independent Church" at the South, must be a queer institution. A Charleston paper recently had the following notice of an "auction sale":—

"Field Negroes by Thos. Gadsden.—On Thursday, 17th inst., will be sold at the north end of the exchange, a prime gang of negroes, accustomed to the culture of cotton and provisions, belonging to the Independent Church in Christ Church Parish."

There is a chapter of "Revelation" (18:13) which speaks of Babylon, a representative of a corrupt hierarchy, as dealing in "slaves and souls of men." This "Independent Church" must be in some way connected with that symbolization.

ITEMS AND NEWS.

The Augsburg Allgemeine Zeitung states that since the suicide of the Austrian General Eynatten—committed in consequence of the discovery of great frauds perpetrated by him—it has been ascertained beyond doubt that it was through his agency the French and Sardinian armies became apprised of the premeditated attack of the Austrians at Solferino. It will be remembered that the Austrians expected to take the allies by surprise, and were not a little surprised themselves at the defeat which they sustained.

A physician in Middleboro' who has some hens which he values very highly, one morning last week on going into his fowl yard, discovered that some one had been making a predatory visit there, and stolen some of his best hens. On looking around a little, he found a purse on the ground containing \$60, undoubtedly dropped by the careless thief. The doctor is quite willing to have some more hens stolen at that rate.

Julius Caesar's letter, "I came, I saw, I conquered," has been admired for nearly two thousand years for its terseness. We think it rather verbose. The words "I saw" are entirely superfluous. Indeed, we think "I came" wholly unnecessary. "I conquered" would tell the whole story. But Julius had no doubt, a good deal of leisure when he wrote that letter, and his style suffered in consequence.

Mrs. Steward, of Knoxville, Iowa, a few days since gave her little three year old boy a revolver to amuse himself with. The plaything was loaded and while playing with it went off, shooting the little fellow through the head.

Dr. Scudder, who was for many years in the East Indies as a missionary, says that the Hindoo holy books date as far back as 1400 years before Christ. The immensity of their compilations on almost every imaginable subject is marvellous. They write with great rapidity; even with their raw materials, he had known school-boys to report a sermon as fast as the missionary could deliver it. Their language is very melodious; some of their poetry rhymes at both ends of the lines.

The late wholesale butchery of the Indians at Humboldt Bay, is one of the most shocking instances of crime that ever occurred among a people called civilized. It is stated that one hundred and eighty-eight persons, chiefly women and children, were massacred in cold blood, in one night, by white men living somewhere in the vicinity. No provocation for such an outrage is said to have been given—indeed, none could be in the nature of things. It was all done in the immediate vicinity of the United States barracks, and it is stated that the aid of the troops in protecting the Indians has been invoked in vain. We can scarcely credit such statements, although they have been coming for some time uncontradicted. If we have a government worth anything it will order a searching inquiry into this affair, and not rest till its atrocious participants are brought to condign punishment. No nation can expect to escape retributive justice that slurs over the commission of such crimes as this.

Jean Baptiste La Rochelle, a Canadian Frenchman, died at the New York City Hospital on Monday, from the effects of severe burns received while setting fire to the store of his employers, D. and C. Morrisett, in Greenwich street. He got some of the camphene he used on his clothing and it took fire, burning him terribly. On his death-bed he confessed the crime, which he said he was hired to commit by the Morrisett brothers, who were unsuccessful in business and wished to get a large insurance which they had obtained on their property. In consequence of this confession the two brothers were arrested.

Early Monday morning the police of Brooklyn discovered John Lynch seated on the first floor of a tenement house watching the progress of a fire which he had kindled on the floor with a quantity of shavings and pieces of furniture, and which in a few minutes would have enveloped the building in flames. There were five families asleep in the upper stories! The flames were extinguished and the wretch arrested. Revenge for having previously been turned out of the house for non-payment of rent, is said to have been the incentive to this fiendish act. An incendiary fire in another tenement house was also discovered by two other officers in season to prevent a conflagration. The supposed incendiary, Charles Wright, who had threatened to burn the building, because he had lost some money there, was found near by and arrested.

The Mobile Mercury, of April 6, says that a most terrific hurricane passed through Lauderdale county, Miss. on the previous Saturday night. Houses were demolished, and one negro killed.

There was nearly a thousand dollars worth of gold used on the coffin of Mrs. Edward Shippen Burd, who was buried in Philadelphia, on Tuesday with much pomp. The plate, handles, and heads of screws were of solid gold.

Foreign News.

St. Johns, N. F. April 9. The steamship Prince Albert, from Galway, Saturday, March 31, arrived at this port at noon, en route, to New York, bringing 90 passengers to this city, and having on board 550 for New York. She sails to-morrow morning for the latter port.

The news is not of a very important character. Lord John Russell has stated in Parliament that the difficulties with the United States, in relation to the San Juan question, were approaching a settlement.

A warrant has been issued against the prize fighters, Heenan and Sayers, to compel them to keep the peace.

The French papers treat the speech of Lord John Russell, on the Savoy annexation, with comparative indifference.

Switzerland, it is reported, will enter a protest against the occupancy of Chamblais or Francigny by the French, either by civil officials or a military force.

Rumors are current of a probable Congress of the Great Powers on the Swiss question.

At a meeting of the Directors of the Atlantic Telegraph Company, the former resolutions were rescinded, and it was determined to raise £25,000 on a mortgage of the old Cable, to be expended in efforts for its restoration.

The French Senate has indirectly rejected, by a large majority, numerous petitions requesting their intervention in favor of the temporal power of the Pope.

The Pope has issued an act of major-excommunication against all persons who counseled the late rebellion, invasion or usurpation in the Romagna, and had sent a protest to all the governments of Europe against the annexation of the Legations to Sardinia.

The government of Austria has sent to the Germanic Diet a protest against the annexation of the Italian Duchies.

The official Madrid Gazette publishes the preliminaries of a treaty of peace with Morocco. Morocco cedes all territory between the sea and road to Anghera. The convention of 1859 relative to Manilla, &c. (Melilla?) is ratified. An indemnity of 20,000,000 piastres is to be paid Spain by Morocco. In the meantime the Spanish forces continue to hold Tetuan. A commercial treaty is guaranteed, and a Spanish Minister and missionaries are to be permitted to reside at Fezzou. The treaty to be signed at Tetuan on the 25th of April.

London, Saturday, March 31. The treaty of annexation of Savoy to France, entered into by Sardinia and the French government, is published. Its principal features are already known. A Commission is to be appointed to determine the frontiers.

By the published preliminaries of the treaty of peace between Spain and Morocco, it appears that Spain gains a large extent of territory.

Work has been recommenced on the Great Eastern.

The Earl of Longford is dead. The departure of Lord Elgin for China has been delayed till the middle of April.

The first returning battalions of the French army from Italy have entered Savoy. It was reported that orders had been transmitted to Italy to suspend their departure, but the report was pronounced untrue.

France assumes 175,000,000 francs of the debt of Piedmont with Savoy.

In Italy the result of the elections of Representatives to Parliament was very favorable to the liberal cause.

It is reported that at Rome on the 20th the gens d'armes charged on the people, wounding over thirty persons.

The Paris Patrie asserts that the King of Naples, notwithstanding an invitation from the Pope, refuses to occupy the Papal States with Neapolitan troops.

Dates from India are of Feb. 24. There is nothing important.

Berlin, Tuesday. The answer to Thouvenal's note is a distinct reservation of rights, and energetically supports the demand of Switzerland.

It is asserted that Russia is in favor of holding a Congress.

It is supposed that the whole of the Pope's troops will garrison at Rome. The Neapolitans will occupy the Marches to prevent a conflict with the Piedmontese.

It is believed that the Queen of Spain will be anxious to send Spanish troops to the Papal States.

The Minister of the Interior has rebuked the Austrian functionaries in Hungary for not watching the movements of the populace, and reporting persons hostile to the government.

It is expected that England and Prussia will act in concert, especially in maintaining the rights of Switzerland.

The London Herald understands that a Congress of the great Powers will be held in the course of a few weeks in London.

Turin, March 25th. A proclamation of the King to the people of Central Italy has been published.—The following is a summary:

"Your wishes are satisfied. You are united under one monarchy—a reward well merited by your unity and perseverance. It is, however, necessary to continue the virtues of which you have given such an admirable example to the world. Above all things persevere in the firm resolution to make such sacrifices as are indispensable for accomplishing and establishing great enterprises. We are now bound by an indissoluble pact of honor to our common country and to universal civilization. I have exposed my life for the independence of Italy, and I have given my people an example of loyalty. I now claim from my new peoples the same affection as from my former subjects. I desire to strengthen the Italians in the unanimity of their resolution to resist aggression, and to prepare continually for better things."

Turin, March 26. The result of the elections of representatives to the Parliament is very favorable to the Liberal cause. At Florence, the Chevalier Buoncompagni, Baron Ricasoli, Count Cavour and Signor Peruzzi have been elected. At Bologna, Count Cavour, the Marquis Pepoli, Signor Berti, Pichol and Oudinot. At Turin, Count Cavour, Baron Ricasoli and Signori Farini. At Milan, Count Cavour and Signori Farini and Cattaneo. At Genoa, Count Cavour. The concurrence of electors was everywhere very great.

In Southern Italy the state of affairs becomes more and more alarming.

A Paris letter in the Nord says: "After having accepted the votes of annexation of Romagna, King Victor Emmanuel wrote, it is said, another letter to the Pope, to point out to him the motives which compelled him not to reject wishes expressed so unanimously and with so much perseverance. The King offers, it is said, to contribute largely to the payment of the Pontifical debt. On the other hand, I can say that the Emperor Napoleon has been able to convince himself of the decided resolution come to by the Pope, from the information given to him by Mgr. de Merode. We now wait for the allocation which is to be delivered on the 26th by Pius IX. and which will show whether all the rumors in circulation are true or not."

Berne, March 27. It is stated that the Federal Council has received two verbal communications from France and Sardinia. Sardinia has informed Switzerland that the latter Power must negotiate with France relative to the annexation of Savoy.—France declared to Switzerland that should Switzerland take military measures she would be obliged to do the same.

ITALY.

A serious affair occurred on St. Joseph's day, in which a number of persons were wounded, which we shall give in our next.

The Providence Journal has two letters from its Italian correspondent, who is now in Rome. He gives a sad account of the condition of the people, who seem to be growing worse through the neglect and corruption of their Government. He says it is the general opinion there that the present condition of things cannot last much longer, but in precisely what way change is to come, no one is able to say. But if Sardinia should continue on in her successful career, an alliance between Austria, the Pope and Naples will be a necessity of self-defense; and that will bring on the crisis.

Besides \$100,000 of "Peter Pence" recently con-

tributed by the faithful, the Pope has 12,000,000 of scudi, the pious offerings of good Catholics, packed in boxes in the Vatican; so that, in case he should consider another hegira necessary, the money for his traveling expenses is abundantly provided.

SARDINIA. The following statistics of population taken from the Almanach de Gotha, shows at a glance the splendid progress which Sardinia—and we may add, the cause of constitutional freedom in Italy—has been able to make in one year, through the intervention of the Emperor of France.

SARDINIA BEFORE THE WAR.	
Population.....	5,167,542
SARDINIA AFTER THE WAR.	
Sardinia proper.....	5,167,542
Lombardy.....	2,866,396

SARDINIA AS SHE IS.	
Sardinia proper.....	5,167,542
Lombardy.....	2,866,396
Tuscany.....	1,806,940
Modena.....	604,512
Parma.....	499,835
Bologna.....	375,691
Ferrara.....	244,524
Forli.....	218,433

Total.....	11,783,813
Deduct Savoy and Nice.....	847,738
Total.....	10,936,075

Much as the world often derides Conservatism, it is yet the Scriptural wisdom of the serpent, and harmlessness of the dove; and it only can successfully oppose the partialist and trickster in morals and religion.—*Chris. Intelligencer*.

The barque Roscoe arrived at New Bedford on the 12th having lost her commander and seven men in an encounter with whales. The Roscoe sailed from New Bedford in November, 1859, for the Pacific Ocean. When off Cape Horn, they fell in with whales. The mate lowered and took one, and got him alongside the ship. Capt. Almy then lowered and got his boat stove. The second mate went to his assistance, and all got into his boat, when a whale came up and stove the boat, and all perished.

One of the most striking characteristics of the mule is his aversion to the ass, and the pride he takes in his relationship to the horse; which instincts are met by obtrusiveness in the ass, and by indifference in the horse. If an ass at any time—urged by the vanity peculiar to its race as related to the mule—happens to fall in with a drove of mules, he will, in all probability, be kicked and lamed by his proud relatives. A horse, on the contrary, takes a distinguished position in a drove of mules. The latter crowd around him, and follow his movements, exhibiting a violent jealousy, each trying to stand nearest to their high bred relative. This instinct is employed to keep together the drove of mules, on a journey or a pasture, by putting a mare to the drove with a bell around her neck, and called a bell-mare. This animal is led day and night by a cord, and the whole drove is thus kept under control, and will not leave their queen.

JESTS UPON SCRIPTURE.—It is very common with some persons, says the Christian Messenger, to raise a laugh by means of some ludicrous story connected with a text of Scripture. Sometimes it is a play upon words, a pun; at other times a blunder; and not seldom, a downright impiety. Whatever be its form, even when lightest, it is no venial offence, leading as it does to profane contempt of God's word. Those who practice this have never been celebrated for genuine wit. The laughter which they call forth is provoked solely by the unexpected contrast between the solemn words of Scripture and some droll idea. There is no real wit in the case; and the dullest persons in society are most remarkable for these attempts.

Everything that a man leans upon but God will be a dart that will certainly pierce his heart through and through. He who leans only upon Christ, lives the highest, choicest, safest and sweetest life.

The circulation of the Bible in distant lands is like the rolling of a river of living waters through the land, but the missionary stands on its bank and cries "Ho! every one that thirsteth, come ye to the waters."

The Secretary of the Bible Board at Nashville, is responsible for this:

"Bible knowledge.—Said a distinguished lawyer, while addressing a jury in one of the courts of Tennessee, 'Gentlemen of the jury, I never read the Proverbs of Solomon but I learn some useful and instructive lesson. It was only the other day that I was reading his admonition, not to put new wine into old bottles, nor new cloth into an old garment.'"

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as identifying the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

Time of the Crucifixion.

In discussing this question, we are compelled, also, to discuss the time of the Passover; (which I did, to some extent, in the Herald of Oct. 8) the crucifixion being at the Passover. It might not be improper, in the first place, to inquire what the passover was instituted for. It is my opinion that the passover was typical of the crucifixion of Christ, as was the institution of the Sabbath on the seventh day of the week, one month afterwards, typical of his rest in the grave on that day of the week. If then the shedding of the blood of the paschal lamb was a type of the shedding of the blood of the Lamb of God, and the blood of the paschal lamb was first shed on the fourteenth day of the lunar month, and at the time of the vernal equinox, as we are warranted in saying it was from the testimony of Josephus, Ferguson, and Akers; and if the Bible requires that it ever afterwards should be done "in its season," "in the month Abib," and further says, "Thou shalt keep this service in this month," Ex. 13:4-10, are we not warranted in saying that the crucifixion took place at the time of the full moon next after the vernal equinox? I think we surely are. Prideaux argues to the same effect, v. 1, pp. 51, 52.

But the editor of the Herald seems to think otherwise. In the Herald of June 4th, '59, I gave Ferguson's opinion about the time of the crucifixion, to which the editor replies: "Ferguson is in error respecting the month of the crucifixion,—the passover being always held at the ripening of the barley harvest, which was never ripe at Jerusalem by the 3rd of April, which was one month too early. The paschal moon in A. D. 33, therefore, was the second moon after the vernal equinox, which did not fall on Friday,—so that not 33, but probably 31, was the year of the crucifixion." As much as to say that the paschal full moon in 31 did fall on Friday. And in the Herald of September 30th, '54, we have the following from the same pen: "The Jews began their year with the first appearance of the new moon nearest the ripening of the barley harvest, which ripens in Jerusalem some time in the month of our April. And on the 14th day from the appearance of the new, which corresponds to our full of the moon, they kept the passover,—the barley harvest having been begun to ripen. As the Saviour was crucified on Friday, . . . and as it was the day of the Jewish passover, the crucifixion must have occurred in some year when the full moon fell on Friday."

In other places he writes to the same effect; but we will only notice one more passage, which may be found in his Sacred Chronology, p. 41. In his list of eclipses he says the moon was eclipsed in A. D. 31, "April 25th . . . month after the crucifixion." On the same page, as if to prove that the crucifixion was in that year, and for which he still contends, as before shown, he says: "Says Ferguson, 'In chronology, both solar and lunar eclipses serve to determine exactly the time of any past event.'" Thus pinning down the crucifixion to the year 31, and the crucifixion and passover both to the full moon next preceding the 25th of April, which of course fell on the 27th of March O. S., or the 22nd N. S., the very day on which Ferguson says the equinox fell, "in the days of our Saviour," p. 390.

But now let us notice some of the incongruities of these extracts. In the first place he proves, or attempts to prove, the passover to have been held on the 27th of March, A. D. 31, and on a Friday. Was the 27th of March A. D. 31 Friday? Those who understand the Dominical letters can easily ascertain that the 25th of April, the time of the aforesaid eclipse, fell on Wednesday. Then, as the previous full moon, which fell 30 days sooner, could not possibly fall more than two days earlier in the week, the conclusion is irresistible that it fell, not on Friday, but on Monday or Tuesday; and if on the 27th of March, the time when it did occur, it was on Tuesday, as far from Friday as it could be. Is not this self-evident to the editor, or to any learned man?

Again. After proving the crucifixion and passover to have been on the 27th of March, he then says, "Ferguson was in error when he said the passover was on the 3rd of April, for that was too early,—the barley was not then ripe; it must have been at the next full moon; but that did not fall on Friday, so the year 33 could not be the year,—it must have been in A. D. 31."

Well, Mr. Editor, in what month in A. D. 31 did the moon fall on Friday? As you contend for a Friday paschal full moon, and as late as the barley harvest, you will surely not contend for one earlier than the vernal equinox; and by calculation I think you will find that there was not a Friday full moon in A. D. 31 after the equinox, and prior to May 25th, which is a little later than I have ever known any one to claim for the passover, and would be too late, I should think, for Peter to need a fire to warm himself by at his Master's trial in Jerusalem. Moreover, the 25th of May would be too late for the barley harvest, if that falls in April at Jerusalem, as you say it does. That would be another objection to your conclusions.

JOHN MATTHEWS.

Concluded next week.

Conference in Augusta, Me.

Our quarterly conference in Augusta, which commenced March 29th, was one of great interest and profit. The brethren came together "in the fullness of the blessing of the gospel of Christ." The first meeting was good, and the interest and numbers increased to the end. Much evil had been done there by unworthy men the past year, who taught many things they ought not, (bringing improper reproach on the brethren, and much disgrace on the Advent name) "by reason of whom the way of truth is evil spoken of." The appointment of this conference among them seemed to alarm the enemy, so as to provoke preparation for a full trial of strength. So we met the evil elements in the onset. God blessed the word and testimony, the community were drawn to hear, and signs were visible that many were deeply impressed with the truths preached, and sinners wanted to find the Saviour. The reports from the different parts of our fields of labor were very cheering. In most places souls have been recently converted, and the blessed hope embraced. Bro. H. B. Sevey, N. Smith, I. C. Wellecome, S. K. Partridge, R. R. York, Wm. M. Ingham and J. Hemingway were the ministers present who were united in the work of the gospel. Dr. Howland (so called) of Worcester, Mass., came among us also, and offered some of his prophecies, strange tongues, and other demoniacal exercises, on one forenoon, when Eld. J. Hemingway, who resides in the same city, and knows the man, arose, and from a sense of duty, informed the congregation that Howland has not a Christian character at home, not regarded as a Christian, but as a deceiver; that he could and would furnish the proof, if needed. This was very timely. A policeman who was in meeting then ordered said Howland out of the meeting, and advised him to leave town; which he did.

We record this to warn all, especially women, to beware of this deceiver. We have known him before. By great sanctity, and solemn visage, he "creeps into houses." God delivered us from him.

Our real personal opposing enemy, and who had threatened us mischief before the meeting commenced, was one James Hall, known to many of us as an insane man, or lunatic, with spirits alternating, sometimes lamb-like, at others demoniac, of the most furious and blasphemous. He was backed up by several persons who did not sympathize with order, union, and equal rights. The struggle continued at times for three days, and waxed hot. Saturday P. M. God gave us decided victory without using the law. Order and truth triumphed, and the audience were fully convinced of the difference between the Advent conference with its Christian conduct, and those ruinous elements which were there fully exposed. The development was in the right place and right time. We bless God for this victory he gave us through our Lord Jesus Christ. The brethren in Augusta now stand in their true light with the people around them, and an open door of usefulness is before them. Our social meetings were excellent; the preaching was with spirit and with power. Our place of worship was crowded to its utmost capacity, and many were not able to gain access. A deep and lasting impression of the gospel hope was made on all our hearers. Our conference closed Sunday evening; but as there was a general wish for meetings to continue, it was thought duty to go on afternoon and evenings. Bro. Ingham stops to labor among them. Monday P. M. a number of penitent seekers attended, five rose for prayers, some backsliders have been reclaimed. In the evening the meeting was in Darby hall—a capacious one—yet it was filled, more than could find seats. May God carry on the work.

Our quarterly conference adjourned to meet in June, at the call of the secretary.

H. B. SEVEY, Chairman.

I. C. WELLCOME, Sec'y.

Richmond, Me., Apr. 3, 1860.

From Bro. H. Buckley.

Dear Bro. Bliss:—Having fully concluded to go to Crawford county, Pa., I now inform you, that you may give such direction to my old friend, the Advent Herald, as that I may enjoy advent society still. I may be alone in the faith in that section. But by the grace of God I hope to let my light shine. Through the Herald I hope to enjoy some communion with the household. My Post office address for the present will be Kingsleys, Crawford county, Pa.

H. BUCKLEY.

Some of the ladies in this vicinity having presented us with a beautiful Album quilt, as a testimonial of respect, I was prompted to express my gratitude in rhyme. I send you the lines for insertion in the Herald.

A CARD: To the ladies of Low Hampton, N. Y., and vicinity, who generously donated to us a beautiful Album quilt, on the eve of our departure for Pa.

May the blessing of God attend
Through this life's journey, each dear friend,
Who, in proof of her affection,
Placed her name in quilt connection.

Many thanks to you are given,
And to our blessed Lord in heaven,
For this kind friendship you bestow
On us, your servants, as we go.

When round your quilt our knees we bend,
To God our humble prayer we'll send,
Asking for you unending joy,
Which flows from Christ, without alloy.

Painful may be our parting here,
And that pain cause many a tear,
But we hope to have a meeting
Where the saints will cease from weeping.

And with this hope, we give to you,
Perhaps for time, the last adieu,
Desiring more than tongue can tell,
An everlasting Fare-you-well.

H. and H. S. BUCKLEY.

From Bro. O. R. Fassett.

Bro. Bliss:—I shall not be able to attend our meeting of the Association this week; and I hope you will go forward without me in the prosecution of your work. I wish it were possible to rally all Adventists to the great specific work which first called us out as a people—the publication of the kingdom of God at hand. Here we are, according to the computations of the times of the wisest chronologers for the last 300 years, within a period of 6 or 8 years of the end of all the prophetic periods. And what are we doing? We are scattered—our ranks are broken and our strength divided by a want of Christian union and charity. What can be done? Unless we can thus labor together to give the trumpet its "certain sound," the world perishes—Christians are taken unawares—and we are condemned. If we could allow each their own peculiar views, with charity, on other questions aside from the advent question, as we did in the beginning when we first came from our various churches, and yet in harmony labor for the publication of the Lord's coming at the door, as we should, we might wield an influence to-day which no other denomination of Christians could. Our preachers should thus try to labor in harmony and our publications do the same. Whether this time will come or not, I do not know. One thing I know—I desire it and pray for it. Let us all labor for it.

My own views are unchanged in respect to the intermediate state, as I have for years held, and also in respect to the final end of the wicked. I do not expect to change upon these questions. Still I wish to make more prominent the original advent faith, and labor with all true Adventists in the publishing of that gospel of the kingdom. Now what can be done? Old questions of strife—old subjects of animosity and hate have in a measure passed away, and there is a disposition on the part of all our preachers to co-operate and labor together, as not for years known, with the exception of a few stiff spirits; and then we are invited into churches of all denominations, who regard our views with more favor. For one I hope that something will be done, and done immediately to bring our forces together anew upon the battle-field for a final conflict between truth and error. It must be done. The church and world must be warned of the approaching end, and of the coming Bridegroom. "Behold, the Bridegroom cometh." His coming is at the door.

Yours in hope and faith of the advent of our Divine Lord and Redeemer near,

O. R. F.

Westboro', Mass., April 9, 1860.

Happy will be the day when all shall lay aside all questions of strife and division, and shall labor

together for the peace and prosperity of Zion. Will not the readers of the Herald pray that it may be kept steadily in the way of duty, and never do ought to fan the flame of dissension and discord?

Ed.

A Theory by Bro. H. B. Woodcock.

Bro. Bliss:—In Rev. 20, we have a very condensed recapitulation of the most important events of the kingdom of Christ, and the kingdoms of the world, yet future, beginning with the first resurrection—extending over a period of at least two thousand three hundred and thirty-five years, and ending with the overthrow of the devil's kingdom, and the destruction of the last enemy, death. But if we wish to get a correct understanding of the time, the manner, and attending circumstances of the first resurrection, the 1000 years' reign with Christ, the binding of Satan, the condition of the rest of the dead, the general resurrection, the loosing of Satan out of prison, the conflict of the children of the kingdom, with the children of the devil in the time of the harvest, the deceiving of the nations, (resurrected nations,) the gathering of the nations to the great battle of God Almighty against Gog and Magog, the end of the beast and the false prophet and the overthrow of his army, the taking away of the dominion of the rest of the beasts, the ten toes of the image, Daniel 2, or the ten horns of the beast of Rev. who have received no kingdom as yet, the cleansing of the sanctuary, the final judgment, the shaking of the heavens and the earth yet once more, the creating of all things new, the marriage of the Lamb, the restitution of all things pertaining to the kingdom of Christ, the everlasting destruction and punishment of all things that pertain to the kingdom of Satan, and the restoration of the kingdom to the people of the saints of the Most High; we must not depend on Rev. 20, alone for instruction; but go rather to all the prophets which have been since the world began, who have prophesied in their days that God would surely bring these things to pass hereafter.

There are other portions of Revelations that give a more particular account of the time, and circumstances connected with the first resurrection, and the loosing of Satan out of his prison—the general resurrection, and the abomination of desolation practiced by the beast that ascended out of the bottomless pit, after the 1000 years are finished, than does Rev. 20.

It would be as much to the point to undertake to prove from Rev. 10:6, that time will end with the voice of the seventh angel, when he shall begin to sound, as it would to undertake to prove from Rev. or from any other portion of Scripture, that the kingdoms of this world will end then; or that there will be no further increase of the government, and kingdom of Christ, after the kings and priests of that kingdom are elected, and gathered together, to the uttermost part of heaven.

It is the Father's good pleasure to give the kingdom and dominion to the spiritual seed of Abraham—to those who are heirs of faith according to the promise. But the little flock of Christ will not receive the kingdom as their own, till the last enemy is destroyed, and driven away as the chaff, and the time come that the saints possess the kingdom. Not till in the days "of these kings," these ten toes, or these ten kings of Rev. who have received no kingdom as yet, will the God of heaven set up a kingdom that shall never be destroyed, or given to other people.

It is also the Father's good pleasure that those that are worthy should enter into that rest that remains for the people of God, where they can live and reign with Christ upon his throne, even as Christ now sits at the right hand of the Father upon his throne, and keep the Sabbath unmolested for a 1000 years, while the rest of the dead are gathered in the pit, and shut up in the prison; and the devil and his angels bound and cast into the bottomless pit, and compelled to keep the Sabbath there.

We learn from Rev. 2:26-27, that Christ will give him that overcometh power over the nations to rule them with a rod of iron, &c. And Psal. 149, we learn that all his saints have this honor. The ruler of the nations, Revelations 2:26, is the ruler of the nations, Rev. 12:5. And when he was brought forth, the dragon and his angels, or army from the bottomless pit, who was brought out under the sounding of the first woe trumpet, stood before the woman, or church, to devour her child as soon as it was born. (Like as he contended for the body of Moses.)

The woman brought forth the kings and priests of the first resurrection, after the order of Melchisedec, who is to rule the nations. But in an instant they are changed, made all immortal, body as well as spirit, and at the voice of the archangel, and the trump of God, are caught up in the clouds to meet the Lord in the air, and with a shout, and a great noise pass away to God and to his throne.

The dragon follows; and there was war in heaven.

This is at the first resurrection. The dragon is cast out of heaven by the children of the first resurrection. Woe, the third woe, to the inhabitants of the earth and of the sea; for the devil is come down to you in great wrath, knowing that he hath but a short time to finish his work of death, before he will be bound and cast into the bottomless pit for a 1000 years.

H. B. W.
Connersville, Ind. Jan. 10, 1860.
To be continued.

From sister M. Payne.

Bro. Bliss:—It is with reluctance I request you to stop our paper. We have taken it for several years, and I would be very glad of its weekly visits still; but sickness and the want of means will not permit. My husband, E. P. Payne, has been sick two years last November. His disease is consumption. He is now mostly confined to his bed. He is in his 75th year. My health is poor. We live alone, with no one to care for us. So we must bid adieu to the Herald for the present. Gladly would we have responded to the calls of the A. M. Association, but could not. Yours truly,
M. P.
Strafford, Apr. 9, 1860.

NOTE. We have discontinued the Herald, as requested; feeling that there will be a contribution from some source for its resumption again. O how many hearts might be weekly cheered by the reception of this messenger, were there only the means to scatter it like autumnal leaves. Ed.

From sister A. Coburn.

Dear Bro. Bliss:—I prize the Herald above all other papers, and seeing a mistake in it, I feel it my duty to inform you, as it pains my heart to see anything wrong in it. The story about the pedler Stearns is not so. The first story was that he was killed in Eden the first snow last fall; then it was at Montgomery; then at Stowe; but he is still alive, or was a short time ago; for he was here. He says he don't know what the story started from, for he never saw a bear in his life.

May the Lord bless the dear brother who again sends us the Herald. Oh how did my heart rejoice when it began its visits again this year. I felt like shouting, Glory to God! I have hoped some of the Advent preachers would come this way and preach. If we were able to pay them for coming, how quickly would we send for one; but we are poor, with sickness and misfortune. I feel to put my trust in the Lord. If any of the preachers should pass through Albany, Vt., they shall find a hearty welcome to our humble home. Please call on Henry Coburn. Your sister in Christ,
A. C.
Albany, Vt., Apr. 3, 1860.

From Bro. A. H. Brown.

Dear Bro. Bliss:—Bro. Haskell has spoken my sentiments in relation to your exposition of the Lord's prayer. I should like it in tract form to send to my friends and acquaintances.

Yours in haste,
A. H. B.
Rahway, N. J., Apr. 9, 1860.

From Bro. M. L. Jackson.

Bro. Bliss:—It affords me pleasure to be able to send you another new subscriber, with one year's payment. Would that all our brethren would take it and pay for it, as it is well worthy of a greatly increased circulation. Truly yours,
M. L. J.

Amen and amen. Ed.

From Bro. George Phillips.

Bro. Bliss:—I have obtained one more subscriber for the Advent Herald, for which I am thankful. Enclosed you find \$1 for the same.

I wish to say I like the Herald, and would like to see it have a wider circulation. I will do what I can towards getting subscribers for it.

G. P.
Clarenceville, C. E., Apr. 7, 1860.

NOTE. That is the right feeling, and the right spirit. Effort and perseverance will insure success. A few thousand such friends would form an army of co-laborers; and a few scores of them will not be lightly regarded. It is by such friends that a paper is sustained. Ed.

Nil Desperandum.

In the work of God we should never despair. All things are possible with our great Employer, "We are perplexed," says the apostle, "but not in despair."

A worm can thresh a mountain, if the Lord use the worm for that purpose. R. H.

From Bro. A. Brown.

Bro. Bliss:—I'm heartily glad that the Association is clear of debt; and hope the fat kine will not be followed by others, "ill-favored and lean-fleshed,"

which shall eat them up, out of moderate means. I have managed to give 25 or 30 dollars, and pay for the Herald in advance. Now, brethren, let us all, who can do so, cancel our subscription for the Herald. I enclose \$2 for that purpose. A. B.

You were credited \$1. in advance, and so we credit you \$1, on donation, and \$1 more on Herald to No. 1023. Ed.

A PLACE FOR PRAYER.—"Where do you find a place to pray in?" was asked of a pious sailor on board of a whaling-ship. "Oh!" he said, "I can always find a quiet spot at the mast-head."

"Sam, do you find a spot for secret prayer?" asked a minister of a stable-boy. "Oh! yes, sir, that old coach is my closet, and it is the best spot on earth." Where there is a heart to pray, it is easy enough to find a place.

THE HABIT OF GIVING.—"It is only by commencing early in life the consecration of our substance to God, that we can establish the habit of benevolence. While we postpone the discharge of our duty until we have become wealthy, the love of gain is insensibly acquiring strength, we listen to the claims of benevolence with less and less sensibility, and at last become deaf to the voice of humanity.

When we are able to give without the smallest self-denial, the disposition to give has perished, and we have been transformed into the very misers whom once we thoroughly despised."—Wayland.

TRUTH.—Truth will always be unpalatable to those who are determined not to relinquish error but can never give offence to the honest and well-meaning; for the plain-dealing remonstrances of a friend differ as widely from the rancor of an enemy as the friendly probe of a surgeon from the dagger of an assassin.

HINDRANCES TO PRAYER.—1. Want of a steadfast belief in God's promises.

2. Prevalence of a worldly spirit.

3. Want of sincerity in our desires.

4. Want of due regard to God's glory.

5. Want of consistent, appropriate action on our part.

6. Want of reliance on the atonement and intercession of Christ.

We see why so many prayers are unanswered.

OBITUARY.

DIED, in Sherborn, 3d instant, Mrs. SALLY, widow of the late Royal Stone, aged 73 years.

She had been, for twenty years past, a firm believer in the soon coming of Christ, and was strong in her faith at the time of her death.

Yours truly,
S. Stone.

DIED, in Bolton, C. E., Feb. 23, of erysipelas, Bro. JOSEPH DAVIS, in the 69th year of his age.

Bro. Davis was born in New Durham, N. H., in 1791; moved from there to Bolton, C. E., with his father, in early life; was married in Canada East; was the father of twelve children, eleven of whom are living and married; was among some of the first settlers in Bolton; consequently was subjected to the trials and hardships of a life in a new country; but lived in neglect of a preparation of heart to meet God. He buried his wife in 1843. In 1842 he listened to a course of lectures from Elder Josiah Litch, upon the subject of the personal coming of Christ and its nearness, to restore the earth, set up his kingdom and give the kingdom under the whole heavens to the saints, &c. He was convicted of the truth, and ever after was favorable to these truths, but did not give his heart to God until about two years ago, when he publicly confessed his sins and professed his faith in the above named doctrines, which were his consolation and hope in sickness and death. His request was that the writer should preach his funeral sermon; but some of the children not being favorable to the doctrine of the speedy coming of the Lord and its associate truths, chose their favorite preacher of the Methodist denomination, some being members of that church. The text was Isa. 57:2. He was buried in the family burying ground, beside his wife and brother, leaving two brothers, one sister and eleven children, with their companions and over thirty grandchildren, with a large circle of relatives and friends to mourn their loss, but not without hope. Some of them are looking for a speedy re-union in the kingdom of God, where

"Friends shall meet again,
Who have loved;
And their union will be sweet
At the dear Redeemer's feet,
When they meet to part no more,
Who have loved."

And may all seek that preparation of heart which will qualify them for that land where

Death and the tomb shall divide us no more.
D. W. S.

ADVERTISEMENTS.



AYER'S CATHARTIC PILLS.

Are you sick, feeble, and complaining? Are you out of order, with your system deranged, and your feelings uncomfortable? These symptoms are often the prelude to serious illness. Some fit of sickness is creeping upon you, and should be averted by a timely use of the right remedy. Take Ayer's Pills, and cleanse out the disordered humors—purify the blood, and let the fluids move on unobstructed in health again. They stimulate the functions of the body into vigorous activity, purify the system from the obstructions which make disease. A cold settles somewhere in the body, and obstructs its natural functions. These, if not relieved, react upon themselves and the surrounding organs, producing general aggravation, suffering, and disease. While in this condition, oppressed by the derangements, take Ayer's Pills, and see how directly they restore the natural action of the system, and with it the buoyant feeling of health again. What is true and so apparent in this trivial and common complaint, is also true in many of the deep-seated and dangerous distempers. The same purgative effect expels them. Caused by similar obstructions and derangements of the natural functions of the body, they are rapidly, and many of them surely, cured by the same means. None who know the virtues of these Pills, will neglect to employ them when suffering from the disorders they cure.

Statements from leading physicians in some of the principal cities, and from other well known public persons.

From a Forwarding Merchant of St. Louis, Feb. 4, 1856.

DR. AYER: Your Pills are the paragon of all that is great in medicine. They have cured my little daughter of ulcers upon her hands and feet that had proved incurable for years. Her mother has been long grievously afflicted with blotches and pimples on her skin and in her hair. After our child was cured, she also tried your Pills, and they have cured her.

ASA MORGRIDGE.
As a Family Physic.
From Dr. E. W. Cartwright, New Orleans.

Your Pills are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease.

Headache, Sick Headache, Foul Stomach.

From Dr. Edward Boyd, Baltimore.

DEAR BRO. AYER: I cannot answer you what complaints I have cured with your Pills better than to say all that we ever treat with a purgative medicine. I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your Pills afford us the best we have, I of course value them highly.

PITTSBURG, Pa., May 1, 1855.
DR. J. C. AYER: Sir: I have been repeatedly cured of the worst headache any body can have, by a dose or two of your Pills. It seems to arise from a foul stomach, which they cleanse at once.

Yours with great respect, ED. W. PREBLE,
Clerk of Steamer Clarion.

Bilious Disorders—Liver Complaints.

From Dr. Theodore Bell, of New York City.

Not only are your Pills admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the liver very marked indeed. They have in my practice proved more effectual for the cure of bilious complaints than any one remedy I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people.

DEPARTMENT OF THE INTERIOR,

Washington, D. C., 7th Feb., 1856.

SIR: I have used your Pills in my general and hospital practice ever since you made them, and do not hesitate to say they are the best cathartic we employ. Their regulating action on the liver is quick and decided, consequently they are an admirable remedy for derangements of that organ. Indeed, I have seldom found a case of bilious disease so obstinate that it did not readily yield to them. Fraternal yours, ALONZO BALL, M. D.,
Physician of the Marine Hospital.

Dysentery, Diarrhea, Relax, Worms.

From Dr. J. G. Green, of Chicago.

Your Pills have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have ever found. Their alternative effect upon the liver makes them an excellent remedy, when given in small doses for bilious dysentery and diarrhea. Their sugar-coating makes them very acceptable and convenient for the use of women and children.

Dyspepsia, Impurity of the Blood.

From Rev. J. V. Himes, Pastor of Advent Church, Boston.

DR. AYER: I have used your Pills with extraordinary success in my family and among those I am called to visit in distress. To regulate the organs of digestion and purify the blood, they are the very best remedy I have ever known, and I can confidently recommend them to my friends.

Yours, J. V. HIMES.

WARSAW, Wyoming Co., N. Y., Oct. 24, 1855.

DEAR SIR: I am using your Cathartic Pills in my practice, and find them an excellent purgative to cleanse the system and purify the fountains of the blood.

JOHN G. MEACHAM, M. D.

Constipation, Costiveness, Suppression, Rheumatism, Gout, Neuralgia, Dropsy, Paralysis, Fits, &c.

From Dr. J. P. Vaughn, Montreal, Canada.

Too much cannot be said of your Pills for the cure of costiveness. If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which, although bad enough in itself, is the progenitor of others that are worse. I believe costiveness to originate in the liver; but your Pills affect that organ and cure the disease.

From Mrs. E. Stuart, Physician and Midwife, Boston.

I find one or two large doses of your Pills, taken at the proper time, are excellent promotics of the natural secretion when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms. They are so much the best physic we have that I recommend no other to my patients.

From the Rev. Dr. Hawkes, of the Methodist Epis. Church.

PULASKI HOUSE, Savannah, Ga., Jan. 6, 1856.

HONORABLE SIR: I should be ungrateful for the relief your skill has brought me if I did not report my case to you. A cold settled in my limbs and brought on excruciating neuralgic pains, which ended in chronic rheumatism. Notwithstanding I had the best of physicians, the disease grew worse and worse, until by the advice of your excellent agent in Baltimore, Dr. Mackenzie, I tried your Pills. Their effects were slow but sure. By persevering in the use of them, I am now entirely well.

SENATE CHAMBER, Baton Rouge, La., 5 Dec., 1855.

DR. AYER: I have been entirely cured, by your Pills, of Rheumatic Gout—a painful disease that had afflicted me for years.

VINCENT SLIDELL.

Most of the Pills in market contain Mercury, which, although a valuable remedy in skilful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its inebriation use. These contain no mercury or mineral substance whatever.

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AGENCIES THROUGHOUT THE WORLD.
pd to Sept 18 '59

WHITEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best combination of medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best phy-

sicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teats on cows. It cures felons. It cures warts.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve. Mr. Farrington, a wealthy merchant and manufacturer of Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth a hundred dollars a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though I never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

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Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable."

"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes."—Walter S. Plummer, Lake Village, N. H.

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Meriden Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald.*

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be. J. V. HIMES.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. aug 13—pd to Jan 1 '60 For sale at this office.

Important to You and Me.

We risk the remark to the afflicted that WELLCOME'S GREAT GERMAN REMEDY, for colds, coughs, bronchitis, inflammation of throat and lungs, influenza, croup, phthisis, &c., is effecting greater cures than any other known remedy in the New England markets. The various and numerous cases it has cured have fully established its reputation wherever known, above all others. I have many such certificates as the following, and they are multiplying fast.

From Eld. S. K. Partridge.

Bro. Wellcome—I was badly afflicted with bronchitis and cough a long time, which threatened to prevent my preaching. I took Ayer's Cherry Pectoral, and many other remedies, all to no effect. I finally obtained the Great German Remedy, which entirely cured me. I believe it the best medicine in use for such complaints, and other affections of throat and lungs. S. K. PARTRIDGE. Whitefield, Me., Aug. 28, 1858.

From J. Morrill, Druggist.

Mr. Wellcome—I can furnish you four first-rate certificates of cures effected by your G. G. Remedy, after trying almost every thing else without effect. Send along three or four dozens more of each size. I can sell a large lot of it. J. MORRILL & Co. Livermore, Me., Oct. 12, 1859.

It is cheaper than any other. Prices, 4 oz. 25 cts.; 16 oz. 75 cts. Agents wanted. Sells well. Terms liberal. Call for a circular. Sold in Boston by Dr. Dillingham, next door to Herald office.

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SOMETHING NEW AND VERY DESIRABLE!—PEARSON'S PATENT-RESPIRATORY COOKING-STOVE.—The superiority of this over every other Cooking-Stove consists in the means by which we accomplish that most desirable end in Stove Cooking, viz.: A combination of

1st, Roasting meats in currents of heated fresh air, producing the same effects as roasting on a Spit-jack, or in a tin kitchen before the open fire;

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Convinced by the working of the Stoves in use, the Patentee and the subscriber offer their new stove to the Public, with entire confidence that it will fill a vacuum in general house-keeping. Without fear, we proclaim it: THIS IS THE ONLY STOVE WHICH COMBINES THE TRUE PHILOSOPHY OF COOKING. Patented Oct. 26, 1858.

Books with diagrams describing the invention, and its merits over all other Stoves, sent, on application, to

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WELLCOME'S TREATISE ON MATT. 24TH AND 25TH CHAPTERS. The third edition of this work is now ready. We can do no better, perhaps, than give the notice of another in regard to it.

"Permit me to say a word in favor of this work; and

that is, in brief, to express my conviction that it is the best work on Matt. 24th and 25th chapters I have ever seen. It is truthful, stirring, perspicuous, adapted to convince, and not lengthy,—just the kind of book needed for the times. I hope our brethren will circulate it widely. "D. T. TAYLOR."

The following is the index, and will show the principal topics treated on in the work:

Jesus and his disciples at the temple, three questions, caution against deception, history of false Christs, notice of wars, rise of 10 kingdoms, history of famines, pestilences, earthquakes, saints hated by all nations, rise of false prophets, many deceived, abounding of iniquity, this gospel of the kingdom, abomination of desolation, fleeing to the mountains, the great tribulation, days shortened, elect, lo here, signs and wonders, Christ's advent personal, visible, sun and moon darkened, stars fallen, powers of the heavens shaken, sign of the Son of man, Christ comes, saints gathered, parable of the fig-tree, days of Noah and of Lot, duty of watching, faithful servants, evil servants, leveys, olives, &c., parable of ten virgins, parable of talents, Christ coming in triple glory, kingdom prepared from foundation of the world, the righteous to eternal life, the wicked to everlasting punishment.

150 pages, neatly bound. Price 33 cts. Postage 6 cts. For sale at the Herald office.

955—3w

I. C. WELLCOME.

WANTED. I am in want of one thousand dollars, on the floating debt of the Chapel. The best security will be given, and six per cent. interest will be paid semi-annually. I shall be glad to hear from any one who will loan me part, or all the sum.

There are also 80 shares of the Chapel stock, owned by a gentleman in California, whose agent has requested me to do what I can to dispose of it. I would say, to any friends of the Chapel Association who have the means to purchase, that I have the power to offer them good inducements to do so. Address J. V. HIMES, 3w—986 Boston, Mass.

MELODEONS. Music! music! I repeat it, Sommer & Colburn's Melodeons are the best—better than Prince's. They need no puffing; only try them. They are warranted to be unsurpassed in richness and volume of tone, ease and quickness of action and beautiful style of finish, and do give universal satisfaction, musical masters pronouncing them a very superior instrument. They combine the Piano styles with all the modern improvements, at prices ranging from \$75 to \$180. If any one wishes for a first rate instrument for house music, buy these. You will not regret it. The agent, D. B. Pierson, 16 Village street, Hartford, Conn., will, on application, send circulars and all needful information. I know him, and recommend him as a good agent. D. T. T. 3w to No. 989 pd

CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, APRIL 21, 1860.

Rare and I.

A little child with flaxen hair,
Whose cheery voice broke on the air,
Was standing near me.

A paper held I in my hand;
A picture was upon its band—
Two children kneeling.

"Oh! pretty picture! oh, how sweet!
A boy and girl—how very neat
They both are looking!

"What are they doing?" queried she;
"They both are kneeling down; you see
Look they for something?"

"No; they are praying unto God.
Sweetly they kneel upon the sod,
And pray sincerely."

"Praying! oh! what is that?" said she;
"I know it not. What may it be
To pray sincerely?"

"What! never prayed, my little maid,
The Saviour's prayer you never said?
How melancholy!

"Did mother ne'er at morn or even
Teach you to pray to God in heaven,
'Thy name be praised'?"

"Oh! no; I go to bed at night
Without a word. So morning light
Comes also to me.

"But I would greatly like to pray.
Now, won't you teach me what to say,
To pray sincerely?"

"Yes, yes, my dear. Clasp now your hands
And say, 'Lord, teach me thy commands,
Make me obey them.

"And when thy little child is bad,
And wicked thoughts do make her sad,
Let her turn to thee,

"Unburden to thee all her cares,
And pray thee, Free me from all snares
That do surround me.

"And while this life is fleeing fast,
I'll pray to thee. But when 'tis past,
Do thou receive me."

Original.

A True Friend.

Who is my true friend? Is it the one that flees in adversity? Is it he who is a friend while all the world speaks well of me, and fortune shines; but when fortune turns and casts its frowns upon me, joins my enemies, as did Job's wife of old?—No, it is not that person. It is the one ready to help me when in trouble; it is he who is ready to defend my character at all times and in all places; he who will stand by me through all the scenes of adversity

which I may be called to pass through, as far as he has power to. This is the character of a true earthly friend.

But there is a time coming when my best earthly friend can do me no good,—when death's cold, icy hand shall feel after my heart strings. Then earthly friends can afford no relief to me. They cannot bid the monster stay his hand, nor can they accompany me through the valley of the shadow of death. But there is One that can: He will be with us in the hour of death, if we will only serve and obey him while here on earth we stay, and be our friend in the last great day. We shall want him for our friend in that day.

My little readers, I have seen some of my young friends, perhaps not so old as you, made happy in the hour of death by this Friend. Perhaps some of my little readers will ask who this Friend is. It is He who died that we may live and reign with him forever in his glorious kingdom—He who said, "Suffer little children to come unto me, and forbid them not." I suppose that all will guess it is Jesus. Is he not a Friend worth seeking?

C.S.G.

How to be Happy.

Everybody in the world would like to be happy; but few, very few of the persons we meet with are really so. Why? Because they do not seek to be happy in the right way.

I think I hear a little girl saying, "Oh, if I were rich, and had plenty to eat, and pretty things to wear, I am sure I should be very happy." And another says, "I do not care about being rich, but if I was well, and could run about like other children, then I should be happy."

"But you have a kind mother to take care of you," sighs an orphan child; "my parents are dead; if they could come back again, I should, indeed, be quite happy."

Ah! dear children, if you had all these things, you would find that you must have something else before you could say, "I am quite happy." The riches, friends, and pleasures of this world "pass away," or you may die to-morrow, and have to leave them all.

Not long ago I was called to visit an old scholar of mine upon her death-bed. Months of agony had she endured, until those who loved her best felt it would be a relief to see her die. Yet, when I left her room, I said, "C— is the happiest person I know." Why? She shall tell you herself.

I had not seen her for some years, and she asked me, "Have you a class now?"

"Yes," I replied, "a large one."

"I wish I could see them," she said, earnestly.

"What would you say to them?" I asked.

"I would tell them," was her answer,

given with the brightest of smiles, "how happy it would make them to seek the Lord early."

Yes, dear children, this is the way to be happy, to seek the Lord who shed His precious blood, which is able to wash away all your sins, to seek Him as your Savior, your Friend, your Guide; to seek and ask for his Holy Spirit; to seek Him early in the morning of your days, encouraged by His blessed promise, "Those that seek me early shall find me." Do not put it off, or you may not be able to seek Him by and by. You will find Him a Friend who will "never leave you or forsake you;" and when this life is over, He will take you to an inheritance which fadeth not away, for the pleasures at God's right hand are for evermore.

APPOINTMENTS.

The Lord willing, I will preach in Claremont, N. H., April 20th; North Springfield, Vt., Sunday, 22d; West Windsor, 23d; Tunbridge, 24th, where brother Cleveland may appoint; Northfield, Sunday, 29th; Densmore Hill, Sunday, May 20th. L. D. THOMPSON.

The Pennsylvania Annual Conference of Messiah's Church will commence on Tuesday, May 29th, 1860, at New Kingston, Cumberland Co., Pa. The times call upon us to be fully awake to our duty. Let us then rally to his annual feast, and cheer each other by words of counsel and love, that we may all go to our fields of labor refreshed. WM. PRIDEAUX, Sec'y.

The New York Advent Mission Church meet at Room No. 24 Cooper's Institute. Sabbath services at 10 1-2 a.m. and 3 1-2 p.m. Seats free. Social meetings on Wednesday evening, at 156 Delancey street, and 6 Horatio street, and on Thursday evening in Brooklyn at 66 Lawrence st. D. I. ROBINSON, Pastor.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

Chas. Whipple. The \$1 was received and paid you to 997. Rev. Mr. A. and Rev. Mr. S. are paid to 1018.

M. E. Daniels, 33 cts. Sent book. Josiah Stoughton. It was not received; but we now credit it to you to No. 945.

J. Jewell. You have paid to No. 990—three weeks ahead.

J. Litch. Have paid J.V.H. and charged you.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1848, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

DONATIONS TO THE A. M. A. FOR THE QUARTER COMMENCING APRIL 1.

ACKNOWLEDGMENTS TO TUESDAY, APRIL 17, 1860.

Previous receipts.....	\$9.12
C. N. Ford, La Belle, Mo.....	\$2.00
Artemas Brown, Louisville, Ky.....	1.00
"A Subscriber," Laconia.....	2.00
Patience Jewell, Carroll, N. H.....	1.00
Total.....	\$15.12

A PROPOSITION. Bro. James Raisbeck of N. Y. offers to give, to aid the circulation of the Herald, fifty dollars, on the payment of that sum each, by nine other persons. Who responds?

MARRIED, on the 2nd instant, by Eld. D. Bosworth, at the parsonage in Waterbury, Vt., Mr. WM. PERVIER to Miss JANE NOYES, both of this town.

Agents of the Advent Herald.

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RECEIPTS.

UP TO TUESDAY, APRIL 17, 1860.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 971 was the closing number of 1859; No. 997 is the Middle of the present volume, extending to July 1, 1860; and No. 1023 is to the close of 1860. Notice of any failure to give due credit, should be at once communicated to the Business Agent.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

Matthew Miller 1010, R Nickerson 1011, A Brown 1023 E Sanderson 1011, M L Lawrence 994, J H Langley 997—each \$1.

Mrs Jane Pervier (should it not be Mary Jane?) 1030; E H Wheeler 1023, W A Fay 1023, J J Crafts 1036, D W Bowles 1023, G Loomis 1010, D Emery 1023, John Howe 1075, J B Barlow 1028, J O Barrett 1023, J D Merriam 1023—each \$2.

T T Smith 1023—\$3.

Mrs H Holliester 945—\$1.75; V Truell 964—25 cts.

balance of the power of Europe; yet, as I then said, our efforts to preserve Turkey would be in vain.

Russia has still a sign-board near Petersburg, on which is written, "The way to Constantinople," and in the lapse of years Constantinople will be hers, and Russia will yet play a part in the history of the world probably unprecedented for a thousand years.

But Daniel says, "Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days." Here is still an additional period. He adds 75 years to the 1260, or 45 years to the 1290. He mentions three periods, you observe, all beginning, we here assume, at 532; first 1260, ending in 1792; then 1290, ending in 1822; and then 1335, ending in 1867; so that, according to this theory, Daniel's period, when he shall be blessed or happy that waiteth and cometh to the close of the 1335 years, that period, assumed by Elliot to be the millennial rest, would begin in the year 1867, and last for a thousand years of uninterrupted felicity, and blessedness, and peace. But what I wish to impress is that, according to both theories, 1867 again evolves as the year of stupendous changes. And it is very remarkable, too, what will confirm this and what I shall quote passages to prove, that Fines Clinton, the ablest chronologist of the age, has shown, and I think with irresistible force, that our era at present, namely, 1859, is not the correct and real era in the chronology of the world. His idea is that Christ came about the year of the world 4138; and that in the course of a few years more we shall have arrived at the close of the sixth thousand, and at the commencement of the seventh thousandth year of the world. What it is interesting to show in connection with this is the universal belief among Jews and Gentiles, Rabbins, Talmudists, and Fathers, that the seventh thousand year of the world is to correspond to the seventh day of the week; six days the working week, and the seventh day the Sabbath-day rest; 6000 years for the working world week, and the 7000th year to be what the apostle describes as the rest, or the *sabbatismos* that remaineth for the people of God.

Several extracts so far seem to authenticate and vindicate this conclusion, and you will take them of course for what they are worth:

First, Lady Hester Stanhope, in a letter from Syria to her physician, in the year 1827, says, "All those who come may go back in the Turkish year, 1245." And the physician adds, in a note, "It would appear from this, that Lady Hester Stanhope expected the accomplishment of some great event in the year of the Hegira, 1245." The Hegira dates our year 622, add 1245 to 622, and we have the year when she expected some stupendous event, 1867.

The late Mr. Irving, deeply deceived in many things, extravagant in more, but a man of splendid genius, of unquestionable piety, the victim of a belief that everybody was good and great, and incapable of a suspicion that anybody could deceive—said, "Not only amongst the Turks in Europe, but all over the East, the Mahometan power is wasting away; and like all doomed things begins to be conscious of its approaching end; inasmuch that they say the Ottoman Porte is paralysed with prophecies of its speedy ruin. Is it not so written, the Turks say, in your Christian book, that your religion is to come to an end within forty years?"

"And what is very remarkable, a friend of mine who travelled lately into central Africa, and stood on the Himalaya mountains in India, by the holy pool, where never Christian had dwelt before, found there also an expectation of a religion from the west which in the space of forty years was to possess the earth, remarks which they made to me with their own lips."

Now the African traveller or friend to whom he refers, was Major Denham or Captain Clapperton; they were in Africa in the year 1823; and 40 years added to this would bring us down to 1863. Again in another part of this book he says, "At the end of the 1335 days of Daniel, or in the year 1867, which is 42 years from the time when I now write, the period of blessedness shall begin, and the resurrection of the righteous shall then take place."

Mr. Cunningham, of Lainshaw, a man of pro-

found research into prophecy, writing in the year 1837, says, that if the whole of the evidence which he adduces be considered, and carefully weighed, he thinks it will be impossible to doubt the accuracy of his dates; and he believes that we were at that time, a little more than 29 years and two months from the end of Daniel's 1335 years; that is, they would expire in the year 1867.

The author of a very able and elaborate treatise, called "The Seventh Vial," writes thus upon the same subject: "No sooner had the period of judgment which passed over Europe from 1789, to 1815 ended, than the ancient landmarks were restored. Where is the promise of his coming? came to be the universal cry. He points to the year 1865, 'when, according to Daniel, a blessed era shall begin, the millennium be ushered in, and the complete destruction of Antichrist shall then take place. We are, says that writer, 'on the eve of the long anticipated Sabbath of rest and blessedness.'"

And the late Reverend Edward Bickersteth, one of the most able, pious, and spiritually-minded men I ever knew; and I have listened to him as a pupil with profit and delight many a time, and derived from his works some of my best and most precious information—the uncle of the present Bishop of Ripon—says, "If we reckon the 2300 days in Daniel from Ezra's commission, A. C. 457, they would expire in 1843; but if we reckon them as we should, from the last cleansing of Nehemiah in A. C. 433, then they expire in 1867, which I conceive to be the period of the restoration of the Jewish nation, the cleansing of the sanctuary, and the preparations for the millennial dawn and sunshine."

I shall quote lastly, from one with whose sentiments in some things I do not agree, Bishop Russell, a Scottish Bishop; he writes especially upon the idea, that the 7000th year, would be the seventh millenary, or millennial rest of the world; and he makes the following most important and valuable remark:

"The tradition that the earth, as well as the religious state of its inhabitants, is to undergo a great change at the end of 6000 years, has been found in the writings of Pagans, Jews, and Christians; because six days were employed by Almighty God in the creation of the globe, after which he rested on the seventh; and as with him one day is as a thousand years, and a thousand years as one day, it was concluded by the Cabalists and Jews, that the world was to continue 6000 years; and on the conclusion of this period there would succeed a Sabbath of a thousand years of corresponding length, a millennium of rest and of peace."

This idea has been traced in Sybilline oracles, in the poems of Hesiod, in Plato, and prevailed long before the birth of Christ, relative to a momentous change which is supposed to await the earth after a period not exceeding 6000 years. We find this expectation expressed by the Chaldeans, the Persians, the Egyptians, the Greeks, the Romans; orators, poets, philosophers; and the only difficulty we experience in the examination of the records collected from the literature of ages is to account for so great unanimity of sentiment, where we cannot discover any source of information or any authority which so many different writers would consent to acknowledge for a conclusion so remarkable."

And he adds, "Whatever might be the origin of this anticipation so fondly cherished by Jew and Pagan, before the advent of our Savior, in regard to a happy change in the constitution of things, it is manifest that the hope of such a consummation was not superseded by Christ's residence upon the earth, and the many promises which he made to his disciples in relation to a more perfect state of existence hereafter: on the contrary, the first Christians looked with a more earnest desire for the new heavens and the new earth promised to their fathers; and connected this expectation too with the ancient hope that this globe was to undergo a material change at the end of 6000 years, throwing off all its imperfections, which had arisen from the guilt of its inhabitants, and being then made to be the habitation of justice, benevolence, and purity, during a millennium of a thousand years, the Sabbath of this terrestrial world." I may just

add that a poet—if one may take a poet's testimony for any thing, and sometimes the deep insight of the poet is truer than the logic of the philosopher—the poet of our firesides, the most beautiful and instructive of all, I mean Cowper, says,—

"The groans of nature in this nether world,
Which heaven has heard for ages have an end,
Foretold by prophets, and by poets sung,
Whose fire was kindled at the prophet's lamp.
The time of rest, the promised Sabbath comes.
Six thousand years of sorrow have well nigh
Fulfilled their tardy and disastrous course
Over a sinful world; and what remains
Of this tempestuous state of human things,
Is merely as the working of the sea
Before a calm, that rocks itself to rest;
For He, whose ear the winds are, and the clouds
The dust that waits upon his sultry march,
When sin hath moved him, and his wrath is hot,
Shall visit earth in mercy; shall descend
Propitious in His chariot paved with love;
And what His storms have blasted and defaced
For man's revolt, shall with a smile repair."

Mr. Scott, a very able writer upon prophecy, states, in his "Outlines of Prophecy,"—"The whole six days' work of creation typifies the whole six thousand years of the work of redemption; and the seventh day, or Sabbath of God, is the type of that seven thousandth year of redemption, the millennium or sabbatism, that first day, as it were, of universal joy and praise to Christ. Almost all writers on prophecy agree that the prophetic dates given us terminate between this present time and the year 1867."

I have given these extracts from competent authorities, all coming to one conclusion,—that the seventh thousand year of the world is to be its millennial rest; and I have shown you that, if the chronology of Mr. Fines Clinton be correct, and I am satisfied it is correct, we are at this very moment within eight years of the close of the sixth thousand years, and therefore, if our dates be right, within eight years of the commencement of what all these writers hope is the everlasting rest, the dawn of heaven, the millennial blessedness of the people of God; when all tears shall be dried—when all sorrows shall cease—when death shall die—and when Christ shall shine before his ancients gloriously; and this world shall enjoy that rest, which has been foretold by prophets, celebrated by poets, anticipated by saints, and declared by an apostle to be the Sabbath-rest that remaineth for the people of God.

These are the data, on which each can form his own conclusions. I do not venture to dogmatise—I do not attempt to dictate—I do not presume to decide. I have shown that the best and ablest Christian students are agreed that 1867 is an era fraught with gigantic issues; that some think it is the commencement of the millennial rest; others think it is the destruction of all the errors whose roots are struck deep into our world, and the universal spread of the empire of the Prince of Peace.

Then, if these things be so, we look at Europe at this moment, with intense and awful interest. No one can reflect upon the last ten years without seeing that they have been ten years of unprecedented events in the history of the world and of mankind. No one can look upon Europe at this moment without feeling that it is scarcely a sleeping volcano: Russia coming from its snows; Germany aroused to its very heart; the proud and victorious Napoleon, so far alive to the cause of righteousness, and liberty, and peace; our own country employing all the genius of its statesmen, of every side and every party, to stave off the tides of war from touching our own peaceful shores;—and yet all things leading us to fear that we shall not finally (though for a season we may) escape the terrible conflict, but all prophecy leading us to hope that England will be spared in the wreck of nations. Her banners may be torn; but she will we hope, survive, for she separated at the great Reformation, from the Ten Kingdoms of the Papacy that are now coming under the judgments of Heaven; and I believe therefore—and I am refreshed and delighted while I express the belief—that old England's sun will have no western setting in the horizon till its beams mingle with the beams of that Sun beneath whose wings is healing, and in whose

presence there is light and liberty for the nations of the earth.

But what does all this teach us now? Suppose I had proved to you, to demonstration, that 1867 was to close this present era. Some will say, Oh! then we had better not insure our lives—we had better not take leases—we had better do nothing; but fling everything off, and let society go to ruin. I say, No. What is the Lord's command? "Occupy till I come." What is the condition of the people when he comes? "Two shall be grinding in a mill; the one shall be taken," that is, one a Christian, "and the other left." What does that teach us? That our duties are determined by God's plain precepts; they are not to be modified by any of his prophecies, however clear. The prophecy I read for comfort—the precept I read for direction. And therefore, when people say, we act inconsistently—as it was said not very long ago by caricaturists and others in the papers—that, because I took the lease of a house, therefore I did not believe these conclusions, I answer that if I thought it would be for my interest or advantage, or the advantage of my family, I would take a house for a hundred years' lease to-morrow.

I have nothing to do with prophecy in determining my duties—they are to be determined by God's precepts and by common sense; and if I believed that 1867 were to end the present economy of things, I should have my hand equally busy in my work. I would bid the soldier appear in the ranks, the merchant in his counting-house, the senator in the parliament—every man at his post; for the post of duty is always the place of safety before God and in the sight of all mankind. But whilst our hands should be at duty, our hearts should be more than ever in heaven.

Some people say, Oh! how shocking, how terrible, that the world is to end! Why, how shocking, how terrible, that you may die to-morrow! I might say, how shocking, that the aged of sixty has only some fifteen years to live on an average. Death, to the individual, is just as solemn as the close of this economy to the whole world: but there is nothing shocking in it. Our Savior does not so construe it; for what does he say? "When ye see these things begin to come to pass," What! be terrified—be alarmed—resign your duties? No, no no. The Bible is too rich in common-sense: "Lift up your heads, for your redemption draweth nigh."

And who can possibly regret the probable nearness of such a consummation? What will it be? The end of sin—the emancipation of the oppressed—the extinction of war—the return of earth's ancient glory—the restoration of all the blessedness we have lost—a peace that passeth understanding—no more quarrels, no more misapprehensions, no more sins, no more sorrows. Instead of dreading the advent of so glorious an epoch, with all our hearts we should pray, as from the heart I do, "Come, Lord Jesus; yea, come quickly."

The Great Tribulation, by Dr. Cumming, v. 2, pp. 9-24.

Original.

The Elements of Christian Theology.

For the use of young Preachers and others.

NO. 8.—THE DIRECT EVIDENCES OF CHRISTIANITY.

Having, I trust, presented enough on the Presumptive Evidence, to indicate its meaning, and to aid the student to a full investigation, we proceed to those Evidences in favor of Christianity, and the Divine authority of our Scriptures, which are considered, and designated direct or positive. These are drawn from MIRACLES, PROPHECY and the INTERNAL CHARACTER of Scripture. Miracles and Prophecy are sometimes called the external evidence, and the character of Scripture, the internal evidence.

I. The Direct Evidence afforded by MIRACLES.

"In what way," says Dr. Paley, "can a revelation be made but by miracles? In none which we are able to conceive." On this principle, the evidence which we derive from miracles is not only direct, but it is also the first positive evidence that is given, and therefore the first that claims our attention.

In pursuance of this important subject, our method shall be to ascertain the proper definition

of a miracle,—to weigh the peculiar force of its testimony, to refer to some of the miracles of Scripture, and to suggest replies to the most popular exceptions which have been taken against this branch of Christian evidence.

(1). Let us ascertain the proper definition of a miracle. Says the profound Richard Watson, "There is a popular, a philosophic and a theological sense of the term miracle. A miracle in the popular sense, is a prodigy, or an extraordinary event, which surprises us by its novelty. In a more accurate and philosophic sense, a miracle is an effect which does not follow from any of the regular laws of nature, or which is inconsistent with some known law of it, or contrary to the settled constitution and sense of things. Accordingly, all miracles presuppose an established system of nature, within the limits of which they operate, and with the order of which they disagree.

"Of a miracle in the theological sense, many definitions have been given. That of Dr. Samuel Clarke is: 'A miracle is a work effected in a manner unusual or different from the common and regular method of providence, by the interposition of God himself, or of some intelligent agent superior to man, for the proof or evidence of some particular doctrine, or in attestation of the authority of some particular person.'

"Mr. Horne defines a miracle to be 'an effect or event, contrary to the established constitution or course of things, or a sensible suspension, or controlment of, or deviation from, the known laws of nature, wrought either by the immediate act, or by the assistance, or by the permission of God.' This definition would be more complete in the theological sense, if the last clause in Dr. S. Clarke's definition were added to it,—'for the proof or evidence of some particular doctrine, or in attestation of the authority of some particular person.'" (Watson's Institutes, Part I. Chapter IX.)

Later in life, Mr. Watson, omitting especially the clause, "by the permission of God," more briefly defined a miracle to be "an effect produced by the immediate interposition of God, contrary to or above its ordinary laws of nature, and that for the confirmation of some doctrine or message as from himself, and having his sanction, though it should be delivered to us by the ministry of men like ourselves." (Sermon on "The Miracles of Christ," Works, Vol. II. Sermon IX, page 222.)

(1). The nature of a miracle is stated in these definitions. It is "an effect or event contrary to the established constitution or course of things, or a sensible suspension or controlment of deviation from, the known laws of nature;"—more briefly, it is "an effect contrary to or above the ordinary laws of nature."

(2). The agency by which a miracle is wrought is also mentioned. It is wrought by the immediate act or by the concurrence of God,—"by the immediate interposition of God."

(3). The design of a miracle is also declared in the above definitions:—"for the proof or evidence of some particular doctrine, or in attestation of the authority of some particular person,"—or, "for the confirmation of some doctrine or message as from himself."

The definition of a miracle is thus complete, it explains the nature of the phenomenon—states the grand agency in its accomplishment, and also gives the design or object of its occurrence.

It is apparent that the definition of a miracle in a theological sense, does not differ from that of a miracle in the philosophic sense, only the former states the agency and reason or end of miraculous manifestation. The Jewish rulers declared the fact of a miracle in the philosophic sense when they said, "What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it." Peter gave them the theology of the phenomenon when he said, "Ye rulers of the people, and elders of Israel, if we this day be examined of the good deed done to the impotent man, by what means he is made whole; be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.

This is the stone which was set at naught of you builders, which is become the head of the corner, neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:8-16) (Evidences of Miracles continued in my next.)

R. H.

The Names of the Months.

The names of the months were given by the Romans.

January, the first month, was called from Janus, an ancient king of Italy, who was deified after his death, and derived from the Latin word Januarius.

February, the second month, is derived from the Latin word Februus, to purify; hence Februarius, for this month the ancient Romans offered up expiatory sacrifice for the purifying of the people.

March, the third month, anciently the first month, is derived from the word Mars, the god of war.

April, so called from the Latin Aprilus, i. e., opening; because in this month the vegetable world opens and buds forth.

May, the fifth month, is derived from the Latin word Majores, so called by Romulus in respect towards the Senators: hence Maius, or May.

June, the sixth month, from the Latin word Junius, or the youngest of the people.

July, the seventh month, is derived from the Latin word Julius, and so named in honor of Julius Caesar.

August, the eighth month, was so-called in honor of Augustus, by a decree of the Roman Senate, A. D. 8.

September, the ninth month, from the Latin word Septem, or seven, being the seventh month from March.

October, the tenth month, from the Latin word Octo, eight, hence October.

November, the eleventh month, from the Latin word Novem, nine; being the ninth month from March.

December, the twelfth month, from the Latin word Decem, ten; so called because it was the tenth month from March, which was anciently the manner of beginning the year.

The Open Reward.

The reward of secret prayer is seen in the fruits of the graces secured by it.

The performance of this duty helps to a consistent, holy, happy work. The light of the Christian who prays in his closet shines. His humble holy walk will be seen. His influence will be felt. He will be saved from many of the inconsistencies which spoil Christian character and influence. His piety will be constant, vigorous and bright. The church and the world will feel that he is a holy man, that he walks with God. Thus God openly rewards those who pray in secret, by giving them an acknowledged and an established character of piety; by making them the medium through which the truths, and power of religion shine out most brilliantly and convincingly to the glory of God and the praise of his grace in Christ Jesus.

2. God will reward openly those who pray in secret, by making them in a high degree useful.

They are prepared to exert an influence by the conviction produced in the minds of others, of the reality and sincerity of their piety. They have a spirit of prayer and zeal by the grace imparted to them in the closet. Where they go a holy influence is felt, and the minds of Christians are started to renewed diligence and prayer. These praying men and women are the pillars of the church. God blesses their labors in the edification and comfort of his people, and in the salvation of souls. Where there is a church of such Christians, their influence will be mighty. The cause of God will be promoted and great good accomplished through their instrumentality.

3. God will openly reward those who perform this duty at the day of judgment and in the world of retribution.

At that day when the secrets of all hearts

shall be revealed, it will be seen what effects have been produced by such prayer on individuals, families, churches, and the world. Those who have been faithful in this duty will doubtless have brought forth hundreds, saved in answer to those prayers offered when no eye but the eye of God could see them.—These souls shall shine like gems in the crown of their rejoicing forever and ever. These Aarons and Hurs, these praying Hannahs shall shine like stars for ever in the kingdom of God. The whole universe shall see the wonderful effects which have followed their prayers, and all holy beings shall witness their elevation on account of them in the glories of heaven.

Worthy of Imitation.

The Scotch as a nation, have always been noted for a knowledge of the Word of God. The following sketch of their habits of worship, which we find in the N. Y. Observer, may account for this in part. The example is worthy of being followed in this country:

We remember a Sabbath in the highlands of Scotland.

The church was in a vale surrounded by mountains on all sides, up whose sides, paths and roads might be seen winding up to their summits and over them. As the hour for morning worship arrived, the people might be seen coming down those mountain passes in crowds, and filling the streets of the village. There were old Scots leaning on their staves, and their aged wives, with their high caps as white as snow, and young men and maidens in great numbers, but each had the Bible with the Psalms. The church was crowded.

When the minister read, every person opened his Bible and followed him. When the Psalm was named, everybody turned to it, and every body sung. When the text was slowly announced, everybody, old and young, turned to it. The rustling of the leaves of the Holy Book filled the house for a time. When a proof-text was given, it was turned to, as was the text. The preacher was not above the ordinary, but the sermon, from the beginning to the end, was heard with the deepest interest by all. They all seemed to enter into the worship of the occasion with the heart—and to feel, during the preaching of the sermon, as if God was speaking through his servant. Such hearers would make preachers any where, and because they have not such hearers, many excellent ministers labor in vain, and spend their strength for naught.

It is the duty of ministers to preach the Word, it is the duty of the people to hear it,—and so to hear it that it will bring forth in them the fruit of holy living.

The Affray at Rome.

The Rome correspondent of the New York Tribune, in enumerating some of the outrages perpetrated by the soldiery in that city in the affair of the 9th ult., has the following:

"But the case which comes nearer home is that of Mr. Glentworth, the American Consul, who was getting into his carriage in front of his own door, in company with a French officer in full uniform, when the dragoons galloped up. One of them aimed a blow at Mr. Glentworth's head, but the officer at his side pushed him back with one hand, and half drew his sword with the other. At this point the gendarme would seem to have opened his eyes to the uniform, the presence of which in the city made his own existence possible, and rushed on with his companions. Whether the gendarme understood that Mr. Hall and myself were Americans, or that Mr. Glentworth was the American Consul, it is of course impossible to say. But we stated our nationality distinctly between the first and second blow, and Mr. Glentworth's house before which his carriage was standing, occupies a conspicuous position opposite the Via Condotti, the great shop street and thoroughfare from the Piazza di Spagna and the principal hotels to St. Peter's. Every gendarme in the city ought to know the character of the house, even if it were not plainly indicated by the American eagle on the front. This, which appears to me a vital

point, will doubtless receive a thorough examination in the course of the official correspondence which is likely to grow out of the affair. Our Minister here, Mr. Stockton, transmits to Washington, with commendable promptness, by the mail which carries this, a full narrative of the affair of Monday, together with the statement of the Americans injured. A translation of the latter has been furnished to Cardinal Antonelli. No other Minister, as far as I can learn, has moved in the matter.

"Antonelli intimated to Mr. Stockton, who called upon him on Tuesday, I understand, that he had as yet no official knowledge of the matter, other than a report that innocent persons had suffered; that therefore he could make no official declaration; but that if the facts were as represented, his government was prepared to disavow the act of its agents performed without orders, and to discharge them if pointed out."

With regard to the whole affair, one of the very latest letters from Rome, published in the Paris Debats, says:

"As to the events of St. Joseph's day, after making careful inquiries, I do not think that the number of two hundred wounded is at all exaggerated. I am fully justified in affirming that no summons to disperse was made before the Roman force charged the people. On the Piazza Colonna, the gendarmes who debouched began on the side opposite to that where the hisses were heard before. As to the order given to the captain, it was merely, 'Clear the piazza!' The captain meant no more than an order to drive away those who hissed. On the contrary, the most serious wounds were inflicted in the Corso and on the Piazza del Popolo, nearly a kilometre (five furlongs) from the point of departure. It was at the further end of the Corso, near the Piazza itself, that many persons well known for their devotedness to the Holy Father, were wounded. This fact is easily explained; they were returning to the city, having preferred on that day, to divert themselves at the Pincio or the Villa Borghese, on account of a floating rumor that the Corso would be made the scene of a political demonstration."

The Ghost in the Astor Library.

A singular case happened at the Astor Library. Dr. Cogswell, the librarian, had been at work late at night for several nights, in making a catalogue for the library. Some two weeks ago he was at work as usual on the catalogue. It was about 11 o'clock at night, and having occasion to refer to some books in a distant part of the library, he left his desk, took his candle, and as he had often done before, pursued his course among the winding passages towards the desired spot. But before reaching it, while in an alcove in the southwest part of the older portion of the building, he was startled by seeing a man respectably dressed in citizen's clothes, surveying a shelf of books. The doctor supposed it to be a robber who had secreted himself for the purpose of abstracting some of the valuable works in the library; after stepping back behind a partition for a moment, he again moved cautiously forward, to catch a glimpse of the individual's face, when to his surprise he recognized in the supposed robber the physician who had lived in the immediate vicinity of the library, and who had died some six weeks ago! It should be borne in mind that this deceased person was a mere casual acquaintance of Dr. Cogswell, not an intimate friend, and since his death Dr. Cogswell had not thought of him.

But the apparition was in the presence of a man not easily scared. The librarian, so far from fainting or shrieking, as might reasonably be expected, calmly addressed the ghost: "Dr. —," said he "you seldom, if ever, visited this library while living. Why do you trouble us now when dead?" Perhaps the ghost did not like the sound of the human voice; any way, it gave no answer, but disappeared.

The next day Mr. Cogswell thought over the matter, attributed it to some optical delusion, and in the evening proceeded with his work as usual. Again he wished to refer to some books, and again visited the southwestern alcove. There, as large as life, was the ghost, very calmly and

placidly surveying the shelves. Mr. Cogswell again spoke to it: "Dr. —," said he "again I ask you why you who never visited the library while living, trouble it now when dead?" Again the ghost vanished, and the undaunted librarian pursued his task without interruption. The next day he examined the shelves before which the apparition had been seen standing, and by a singular coincidence found that they were filled with books devoted to demonology, witchcraft, magic, spiritualism, &c.

The third night Mr. Cogswell, still determined that the shade, spirit, delusion or effect of indigestion—whatever it might be—should not interfere with his duties, again visited the various books to which he wished to refer, and when occasion demanded, did not fail to approach the mystic alcove. There again was the apparition, dressed precisely as before in a gentleman's usual costume, as natural as life and with a hand raised as if to take down a book. Mr. Cogswell again spoke: "D—," he said boldly, "This is the third time I have met you. Tell me if any of this class of books now disturb you? If they do, I will have them removed."

But the ungrateful ghost, without acknowledging this accommodating spirit on the part of the interrogator, disappeared. Nor has it been seen since, and the librarian has continued his nightly researches since without interruption.—*N. Y. Eve. Post.*

THE GHOST AT THE ASTOR LIBRARY.—A statement from the New York Post will be found on the first page of this paper, concerning the appearance of a ghost to Dr. Cogswell, who was employed in the Library. The main features of the story, with the exception of a real ghost, are undoubtedly true. The ghost was wholly imaginary. The last New York Chronicle gives the following solution of the affair:

"From a gentleman who has conversed with Dr. Cogswell since the statement of the Post appeared, we learn that the apparition to which reference was then made, was not a solitary one in his experience, although the most remarkable; but that he had on other occasions seen forms of various persons known to him, both living and dead. He rationally attributes the fact to the mysterious mal-operation of over wearied intellectual and physical functions, and by advice of physicians has taken a recess from his labors, and a tour to the South."

"A similar experience was related by Christopher Nicolai, a celebrated biblioplist of Berlin; who, whenever he was troubled by indigestion, which was often the case from his unsparing devotion to his favorite employment, was haunted by ghosts in multitudinous variety. He related the fact in a paper which we cannot now lay our hand upon; but attributed it without hesitation to his physical condition, and never entertained a suspicion that his visitors were spirits."



ADVENT HERALD.

BOSTON, APRIL 28, 1860.

STYLER BLISS, EDITOR.

The readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE TERMS OF THE HERALD.—The terms of the Herald are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Dr. Cumming's Epoch of the End.

On another page will be found in full the data from which Dr. C. infers the probable ending of the prophetic periods about A. D. 1867. That its bearing

may be more easily weighed, the following analysis of it is here given.

The conclusion at which he aims, turns, as will be seen, on the times of commencement and ending of the following periods, and their relation to each other.

I. The 1260 Days.

1. He instances the author of a work called "The Terminal Synchronism of Daniel's Two Periods," whose name he does not give, but whom he characterizes as "a very learned and able clergyman of the Church of England," who thinks this period begins at the year 607, when the Emperor Phocas constituted Pope Boniface III. the universal head of the universal Church, and the supreme and chief bishop, priest, and prelate in Christendom." Commencing at that epoch the 1260 years would end in A. D. 1867.

2. He says: "Mr. Elliott, and Newton, and Mede, think that the 1260 years, descriptive of the great Western Apostasy, began at the year 532, at which era Justinian constituted the Bishop of Rome to have supreme civil, ecclesiastical, and spiritual jurisdiction; they consider that at that period the Apostasy was invested with Supreme civil and ecclesiastical power, and therefore with its permanent form as a politico-sacerdotal system." If commenced at this date, the period above ended in 1792.

3. Dr. C.'s own view is then thus expressed: "The theory adopted by the interpreters I prefer is that the 1260 years which were to mete out the dominant power of the great Western Apostasy began in A. D. 532, when Justinian in his Pandects gave the supreme authority to the Bishop of Rome. If you add 1260 years to 532 it brings down to 1792. Accordingly, at the exhaustion of the 1260 years, in 1792, the Papacy, according to the description in the word of God, was to come under the judgment of Heaven, and gradually to be exhausted." He then points to "the great outburst of the French Revolution in 1792," as marking the end of this period.

II. The 1290 days.

This period, Dr. C. commences with the 1260; and as it exceeds that period by 30 years, at the end of which he says, "there shall be some great event which we have to ascertain." He adds: "Well, did anything take place in 1822 that would justify that period as a terminating epoch? We find that Turkey, in the language of Lamartine, began to die for want of Turks; the whole force of that great system of propagandism then began its rapid exhaustion."

III. The 1335 days.

1. These Dr. C. commences with the 1260, and 1290, or, to use his own words, "all beginning, we here assume, at 532," and "ending in 1867; so that according to this theory, Daniel's period, when he shall be blessed or happy that waiteth and cometh to the close of that period assumed by Elliott to be the millennial rest, would begin in 1867."

2. He quotes Irving as saying: "At the end of the 1335 days of Daniel, or in the year 1867, which is 42 years from the time when I now write, the period of blessedness shall begin and the resurrection of the righteous shall take place."

3. He quotes Mr. Cunningham as saying in 1837 "he believes that we were at that time a little more than 29 years and two months from the end of Daniel's 1335 years; that is, they would expire in 1868."

IV. The 2300 days.

1. Of these he says: "Elliott and Mede have shown that the 2300 years which Daniel gives as one of the great chronological epochs, terminate about the year 1821, or 1822; that is dating them from the march of Xerxes, and the meridian splendor of the Persian Empire."

Elliott's opinion was that the 2300 years measure out the taking away of the daily sacrifice, and the exhaustion of that great eastern eclipse which was to overshadow the light and the sunshine of heaven in the eastern world, and that end in 1821; at which date Mahometanism as a power in Europe was shaken to its centre."

2. He refers to the unnamed writer first quoted, and says: "This writer thinks that the proper date is 433, B. C.; and if so, then they would terminate in 1867; when according to him Mahometanism will be utterly expunged, and the cross will shine where the crescent now waves in triumph."

3. He thus quotes the late excellent Edward Bickersteth: "If we reckon the 2300 days in Daniel from Ezra's commission, B.C. 457, they would expire in 1843; but if we reckon them as we should from the last cleansing of Nehemiah in B.C. 433, then they expire in 1867, which I conceive to be the period of the restoration of the Jewish nation, the cleansing of the sanctuary, and the preparations for the millennial dawn and sunshine."

* The words "as we should" are not used by Bickersteth. It is with him hypothetical, and this addition gives Dr. C.'s view of it.

V. The 6000 years of the World's Age.

He says "Fines Clinton, the ablest chronologist of the age, has shown and I think with irresistible force, that our era at present, namely 1859, is not the correct and real era in the chronology of the world. His idea is that Christ came about the year of the world 4138"—to which the addition of 1862 years since Christ would make 6000.

VI. Traditions:

1. He quotes Irving as referring to "Major Denham or Captain Clapperton," who was in Africa in 1823, and in India, and found an expectation prevalent "of a religion from the west which in the space of forty years was to possess the earth;" which period extends only to 1863.

2. He quotes "The author of a very able and elaborate treatise, called 'The Seventh Vial,' who 'points to the year 1865, 'when according to Daniel, a blessed era shall begin, the millennium be ushered in, and the complete destruction of Antichrist shall then take place.'"

3. He thus quotes Mr. James Scott: "Almost all writers on prophecy, agree that the prophetic dates given us terminate between this present time and the year 1867."

4. He quotes from a letter written in Syria in 1827, by Lady, Hester Stanhope: "All those who come may go back in the Turkish year, 1245;" which corresponds to A. D. 1867, and from which Dr. C. infers that in that year "she expected some stupendous event."

The above comprises, we believe a full and fair analysis of the argument of Dr. Cumming. If anything essential is omitted, which can be seen by comparing it with the article of Dr. C. in this paper, any reader will confer a favor by specifying wherein.

It is not seen that any objection can be taken to the manner in which Dr. C. has given his views on the times of the ending of the periods. Whatever evidence he may have, or may believe he has, it is his duty, as we have always claimed for ourselves, to present it in a calm, unimpassioned manner. He asks no one to "accept conclusions only in as far as they seem borne out by data," and acknowledges that: "My discussion will be less the expression of opinions of my own, and rather what I have been collecting during many years—the opinions and the interpretations of some of the best, and wisest, and most laborious men who have given their attention to this very important subject." He adds:

"These are the data on which each one can form his own conclusions. I do not venture to dogmatise—I do not attempt to dictate—I do not attempt to decide. I have shown that the best and ablest, Christian students are all agreed that 1867 is an era fraught with gigantic issues; some think it is the commencement of the millennial rest; others think it is the destruction of all the errors whose roots are struck deep into our world, and the universal spread of the empire of the Prince of Peace." And then he says: "What does that teach us? That our duties are determined by God's plain precepts; they are not to be modified by any of his prophecies, however clear."

"The prophecy I read for comfort—the precept I read for direction." If I thought it would be for my interest or advantage, or the advantage of my family, I would take a house for a hundred years' lease to-morrow. I have nothing to do with prophecy in determining my duties—they are to be determined by God's precepts and by common sense; and if I believed that 1867 were to end the present economy of things, I should have my hand equally busy in my work."

We could not endorse the remark that we have nothing to do with prophecy in determining our duties; for we believe that we have. The considerations derived from that source induced us, eighteen years since, to turn aside, from the pathway into some profession or the business of this world, to devote our days to the study of prophecy, and to making known whatever light we might there find; and we wish Dr. C. had left that remark unsaid. We think if he knew the periods would then end, that his sense of duty would be greatly modified by such knowledge, however little he may think it would be affected "if I [he] believed that 1867 were to end the present economy of things." Whilst we are to exhort "one another daily," it is added "and so much the more, as ye see the day approaching."

Dr. C. does not avow his full belief in the conclusiveness of the result at which he arrives, and seems to occupy a similar position respecting this date, that he did respecting 1864, of which he said: "I know not the times and the seasons; he comes at an hour men think not. The periods of prophetic chronology are all rapidly converging. The great epoch of Daniel, the grand era of the Apocalypse, as has been shown, all terminate about the year 1864. Reader, do not take up the idea that we assert that Christ comes in that year. All that we allege is that the great prophetic periods converge just about that time." *Benedictions*, p. 181.

In examining his argument, it will be seen that the conclusiveness of it will turn on the accuracy of his assumptions respecting the following points:

1. On the proof of the commencement of the 1260 days in A. D. 532.

2. On the proof of the commencement of the 1260, 1290, and 1335 days at one and the same epoch.

3. On the conclusiveness of the evidence that the 1260 days ended in 1792,—by a comparison of event with prophecy.

4. On the conclusiveness of the evidence that the 1290 days ended in 1822,—by a like comparison.

5. On the proof of the commencement of the 2300 days with Nehemiah's last visit to Jerusalem.

And

6. On the demonstrativeness of the evidence which makes the world 6000 years old in 1867.

These must be the points of inquiry in determining the positiveness with which this result may be received. And

I. Did the 1260 days, commence in A. D. 532?

To determine this, it will be necessary to compare the prophecy of the events that were to mark their beginning and ending, with the history of the epochs specified. And in proportion as the events in the prophecy are found to be clear and explicit, and those of history in unquestionable harmony with them, so should the judgment be respecting its conclusiveness. The same with each of the other epochs named. And in proportion as this may be neglected, in such proportion will the judgment formed be valueless.

It will also be necessary to compare the differing epochs, at which writers on prophecy have supposed the periods respectively commence. And to demonstrate that a specific date is alone, and that unquestionably sustained, it must be shown that the argument for it is conclusive, and that no weight whatever attaches to any differing epoch; for, otherwise, the judgment will be proportionably modified and undecided. And so of the two dates which Dr. Cumming gives, and quotes authorities for their commencement—532, and 607; they need to be carefully and cautiously weighed.

There are a few statements of Dr. C. respecting the opinions of those he quotes, which we have been unable to verify.

1. We had supposed Eliot dated the 1260 days from 530, and ended with 1790, instead of two years later as Dr. C. claims. Eliot says:

"With the light of that grand illustrative event of our latter day, the French Revolution, the primary commencement and end of the period may be deemed to have been fixed, on strong probable evidence, to be about the years A. D. 530 and 1790 respectively, at just 1260 years interval: the one the epoch of Justinian's Decree and Code—the other the French revolution—and 'so fixing the year 1865, or thereabouts, as the probable epoch of the consummation;' which date he makes 'the secondary and chief termination of the 1260 years period of Antichristian power;' and here also ending the 1335 days. See Time of End, p. 101.

2. We fear the Dr. is more seriously in error in claiming Newton as supporting his date. For Newton himself says: "In my opinion their beginning cannot be fixed consistent with the truth of history, either sooner or later than in the eighth century"—"most probably in 727." Newton on Prophecy p.p. 616-17.

We regret that Dr. C. did not give his authority for his assertion; for in these days assertions are of value in proportion as they are accompanied by evidence.

3. We fear also that Dr. C. is in error in what he says of Mede's commencement of the same period. For Mr. Newton says of Mede: "If the reign of Antichrist had begun as he reckons, about the year 456, its end would have fallen 'out about the year 1716.'"

The date relied on by Mr. Miller, from which to reckon the 1260 days, was A. D. 538—the year in which Justinian completed the subversion of the three of the first ten divisions of the Roman empire—three horns being thus plucked up before him; and he ended them in 1798, when the Pope was made prisoner, the inquisition destroyed &c. To demonstrate the earlier date, will require a reexamination of Mr. M.'s argument, and a conclusive disposition of it.

II. Much of the proof, both of the synchronous commencement of the three periods of the 11th of Daniel, and consequently of the commencement of the 1260 days in 532, will depend on the conclusiveness of the evidence marking the ending of the 1290 days in 1822. Mr. Miller began the last period 30 years before the former, and so ended them together. Whether they commence, or end together, will therefore be a point of serious enquiry, and will demand some depth of reasoning. If they commence together, at Mr. M.'s date for the 1260, they would end with the war between Russia and Turkey in 1828.

But if they begin in 532, their ending would be in 1822—a difference of six years in the result. The history of those dates, therefore, needs careful study, and the expenditure of much thought and research.

III. The next point of interest will have respect to the beginning of the 2300 days. To be as positive of their ending in 1867, as we were that they would end in 1844, we must not only have as conclusive an argument as we then had, but it must be so much the more conclusive, as the failure of that has given experience in the fallibility of human deductions. We must therefore compare the evidence for this, with the evidence seen for that, and proportion confidence to the relative conclusiveness of the testimony in the light of past experience. It will also be necessary to compare the reasons given by Eliot, for ending them in 1821—(See *Time of End*, p. 101) with that of the writer referred to by Dr. C. who begins them B. C. 433.

IV. The 6000 years from creation. Mr. Clinton is the only authority who terminates them with 1862. In "Benedictions," p. 181, Dr. C. says of Clinton, that he "demonstrates, not guesses, that the six thousand years of the world terminate about 1863; and then, that 1864 or 1865 begins the seventh millenary of the world." As Mr. Clinton ends them with 1862, it follows that he begins the 7th millenary with 1863. We will notice Clinton's Chronology next week, and specify all its points of difference with our own.

We have thus given Dr. C.'s argument, and his position respecting it; have specified the points needing demonstration to make it conclusive, and have corrected two or three errors into which Dr. C. has fallen. But an article on this subject should not be closed without a word respecting the spirit in which such examinations should be conducted, and the results received.

The sole motive that should actuate any one should be a desire to develop truth, to glorify God and to benefit our fellow men. This will be the motive of every Christian; whether the labor be expended in the demonstration of truth, or in the pointing out of error. Both of these duties need to be faithfully done, yet kindly and courteously; and the sincere searcher for truth will with the same kindness and courtesy, receive the evidence of the truth, or a correction of his errors. Every labor of this kind must be a labor of love—a love to God, either in making known his will, or in distinguishing between it and human additions; and a love to man in seeking to enlighten him in the truth, or in striving to guard him against the deceptions of error.

That Christ will come again, raise his sleeping saints, renew the earth, and give it to his chosen ones, are truths too clearly revealed and too oft affirmed in holy writ, for any Christian—who has been once enlightened in them—to question or doubt.

That the day of that grand consummation is rapidly approaching, and is now emphatically nigh, even at the doors, is sustained by all the signs of these times, and the convergence of prophecy; and there is no prophecy which makes this convergence more manifest than the several prophetic periods: which the great majority of students of prophecy terminate within a comparatively limited period. See "Time of the End." Those who judge, may be in error, as the past has proved others to have been; and the epochs at which they arrive are matters of opinion, and not subjects of revelation; but yet the comparative agreement of so many thoughtful students of the word, within the circle of a limited period, can but render that whole period one of great interest, inasmuch as issues are pending the most momentous.

Whoever, therefore, comes with any probable argument, bearing on this point will be listened to with respectful attention. The thoughtful reader of the word will prove all things, and will hold fast that which is good—searching the Scriptures daily to see if these things are so. He will examine with a desire, the earlier the epoch is of his Lord's expected return, that so much more conclusive may be the evidence.

The day hastens! will be a glad sound to every lover of Jesus. "Make haste, my beloved, and be thou like to a roe, or a young hart upon the mountains of spices," is the thought of every Christian; he prays heartily "Thy kingdom come;" and he lovingly responds to the promise of his Lord's quickly coming, "Even so, come, Lord Jesus." At the same time he will see to it that he receives no affirmations without the necessary demonstrations; and will accompany his love for his Lord's return, with the grace of patiently waiting it.

ACKNOWLEDGMENT. A brother and a sister have responded to the note we put in the last Herald from sister M. Payne, sending two dollars each, which pays for her Herald two years in advance. Will those referred to accept our acknowledgments for this kindness? And for their reward, we will refer them to the promise respecting the cup of cold water given in Christ's name. Ed.

The Chaldean Monarch's Dream.

"Thy dream, and the visions of thy head upon thy bed are these: As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter; and He that revealeth secrets maketh known to thee what shall come to pass. . . . Thou, O king, sawest, and behold, . . .

A GREAT IMAGE!



This great image, whose brightness was excellent, stood before thee, and the form thereof was terrible. This image's head was of fine gold, his breasts and his arms of silver, his belly and thighs [כסף] "the thick and double fleshy member which commences at the bottom of the spine and extends to the lower legs."—Gesenius; his legs [עץ] "the portion of the lower limbs from the knees to the ankles," Barnes; "From the knee to the ankle," Gesenius] of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out of the mountain without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please to call the editor's attention to the omission.

O. R. Fassett. Thank you for those articles from your Sabbath-School. Have given them place in the children's department.

J. Pearson, Jr. Your timely article, "Our Mission and Our Work," will have a place in our next. Will also answer your historical enquiry respecting the "Declaration of Principles," in our next.

R. Hutchinson. Received Nos. 9 and 10. Keep your pen moving that direction.

It is purposed to give in the Herald everything of interest that shall shed light on the subject of prophecy. We shall give human opinions and speculations, with the reasons on which they are based, with historical arguments, inferences and deductions, whenever such shall be intimately connected with the coming future. We purpose in our articles on the 7th and 8th of Daniel, to give all the views, we can find from all sources, respecting the epochs of their commencement. And we will thank any one for communicating anything reliable on this subject.

Hymns, Principles of Faith, church order, and Divine Services, or occasional Liturgy for the use of Messiah's church. Philadelphia. Published by J. Litch, 127 North 11 St. 1860.

We have received from Bro. Litch a copy of the above; and he will send a copy of it free of U. States postage to any one who will send him 25 cts; or four copies for one dollar.

It contains the faith and order of the church of the Messiah.

THE GREAT TRIBULATION, by Dr. Cumming, 1st and 2d volumes, \$1 each, with postage, 15 cts a volume, is for sale at this office.

Foreign News.

Sandy Hook, April 18. The steamship Arago, from Havre and Southampton on the 14th inst., has arrived off this port. She brings three days later news.

The Great Powers would probably hold a conference on the Swiss and Italian questions.

A revolutionary movement was on foot in Spain. Gen. Ostega with three thousand men had proclaimed Don Carlos king.

Austria had solemnly protested against the annexation.

In the House of Commons, in reply to a question, Lord John Russell said Her Majesty had been advised

to recognize the recent acquisitions of the King of Sardinia.

It was understood that the warrants against Heenan and Sayers will be executed at once and the parties required to find sureties to a heavy amount, as the magistrates are determined if possible, to prevent the fight from coming off in Hertfordshire.

FRANCE.

The Paris journals publish a telegram from Chambour, according to which the election of deputies in the provinces claimed by Switzerland have resulted in the return of five partisans of France and one of Switzerland.

On Thursday, some persons from Geneva made a menacing demonstration at Thonon, and hoisted the Swiss flag. A steamer with armed people left on Friday for Thonon.

The Patrie states that the Savoyards, being collected in some force on the shores of the Lake of Geneva, have energetically repulsed the three hundred persons from Geneva who had arrived in a steamer with the intention of attacking Chablais and Faucigny.

The French government has revoked the articles of the Concordat, so that no bull, brief, rescript, mandate or provision, or other document from the Court of Rome, even regarding private persons, can be received, published or otherwise put into execution without the authorization of the government.

Two French battalions met with an enthusiastic reception at Nice.

The agricultural accounts were not favorable.

ITALY.

Prince Carignan, in his proclamation to the Tuscans, says the King's resolution is to achieve their happiness to the full extent which their conduct has merited.

There had been no military movement at Naples. The King has granted several commercial concessions to the Sicilians.

AUSTRIA.

Vienna, March 31. The Austrian Cabinet has resolved to protest solemnly against the annexation of Tuscany, Parma, and Modena to Piedmont. A note to this effect dated the 24th, has been directly addressed to the Cabinet of Turin, in which Austria establishes her incontestable right to oppose an act which, in despoiling legitimate princes, would also destroy the reversion to the House of Hapsburg. A copy is to be furnished to all the foreign cabinets, to whom also a circular note is addressed, to the effect that Austria in confining herself at the present time to protesting against the said annexation, hopes that Europe will recognize in this proceeding a most convincing proof of her moderation and her desire to maintain the peace of the world.

SARDINIA.

Parliament was opened on the 2d inst. The King was received with indescribable applause, and delivered a speech returning thanks to France for her services for the welfare of Italy, mentioning the cession of Savoy and Nice, and the annexation of Emilia and Tuscany, and proclaiming that the welfare of the people and the greatness of the country, which is no longer the Italy of the Romans, nor that of the Middle Ages. In the first object it must no more be left a field open to foreign ambition, but it must on the contrary be the Italy of Italians.

SWITZERLAND.

The expedition to Savoy was frustrated by the militia, and part of it brought back as prisoners to Genoa. The Swiss government condemns the attempt, and the prisoners are being tried.

Berne, April 2. In reply to the request of Switzerland to the parties who signed the treaties of Vienna, Russia, England, Austria and Prussia have pronounced themselves in favor of the assembling of a Congress.

The Paris correspondent to the Times says also: Public opinion, in the financial and commercial world, is greatly agitated by alternate hope and fear, in consequence of the uncertainty which prevails with respect to the future position of the country. The government has made extraordinary efforts to restore confidence, but without success. Every commercial man admits the importance of Lord John Russell's last speech on the annexation of Savoy and Nice to France.

Naples, March 31. The propagandi in favor of annexation to Sardinia is becoming more daring.

Vienna, Tuesday. The Oesterreichische Zeitung states from a reliable source that the Neapolitan army will not enter the States of the Church.

Vienna, April 3. It is asserted that the three Northern courts have agreed to occupy themselves with the demands of Switzerland simply in the diplomatic way, because the Great Powers, by assembling in a Congress to consider the claims of Switzerland, would tacitly and implicitly recognize the annexation of Savoy to France.

Paris, April 3. The latest advices from Spain say that the Revolutionists were concentrated in the town of Tortola, near Valencia.

ITEMS AND NEWS.

The Charleston Courier mentions an immense cauliflower grown near that city, which measured three feet six inches in circumference, when entirely divested of leaves.

A young man named Mowry Smith, about twenty-four years of age, drowned himself at Burrillville, R. I. on Thursday.

James Morgan, of Cheatham county, Tenn., retired to bed to read one night about two weeks ago, and falling asleep, the bedclothes took fire, and he was so severely burnt that he survived but a day or two after.

The locusts are making their appearance in great numbers at Danville, Va.

The N. O. Picayune says—"Our exchanges from Louisiana complain of drouth. Rain, rain, is the word everywhere. The cotton, the sugar, the corn needs rain. So long a period of dry weather has not been witnessed in early spring before for years in this State."

A one dollar bill of the "Cocheco Bank," Dover, so ingeniously altered to a ten as to defy any but the most sharp-sighted and experienced to detect the fraud, was sent to one of the Salem banks on Monday in deposit, by a person who had been deceived in taking it.

At a town meeting in Medway, yesterday, Mr. Isaac S. Foster, apparently in a fainting fit, fell upon the floor of the town house, and soon died. The deceased was about fifty-five years old, and probably died from some affection of the heart. In view of the solemn event the meeting was immediately adjourned.

In the afternoon, Mr. Warren Foster of Hopkinton, son of the above named person, having heard of the death of his father was preparing to go to Medway, when he was suddenly seized with apparently a fainting fit, and although medical assistance was at hand, he was not restored to consciousness, but expired in a very few minutes.

A train on the St. Louis, and Alton and Chicago Railroad ran off a trestle bridge, from which a rail had been removed by some scamp, on Thursday night last. The train went into a ravine of thirty feet deep. No passengers were injured. On clearing the wreck, the crushed bodies of two young men were found between the tender and the baggage car, where it is supposed they had been secretly stealing a ride on the platform.

At Beverly, on Tuesday afternoon, a child of Hugh Boyle, a gardener, having charge of the summer residence and premises of Wm. D. Pickering of Salem, was shockingly burned by his clothes taking fire accidentally from a bonfire in a field. He was but three years and six months old. His mother ran to his assistance, but was unable to extinguish the fire, and was herself badly burned on her arms. The child died a few hours after the accident.

THE NEW ITALIAN KINGDOM.—The Florence correspondent of the London Times gives some valuable statistics relating to the new Italian Kingdom, now united under the sceptre of Victor Emmanuel. A kilometre is about three-fifths of a mile.

The Grand Duchy of Tuscany covers a surface of 22,345 square kilometres, and its population in 1859 was 1,807,000 souls. The population of the principal towns is—Florence, 114,000; Leghorn, about 80,000; Sienna, 21,000; Lucca, 22,000; Pisa, 25,000. The revenue in 1859 was 39,860 lire, (the lire equal to 84c. French;) the public debt in 1851, 90,000,000 lire. The army was 20,000 men, with 2000 gendarmes. The merchant shipping employed 959 vessels, with 59,000 tons.

The area of the Duchy of Parma is 5872 square kilometres, inhabited by 507,000 souls. The city of Parma numbers 41,000 inhabitants; Piacenza 29,000. The revenue in 1859 was 9,500,000; the public debt, 13,000,000; the army, on the peace footing, 4000.

Modena has a surface of 6036 square kilometres and a population of 605,194 souls. The capital boasts 32,000 inhabitants; Reggio 19,000. The revenue in 1851 was nearly 8,500,000; the debt 12,000,000; the army, 5000 men.

The four Legations constituting the main wealth of the Papal dominions, have a population of 1,014,105 souls. Bologna numbers 74,421 inhabitants.

Altogether the population of Central Italy amounts to 8,934,105 souls, which added to the Sardo-Lombardian State of 7,977,547, makes a whole of 11,911,652. Deduction being made for Savoy and Nice, the population would remain 11,246,613, embracing by far the soundest, wealthiest and most thriving division of the Italian Peninsula.

The item in last week's Herald on Sardinia, was from the Boston Journal, and not ours. We gave it for its statistics, and not for its opinion.

The success of the ministry will always depend, humanly speaking, upon the fervor with which the divinity of Christ is presented to the mind of man. —Parsons.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as dissenting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

MY JOURNAL.

Tuesday, January 10, 1860. Being for the present so isolated, I can have but few facts or incidents for a journal, except I give those which relate to the pastoral duties and experience; which would, no doubt, furnish many facts that would be both interesting and instructive, but would not comport with the design of my journal. Besides, I hold views that may be thought too radical by some of my brethren—views which I must give, if I write at all. And I have no wish to disturb the conservative element among us, if no good is to come by it. So I shall seek for the wisdom that comes from above, and is profitable to direct, and in good time speak out for God and his cause accordingly.

Having transferred to the A. M. Association the office, Herald, books and tracts, and, so far as I could, my friends, with their good will and support, as also my own, with my labors and prayers for its success, I had nothing more that I could do, but to co-operate with the body as my sense of duty might dictate.

I consider the Herald safe, as to the support of its friends; but to keep it in successful operation it will require the united and active exertions of all. The pen and purse, as well as our prayers, must be consecrated to its support. A weekly conference of its earnest friends around the subscription list would be a good thing; and contributions of one, five, or ten new subscribers every week would be very encouraging. I shall try to do my part in the good work.

Standing as we do on the threshold of the most important and wonderful events that are coming on the earth, in connexion with the advent of Christ, I wish to be found, with my associates, in the way of my duty when the Master shall come—that is, giving meat in due season. I have vows upon me to preach the coming of Christ to the end of my mortal existence; and by the help of my Divine Saviour I hope to keep them. And should I, in the faithful performance of my duties as a watchman, be required to proclaim the increasing light of these times on the near coming of Christ, I shall do it fearlessly, even at the loss of all earthly considerations.

To-day (Jan. 10) Elder Edwin Burnham called upon me, and showed the kindness and sympathy of a brother in Christ. We arranged for a protracted effort, for the upbuilding of the Advent church in Hudson street. I shall not soon forget the sympathy which he manifested for me and the church of my care. How sweet is Christian fellowship!

Thursday, Feb. 2. Preached in West Townsend, Mass. Had a good audience and profitable waiting before God. Bro. and sister Brown are much interested in the faith of the soon coming kingdom.

Sabbath, Feb. 5. Bro. Burnham commenced his labors with us, and continued them four Sundays—three whole weeks. The meetings were well attended, the preaching was clear and earnest, and the result was good. It was the best series of meetings we ever had in this chapel. Bro. B. came to us in the fulness of the blessing of the gospel of Christ. We hope for good results in time to come, in addition to what we have already seen. The last two weeks of the meeting I was sick, and could not aid our brother as I would have done, in gathering the harvest. But God doeth all things well.

Monday, March 12. I received the following letter from Dr. Huntington:

Brooklyn, Conn., March 10, 1860.

Bro. Himes—We have had several extracts in the Herald, from Dr. Cumming, in which the '66 time is presented, but not in a way to give us the argument. Now I am told that you fully accept that time, and, of course, can present it. Will you not do it? Time is in the Bible, and if there, it is for our good. We have made mistakes in our efforts to understand it heretofore; but what of that?—There are those who will study it, and there are those who will estimate it; and if they cannot get better, they will lean on the best they can get. Now I am inclined to think Dr. C. has it right, but I cannot harmonize all the points so that I dare preach it; but I would be glad to. Somehow my heart is in that time, and I cannot give up the idea

that it will bring some very important event, if not the actual coming of the Lord. I am aware that you have not the lead of the Herald now; but you can give us this argument on your own responsibility. There are many who would be gratified by it. I hope we shall have something definite and reliable from some quarter soon; for I am persuaded it is needed. Yours in the faith,

THOMAS HUNTINGTON.

Dear Bro. H., in accordance with your request to give my views on the time, I will first give a copy of the third article of the Albany conference of Adventists, held in that city in 1845:

"That the second coming, or appearing, is indicated to be now emphatically nigh, even at the doors (Matt. 24:33), by the chronology of the prophetic periods (Dan. 7:25; 8:14; 9:24; 12:7, 11, 12; Rev. 9:10, 15; 11:2, 3; 12:6, 14; 13:5), the fulfillment of prophecy (Dan. 2d, 7th, 8th, 9th, 11th, and 12th; Rev. 9th, 11th, 12th, 13th, 14th, and 17th), and the signs of the times. (Matt. 24:29; Luke 21:25, 26). And that this truth should be preached both to saints and sinners, that the first may rejoice, knowing their redemption draweth nigh (Luke 21:28; 1 Thess. 4:18), and the last be warned to flee from the wrath to come (2 Cor. 5:11) before the master of the house shall rise up and shut to the door. (Luke 13:24, 25)."

This gives my view of the means by which we may know that Christ's coming is nigh—viz., the periods, fulfillment of prophecy, and signs. I voted for this article fifteen years ago, and hold it firmly to-day. At that time I could see no light on the prophetic periods, except what the church had taught, of their termination in 1866. Yet in common with others, with the light we then had, I looked for Christ's coming at any time, as all our calculations had passed, and there was no evidence of any harmony of the periods, unless it should be in 1864 or 1866, which we could not then rely on. Ten years later, on my way home from California, I made the following statement in my Journal:

"The last fifteen years of my life have been devoted to the dissemination of the doctrine of the speedy personal return of our Lord Jesus Christ, to set up his kingdom, and to reign forever on the earth. There was a crisis in this movement in 1844, when, according to Mr. Miller's calculation, our Saviour was expected. Since that time, we have not felt warranted in believing or teaching any special time for the advent. But believing that the evidences for the termination of the prophetic periods about this time were to be relied upon, as well also as the signs indicating his coming being nigh at hand, I have labored to this end. The late work of Rev. E. B. Elliott, of England, on this question, in which he gives the probable time of the advent in 1864, has impressed my mind anew, as to the nearness of the event. The works of Dr. Cumming, who adopts Mr. Elliott's theory, have also tended to confirm and strengthen me in these views. Ten years will not roll round without bringing the great event, or a series of events, and fulfillments of prophecy, that will settle the matter clearly that the near coming of Christ is not a cunningly devised fable. And now, on the bosom of the great Pacific, May 19th, 1855, I solemnly dedicate myself to this great and glorious work. And God help me."

This was the light I then had; and on my return home I determined on its publication. But being hindered by circumstances I could not control, I was unable to give the trumpet a certain sound;—and things have gone on with the indefinite view of time, as before.

With the increase of light on the time for the last fifteen years, in this "time of the end," we are, as Adventists, called upon as never before to proclaim the near coming of Christ, to cheer the hearts of God's people and warn the ungodly to prepare for the judgment. I shall very soon give to all who will read, the means by which they may know the grounds of my faith in the speedy coming of Christ. It may not be thought wise by some of my brethren to do so; but as I shall do it on my own responsibility, they will not be involved in the matter. As a watchman, I must give the warning when I see the sword coming, or have the blood of souls upon me. I wish grace to be faithful.

Thursday, March 29. I visited the church in Haverhill, Mass. They are still firm and true;—amid trials they are being purified. They will rise and prosper. Bro. Haskell, a brother there, will be called to care for them, and devote his time and talents to build them up.

Tuesday, April 10. Met with the Board of the A.M.A. There were five members present beside myself. The proceedings have been given in the Herald.

The policy of a majority of the board, as to the character and publication of tracts, and extending our cause, is very different from my own. So I have been powerless the last year. My associates, no doubt, have the good of the cause at heart, as well as myself; but we differ on what is to me a vital question. I think we ought to publish a series of stirring tracts for the times, and scatter them widely, without stint, and that we ought to take a more bold and positive position. And as reformers we ought to make aggressive efforts, and bring all that we can within our reach into the faith of the speedy advent. We have a thousand dollars in Chapel stock, on which five hundred could be raised for a

publishing fund, instead of lying dead. With this tracts could be published that would pay in return, and keep the fund good. We have had a continual stream flowing into the treasury, and it has been watched with interest and pleasure by the friends of the cause. But there is another Eye upon us, and He is watching to see the stream flow out. If we had long years to labor, as the churches believe, we might hold back, and hoard up funds. But the time is short. What we do, must be done quickly. In view of the wants of the cause, Bro. Litch has published tracts, and Bro. Robinson has also proposed to publish a stirring and interesting series. I also intend to issue four numbers of a sheet, which will contain what I think this generation ought to know; and in them shall answer the request of Bro. Huntington and many others, who watch and wait for the coming kingdom.

J. V. HIMES.

Boston, April 11, 1860.

Time of the Crucifixion.

And again. The Editor thinks the Jewish year, as also the passover, was regulated by the ripening of the barley harvest! If this be so, Josephus, who was a Jewish priest of high order, and himself a partaker of the passover, did not understand the subject upon which he wrote, when he said, "The passover falls upon the fourteenth day of the lunar month, when the sun is in Aries." Nor did the bishops, of more than three hundred in number, who composed the Nicene council, which was convened at Nice in less than three hundred years after the crucifixion, understand the business which they were upon, when they fixed the time of Easter to the next Sunday after the first full moon after the vernal equinox, if the passover was regulated by the ripening of the barley harvest. And if the editor is correct in his position, our almanac makers are grasping at phantoms, and telling something they know nothing about, when they fix on a day many months beforehand, and call it Easter, not knowing whether the barley harvest will then be beginning to ripen at Jerusalem or not, and the seasons not all being alike. Ferguson says: "The sun always enters Aries at the instant of the vernal equinox." Ast. p. 390. Again he says: "The month and days of the year, in which the sun appears to enter these signs, are as follows: Aries, March 20th; Taurus, Apr. 20." Int. to Ast. p. 106. According to this, the passover cannot fall at any other time than the full moon that falls betwixt the 20th of March and the 20th of April. And again Ferguson says: "The earliest Easter possible is the 22d of March, the latest the 25th of April." Ast., p. 388.

I have thus shown, first, upon the authority of Akers, and by the Dominical letters, that the passover was instituted at the time of the vernal equinox; and secondly, that Josephus has said that the passover was always held on the fourteenth day of the lunar month, when the sun is in Aries; and thirdly, that Ferguson says the sun is in Aries from the 20th of March till the 20th of April; and fourthly, that this is in accordance with Bible teachings, and that the early Christians taught the same; and now, according to this teaching, I will give the reader a table showing the time of the paschal full moons in March and April, with the Dominical letters of each year O. S., and the day of the week on which they fell, from A. D. 28 to A. D. 37 inclusive, and let him select for himself the time of the passover and crucifixion. And if I have made any mistake in my calculations, I hope the editor, or Mr. Thurman, or some other gentleman who is competent, will correct it.

Time of the paschal full moons, from A. D. 28 to 37

A. D.	Month	Dominical letters.	D. O. Sunday.
28	March 28	"	"
29	April 18	"	B Monday
30	" 6	"	A Thursday
31	Mar. 27	"	G Tuesday
32	April 14	"	F E Monday
33	" 3	"	D Friday
34	Mar. 23	"	C Tuesday
35	Apr. 12	"	B Tuesday
36	Mar. 31	"	A G Saturday
37	April 20	"	F Saturday

If the above calculations be correct, the reader will see that only one year in these nine had a Friday paschal full moon, and that was A. D. 33; and if the editor be correct in saying that when the first full moon after the vernal equinox is too early, as in 33, in consequence of the barley harvest not being then ripe, that then the next full moon is, in that case, the time of the passover; then the crucifixion could not have been in any of the aforesaid years prior to May 25th. So, in accordance with that teaching, the crucifixion was on the 25th of May, A. D. 31. A late day for Peter to need a fire of coals to warm himself by at Jerusalem.

JOHN MATTHEWS.

Basco, Ill.

From Bro. R. Chown.

Bro. Bliss:—The cause of truth in the West has had its foes; but thanks be to our heavenly Father,

his word shines brighter than ever. It is truly a light and a lamp to them that obey its teachings.

The signs of the times indicate the near approach of Israel's King. Are we ready? Have we believed the gospel of the Son of God, put on Christ, and been baptized into his name? Have we been made partakers of his Divine nature—eating his flesh and drinking his blood? Are we dwelling in him and he in us? Is his word in us? Have we love to God and man? Are we adding to our faith virtue, temperance, knowledge, brotherly kindness, goodness, and love? If not, can we expect an entrance into the everlasting kingdom?

Dear brethren, the time is short; we have had time to prepare ourselves; have we become cold? Has the world or anything else drawn us aside? If so, arouse! Shall we barter our crowns of glory for the paltry things of this age? Brethren, arouse to action! Gird on anew the whole armor of God! Let us see that the armor is right; that the girdle is the right one; take the sword, and try if it will stand the test before the trying day; see at once that your shield is perfect; examine your breastplate; if not already on, put on the shoes of peace; and pray always; that we may be accounted worthy to be made unto our God kings and priests, and reign on the earth. We are now under drill, to fit us for our kingly office. Do not be found one moment off guard. The next watch will bring our victory. Then, brethren, stand steady and firm to your post. The enemy is trying his last manoeuvre. The nations are getting angry; the dragon and beast have spoken. Look out for the false prophet to speak; he begins to mutter.

Dear brother, I have of late had the privilege of perusing the Herald. I see the names of many that I highly esteem, and I thought many of them would like to hear from me of what I am doing. I am laboring with my hands for the support of my family. I have travelled some, and preached the word. I preach the gospel to the poor. I have received for my labor this winter one pair of socks, and 20 cts. I am now making sugar with Bro. T. Brown, one of your subscribers, (on shares). I find him a man of God,—living, I believe, what he professes to be looking for: that blessed hope, the glorious appearing of the great God and our Saviour Jesus Christ. I have of late been in Wisconsin. I held meetings and baptized six souls in the one faith, having the one hope, being united to the one body, believing the one gospel that Christ taught his disciples, viz., the gospel that Christ was anointed to preach the gospel to the poor, which he declared was the gospel of the kingdom, which he must preach to other cities. The good seed is the word of the kingdom, which must be received in honest and understanding hearts before it will produce fruit.

Brethren in the ministry, allow me to exhort you to see well what you are sowing. If we or an angel from heaven preach or pervert the gospel, we are under the curse. It is no time to be striving about words to no profit. It is high time that we be knit together in love, that the stronger should bear the infirmities of the weak and not please ourselves. It is high time that the little flock that is to receive the kingdom should be settled and grounded in love, without any schism. Let me entreat you to lay aside self and labor for God and his precious bleeding cause. Let truth triumph. Rally around its standard with renewed energy. Let prejudices go; cling to the word. Let it have, as far as possible, the literal import of all positive passages. Let God speak his own language, which will prove the power of God unto salvation to all that believe. Obey it. I am, dear brother, your companion in tribulation, looking for eternal life when Jesus comes.

R. C.

Plum River, Jodavis Co., Ill.

From Sister N. Colburn.

Bro. Bliss:—I have, since the winter of fifty-four, been a believer in the speedy coming of Christ, to set up his kingdom under the whole heavens, and to give it to the saints for an everlasting possession; and it is to me a most glorious doctrine. I have, since that time, been led to rejoice daily in hope of soon seeing the King in his beauty—that lovely Jesus who washed my sins away, and spoke peace to my troubled soul; and although the world, and the cold-hearted may frown and scoff, yet I will not be moved; for the Lord is with me; and if the Lord is for us who can be against us?

I sought these blessed truths carefully with tears, and while bowed before the Lord I prayed daily, and almost hourly, for an understanding heart and for the Spirit of God to come and enlighten my mind while reading the Scriptures, that I might know if these things were so. And while praying and seeking earnestly for truth, all clouds of darkness and unbelief were swept away, and I was led to rejoice that I had humbled myself before God, given my thoughts to the things of the kingdom, and searched the sure word of prophecy.

Before I embraced these blessed truths I was afraid to die; for the reason I was not prepared to give up my account with joy before the Judge of quick and dead; although I had made a profession of religion and was living as many other professors were and are down to the present time, cold-hearted in the cause of Christ. I never warned the sinner to flee from the wrath to come, nor told him of the joys of religion. I was at ease in Zion. I had not made up my mind to give all for Christ, and follow him through evil as well as good report; and bear my cross daily, which Christ has said we must do, in order to be his disciples. The cross seemed too heavy for me to bear, and I was trying to climb up some other way; but while viewing the judgment so near I felt that there was no time to be lost, and since that time I have tried daily to adorn my profession with a well-ordered life and a godly conversation, believing that I must soon give up my account before a God who is acquainted with all my ways; and who will give to each one in that day according as their works have been.

I have tried since fifty-four to forward the cause of Christ, and do what I would to honor and glorify God; but while thinking over the past, it seems to me that I have done but very little as yet. I would be glad to send something to the Herald office to help spread the good news of the near approach of Christ through distant lands; but I cannot at present, as my health is poor; and my husband not being interested in these things, I cannot do as I would.

Dear brother, pray for us in this cold region around Magog and Bolton mountains; pray that our hearts may be warm in the cause of Christ, and that there may be a people in this place and vicinity, prepared to meet the Lord at his appearing.

I have read a few numbers of the Herald of late which I received from a good sister after visiting her, and being ready to return home, and I hope soon to be able to pay for the paper, that I may have the privilege of reading it weekly, and of hearing through its columns from my brethren and sisters abroad, which would be very cheering to me in my lonely hours. The Lord bless you, brother; and cause you ever to triumph in Christ; is the prayer of one who longs to behold the king in his beauty, and rejoice with the saints, in the Eden of love.

Magog, C. E.

A Theory by Bro. H. B. Woodcock.

Concluded.

The condition of the earth during the great day of the Lord, or 1000 years, of Rev. 20, will be as it was in the days of Noe and of Lot. As the flood came on the day that Noe entered into the ark, and swept them all away, so shall it be in that day.—And as it rained fire and brimstone from heaven on the day that Lot went out of Sodom, and destroyed them all, so shall it be in the day when Jesus is revealed.

Then for a thousand years the righteous shall be in heaven. Those that are not found worthy to be entrusted with the government of the kingdom will be left in outer darkness, gathered in the pit, shut up in the prison to be punished for the many deeds done here in the body; and the devil and his angels bound in the bottomless pit; the earth and the works that are therein, shall be burned up during that day.

The prophecy concerning the second, or general resurrection, is found in Ezekiel 37. After the whole human family stand upon their feet, redeemed from death, (the first death,) and ransomed from the power of the grave, and after the dragon and his angels are loosed out of their prison; the little horn, or beast that "was" the little horn before he was bound, and became the beast that "was not" for a 1000 years; the beast that "yet is" when he is loosed out of his prison and goes out to deceive the nations, soon finds a body in which to operate, and becomes the "man of sin, the son of perdition." The beast of Daniel 11:28-29, and Rev. 13:1, has indignation against the new and holy covenant, and by flatteries draws away many from the worship of God, to the worship of himself, and the dragon who gives him his power, and his seat, and great authority.

Israel again transgress, though they have been redeemed from death, (the first death,) and by reason of transgression a host is given the beast against the daily sacrifice, and they take away the daily sacrifice, and cast down the truth, and practice and prosper 1260 years. The beast exalts himself above all that is called God, or that is worshipped, so that he as God sits in the temple of God, showing himself that he is God.

This is the abomination of desolation spoken of by Daniel, by Paul, by John, and by Jesus.

The woman that brought forth the manchild between the second and third woe, then lives again, "an exceeding great army," and seeing the abomination of desolation stand in the holy place, flies in haste to the wilderness, where she has a place

prepared of God for her, away from the face of the Serpent. Beyond the reach of temptation, and free from sin, she dwells secure. God is as a wall of fire round about her, and her glory in the midst, while the powers of darkness rule the woman that sits upon the scarlet-colored beast, and persecute, and cast down, and overcome the remnant of the seed of the woman in the wilderness, who did not make their escape at the first, but who are given into the hands of the beast for 1260 years. It is this remnant, large at first, and growing gloriously less, continually, as they escape to the wilderness, under the direction of the two witnesses, clothed in sackcloth, that has to endure all the conflicts with the beasts of Rev. 13.

It is after the 1260 years power of the beast over the saints of the Most High has come to an end, that the two witnesses exercise power over the nations, to rule them with a rod of iron, and to pour upon them the seven vials of the wrath of God, without mixture of mercy.

The gathering to the battle of the great day of God Almighty, around the camp of the saints, and the beloved city in the wilderness, is under the pouring out of the sixth vial. But I must close.—The defence of the truth constrains me to write, though I had determined to do otherwise.

Yours truly, H. B. W.

Connersville, Ind. Jan. 10, 1860.

For the Sabbath-School, Providence, R. I.

Follow Jesus.

Come and let us nobly tread,
In the way that Jesus led,
He the bright example set,
Faced the foe—the danger met.

Nothing of ourselves we are,
"Weak, and wounded, sick and sore,"
We cannot the way pursue,
Cannot give the law its due.

But in Jesus we're complete,
He directs our wandering feet,
Pardons,—cleanses from all sin
Plants the heavenly life within.

He gives strength to do his will,
Cheers the heart in every ill,
He'll sustain in death's dark vale,
He will never, never fail.

He will save in the dread day,
He will take his own away;
On the earth, renew'd, adorn'd,
They will all as kings be crown'd.

Come then let us nobly tread,
In the way that Jesus led,
He the bright example set,
Faced the foe, the danger met.

R. H.

Bro. Bliss:—In my last article, (Her. April 14 29th line, for "I have," read—the writer has. In 14th line from bottom, omit "as," second column, 24th full line, read antitype; also instead of a (.) read (,) after "throughout." In a previous article for "improved interpretation," read inspired, &c. Several other errors occur.

A. BROWN.

OBITUARY.

DIED, in Fairfield, Vt., Mar. 15, 1860, JOSEPHUS LEACH, aged 44 years.

Bro. Leach was a respectable citizen and neighbor, a kind husband, an affectionate father. His benevolence and integrity had won him a large circle of friends. He once thought he enjoyed religion, but like too many of the youth, by joining with the world lost his first love. He was, however, a constant attendant of public worship, and helped to support the gospel. A few weeks previous to his death he gave up all for Christ, and could say,—"Live or die I am the Lord's." The day before his death, his sister, who had great anxiety for his eternal welfare, said to him, "Josephus,

Jesus can make a dying bed
Soft as downy pillows are."

He answered, "Yes—Glory." He died without a struggle or groan, in the blessed hope of the speedy return of the Redeemer, and a glorious resurrection to life everlasting.

He has left a wife and six children and a large circle of friends to mourn their loss; yet they mourn not as those without hope. Sister Leach is supported in her affliction, her trust being in him who hath promised to be a father to the fatherless and the widow's God.

God my Redeemer lives,
And, from the bending skies,
Still watches o'er the sleeping dust
Till he shall bid it rise.

The funeral was attended at his residence by a large and deeply affected audience, who listened to a discourse from the writer founded on Mal. 3:17, "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him."

O. R.

ADVERTISEMENTS.

Ayer's Sarsaparilla,

FOR PURIFYING THE BLOOD.

And for the speedy cure of the subjoined varieties of Disease:

Scrofula and Scrofulous Affections, such as Tumors, Ulcers, Sores, Eruptions, Pimples, Pastules, Blotches, Boils, Rashes, and all Skin Diseases.

OAKLAND, Ind., 6th June, 1859.
J. C. AYER & CO. GENTS: I feel it my duty to acknowledge what your Sarsaparilla has done for me. Having inherited a Scrofulous infection, I have suffered from it in various ways for years. Sometimes it burst out in Ulcers on my hands and arms; sometimes it turned inward and distressed me at the stomach. Two years ago it broke out on my head and covered my scalp and ears with one sore, which was painful and loathsome beyond description. I tried many medicines and several physicians, but without much relief from any thing. In fact, the disorder grew worse. At length I was rejoiced to read in the Gospel Messenger that you had prepared an alternative (Sarsaparilla), for I knew from your reputation that any thing you made must be good. I sent to Cincinnati and got it, and used it till it cured me. I took it, as you advise, in small doses of a teaspoonful over a month, and used almost three bottles. Now and healthy skin soon began to form under the scab, which after a while fell off. My skin is now clear, and I know by my feelings that the disease is gone from my system. You can well believe that I feel what I am saying when I tell you, that I hold you to be one of the apostles of the age, and remain ever gratefully,
Yours,
ALFRED B. TALLEY.

St. Anthony's Fire, Rose or Erysipelas, Tetter and Salt Rheum, Scald Head, Ringworm, Sore Eyes, Dropsy.

Dr. Robert M. Preble writes from Salem, N. Y., 12th Sept., 1859, that he has cured an inveterate case of Dropsy, which threatened to terminate fatally, by the persevering use of our Sarsaparilla, and also a dangerous attack of Malignant Erysipelas by large doses of the same; says he cures the common Eruptions by it constantly.

Bronchitis, Cough, or Swelled Neck.

Zebulon Sloan of, Prospect, Texas, writes: "Three bottles of your Sarsaparilla cured me of a Goitre—a hideous swelling on the neck, which I had suffered from over two years."

Leucorrhoea or Whites, Ovarian Tumor, Uterine Ulceration, Female Diseases.

Dr. J. B. S. Channing, of New York City, writes: "I most cheerfully comply with the request of your agent in saying I have found your Sarsaparilla a most excellent alternative in the numerous complaints for which we employ such a remedy, but especially in Female Diseases of the Scrofulous diathesis. I have cured many inveterate cases of Leucorrhoea by it, and some where the complaint was caused by ulceration of the uterus. The ulceration itself was soon cured. Nothing within my knowledge equals it for these female derangements."

Edward S. Marrow, of Newbury, Ala., writes: "A dangerous ovarian tumor on one of the females in my family, which had defied all the remedies we could employ, has at length been completely cured by your extract of Sarsaparilla. Our physician thought nothing but extirpation could afford relief, but he advised the trial of your Sarsaparilla as the last resort before cutting, and it proved effectual. After taking your remedy eight weeks no symptom of the disease remains."

Syphilis and Mercurial Disease.

NEW ORLEANS, 26th August, 1859.
DR. J. C. AYER. Sir: I cheerfully comply with the request of your agent, and report to you some of the effects I have realized with your Sarsaparilla.

I have cured with it, in my practice, most of the complaints for which it is recommended, and have found its effects truly wonderful in the cure of Venereal and Mercurial Disease. One of my patients had Syphilitic ulcers in his throat, which were consuming his palate and the top of his mouth. Your Sarsaparilla, steadily taken, cured him in five weeks. Another was attacked by secondary symptoms in his nose, and the ulceration had eaten away a considerable part of it, so that I believe the disorder would soon reach his brain and kill him. But it yielded to my administration of your Sarsaparilla; the ulcers healed, and he is well again, not of course without some disfigurement of the face. A woman who had been treated for the same disorder by mercury was suffering from this poison in her bones. They had become so sensitive to the weather that on a damp day she suffered excruciating pain in her joints and bones. She, too, was cured entirely by your Sarsaparilla in a few weeks. I know from its formula, which your agent gave me, that this Preparation from your laboratory must be a great remedy; consequently, these truly remarkable results with it have not surprised me.

Respectfully yours, G. V. LARIMER, M. D.

Rheumatism, Gout, Liver Complaint.

INDEPENDENCE, Preston Co., Va., 6th July, 1859.
DR. J. C. AYER. Sir: I have been afflicted with a painful chronic Rheumatism for a long time, which baffled the skill of physicians, and stuck to me in spite of all the remedies I could find, until I tried your Sarsaparilla. One bottle cured me in two weeks, and restored my general health so much that I am far better than before I was attacked. I think it a wonderful medicine. J. FREEM.

Julius G. Getchell, of St. Louis, writes: "I have been afflicted for years with an affection of the Liver, which destroyed my health. I tried every thing, and every thing failed to relieve me; and I have been a broken-down man for some years from no other cause than derangement of the Liver. My beloved pastor, the Rev. Mr. Eay, advised me to try your Sarsaparilla, because he said he knew you, and any thing you made was worth trying. By the blessing of God it has cured me, and has so purified my blood as to make a new man of me. I feel young again. The best that can be said of you is not half good enough."

Schirrus, Cancer Tumors, Enlargement, Ulceration, Caries, and Exfoliation of the Bones.

A great variety of cases have been reported to us where cures of these formidable complaints have resulted from the use of this remedy, but our space here will not admit them. Some of them may be found in our American Almanac, which the agents below named are pleased to furnish gratis to all who call for them.

Dyspepsia, Heart Disease, Fits, Epilepsy, Melancholy, Neuralgia.

Many remarkable cures of these affections have been made by the alternative power of this medicine. It stimulates the vital functions into vigorous action, and thus overcomes disorders which would be supposed beyond its reach. Such a remedy has long been required by the necessities of the people, and we are confident that this will do for them all that medicine can do.

Ayer's Cherry Pectoral,

FOR THE RAPID CURE OF

Coughs, Colds, Influenza, Hoarseness, Croup, Bronchitis, Incipient Consumption, and for the Relief of Consumptive Patients, in advanced stages of the Disease.

This is a remedy so universally known to surpass any other for the cure of throat and lung complaints, that it is useless here to publish the evidence of its virtues. Its unrivaled excellence for coughs and colds, and its truly wonderful cures of pulmonary disease, have made it known throughout the civilized nations of the earth. Few are the communities, or even families, among them who have not some personal experience of its effects—some living trophy in their midst of its victory over the subtle and dangerous disorders of the throat and lungs. As all know the dreadful fatality of these disorders, and as they know, too, the effects of this remedy, we need not do more than to assure them that it has now all the virtues that it did have when making the cures which have won so strongly upon the confidence of mankind.

Prepared by Dr. J. C. AYER & CO., Lowell, Mass. All our Remedies are for sale by Weeks & Potter, Charles T. Carney, George C. Goodwin & Co., S. N. & W. A. Brower, Theodore Metcalf, M. S. Burr & Co., and by all Druggists and Dealers everywhere.

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At the Depository of English and American Works on Prophecy—in Connection with the Office of the ADVENT HERALD—at No. 46 1-2 Kneeland-street, a few steps West of the Boston and Worcester Railroad Station. The money should accompany all orders.

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* The letters and numbers prefixed to the several tracts, have respect simply to their place on our shelves.

THE LYRE. Orders addressed to the Editor, and accompanied with the cash, will be promptly filled. Price 60 cts.—1-4 less by the doz.

For sale at this office, The Discussion between Messrs. J. Litch and M. Grant, on Eternal Punishment. It will be sent by mail for 25 cts.—price 25, postage 3 cts.

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CELEBRATED

FAMILY SEWING MACHINES.

OVER 30,000 IN USE.

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181 BALTIMORE STREET	BALTIMORE
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AGENCIES THROUGHOUT THE WORLD.

pd to Sept 18 '59

WHITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best combination of

medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teats on cows. It cures felons. It cures warts.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve. Mr. Farrington, a wealthy merchant and manufacturer of Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth a hundred dollars a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though I never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was, a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable."

"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes."—Walter S. Plummer, Lake Village, N. H.

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald.*

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be. J. V. HIMES.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. aug 13—pd to Jan 1 '60 For sale at this office.

Important to You and Me.

We risk the remark to the afflicted that **WELLCOME'S GREAT GERMAN REMEDY**, for colds, coughs, bronchitis, inflammation of throat and lungs, influenza, croup, phthisis, &c., is effecting greater cures than any other known remedy in the New England markets. The various and numerous cases it has cured have fully established its reputation wherever known, above all others. I have many such certificates as the following, and they are multiplying fast.

From Eld. S. K. Partridge.

Bro. Wellcome—I was badly afflicted with bronchitis and cough a long time, which threatened to prevent my preaching. I took Ayer's Cherry Pectoral, and many other remedies, all to no effect. I finally obtained the Great German Remedy, which entirely cured me. I believe it the best medicine in use for such complaints, and other affections of throat and lungs. S. K. PARTRIDGE.

Whitefield, Me., Aug. 28, 1858.

From J. Morrill, Druggist.

Mr. Wellcome—I can furnish you four first-rate certificates of cures effected by your G. G. Remedy, after trying almost every thing else without effect. Send along three or four dozens more of each size. I can sell a large lot of it. J. MORRILL & Co.

Livermore, Me., Oct. 12, 1859.

It is cheaper than any other. Prices, 4 oz. 25 cts.; 16 oz. 75 cts. Agents wanted. Sells well. Terms liberal. Call for a circular. Sold in Boston by Dr. Dillingham, next door to Herald office.

I. C. WELLCOME, Richmond, Me. (No. 969 H.) pd to 971

SOMETHING NEW AND VERY DESIRABLE!—PEARSON'S PATENT-RESPIRATORY COOKING-STOVE.—The superiority of this over every other Cooking-Stove consists in the means by which we accomplish the most desirable end in Stove Cooking, viz.: A combination of

1st, Roasting meats in currents of heated fresh air, producing the same effects as roasting on a Spit-jack, or in a tin kitchen before the open fire;
2d, The virtues of the Brick oven;
3d, The economy of the heat;
4th, An arrangement by which we heat the room in winter, and dispense with heating it in summer.

Convinced by the working of the Stoves in use, the Patentee and the subscriber offer their new stove to the Public, with entire confidence that it will fill a vacuum in general house-keeping. Without fear, we proclaim it: This is the ONLY STOVE WHICH COMBINES THE TRUE PHILOSOPHY OF COOKING. Patented Oct. 26, 1858.

Books with diagrams describing the invention, and its merits over all other Stoves, sent, on application, to
JAMES WOLSTENHOLME,
General Agent and Manufacturer, 29 Dorrance street, (954, pd. to 990) Providence, R. I.

WELLCOME'S TREATISE ON MATT. 24TH AND 25TH CHAPTERS. The third edition of this work is now ready.

We can do no better, perhaps, than give the notice of another in regard to it.

"Permit me to say a word in favor of this work; and that is, in brief, to express my conviction that it is the best work on Matt. 24th and 25th chapters I have ever seen. It is truthful, stirring, perspicuous, adapted to convince, and not lengthy,—just the kind of book needed for the times. I hope our brethren will circulate it widely."
—D. T. TAYLOR.

The following is the index, and will show the principal topics treated on in the work:

Jesus and his disciples at the temple, three questions, caution against deception, history of false Christs, notice of wars, rise of 10 kingdoms, history of famines, pestilences, earthquakes, saints hated by all nations, rise of false prophets, many deceived, abounding of iniquity, this gospel of the kingdom, abomination of desolation, fleeing to the mountains, the great tribulation, days shortened, elect, to here, signs and wonders, Christ's advent personal, visible, sun and moon darkened, stars fallen, powers of the heavens shaken, sign of the Son of man, Christ comes, saints gathered, parable of the fig-tree, days of Noah and of Lot, duty of watching, faithful servants, evil servants, leavens, olives, &c., parable of ten virgins, parable of talents, Christ coming in triple glory, kingdom prepared from foundation of the world, the righteous to eternal life, the wicked to everlasting punishment.

150 pages, neatly bound. Price 33 cts. Postage 6 cts. For sale at the Herald office.
985—3w I. C. WELLCOME.

WANTED. I am in want of one thousand dollars, on the floating debt of the Chapel. The best security will be given, and six per cent. interest will be paid semi-annually. I shall be glad to hear from any one who will loan me part, or all the sum.

There are also 80 shares of the Chapel stock, owned by a gentleman in California, whose agent has requested me to do what I can to dispose of it. I would say, to any friends of the Chapel Association who have the means to purchase, that I have the power to offer them good inducements to do so. Address J. V. HIMES, 3w—986 Boston, Mass.

MELODEONS. Music! music! I repeat it, Sommer & Colburn's Melodeons are the best—better than Prince's. They need no puffing; only try them. They are warranted to be unsurpassed in richness and volume of tone, ease and quickness of action and beautiful style of finish, and do give universal satisfaction, musical masters pronouncing them a very superior instrument. They combine the Piano styles with all the modern improvements, at prices ranging from \$75 to \$180. If any one wishes for a first rate instrument for house music, buy these. You will not regret it. The agent, D. B. Pierson, 16 Village street, Hartford, Conn., will, on application, send circulars and all needful information. I know him, and recommend him as a good agent. D. T. T.

3w to No. 969 pd

CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, APRIL 23, 1860.

My Darling's Shoes.

God bless the little feet that never go astray,
For the little shoes are empty in my closet laid away.
Sometimes I take one in my hand, forgetting, till I see

It is a little half-worn shoe, not large enough for me;
And all at once I feel a sense of bitter loss and pain,
As sharp as when, two years ago, it cut my heart in twain.

Oh! little feet that wearied not, I wait for them no more,

For I am drifting on the tide, while they have reached the shore;
And while the blinding tear-drops wet these little shoes so old,

I try to think my darling's feet are treading streets of gold;
And so I lay them down again, but always turn to say—

God bless the little feet that now so surely cannot stray!

And while I thus am standing, I almost seem to see
Two little forms beside me, just as they used to be!
Two little faces lifted, with their sweet and tender eyes!

Ah me! I might have known that look was born of Paradise!

I reach my arms out fondly, but they clasp the empty air!

There is nothing of my darlings but the shoes they used to wear.

Oh! the bitterness of parting cannot be done away,
Till I meet my darlings walking where their feet can never stray;

When I no more am drifted upon the surging tide,
But with them safely landed upon the river side;
Be patient, heart! while waiting to see their shining way,

For the little feet in the golden street can never go astray!

For the Herald.

Bro. Bliss—I send you two more original synopses of the sacred books. You may publish, if you deem worthy. They were repeated in our Sabbath school concert by a young lady.

O. R. FASSETT.

A Synopsis of the Book of Genesis.

Genesis is the name of the first book in the Bible. It was written by Moses; contains fifty chapters, and covers a space of twenty-three hundred years. The word Genesis means beginning. The first chapter gives a detailed account of the creation of the earth, sun, moon, and stars, the

firmament; of fish, and fowls, beasts, cattle, and man, in the image of God; also the appointment of food; which was all accomplished in six days. The second speaks of the first Sabbath, the manner of the creation, the planting of the garden of Eden, in which was every tree that was pleasant to the sight, and good for food,—none of which were forbidden except the tree of knowledge; also the naming of the creatures, and the institution of marriage. In the third, we are told how the serpent deceived Eve, and prevailed upon her and Adam to eat of the forbidden fruit, the curse pronounced upon the earth, they were driven out of paradise, God's promise that the seed of the woman should bruise the serpent's head. In the fourth and fifth, we read of the birth of Cain and Abel, the murder of Abel, and the translation of Enoch. The next three chapters tell of the wickedness of the world, which caused the flood, and that all were destroyed except Noah and his family, who were saved in the ark. After this, we have an account of the building of the tower of Babel, and the confusion of language; the calling of Abram to leave his own country and go into a land, which God promised to give to him and his seed for an inheritance, and that in him all the nations of the earth should be blessed; also the destruction of Sodom and Gomorrah; the birth of Isaac, whom God commanded Abraham to offer for a burnt-offering; then the marriage of Isaac, and the birth of his two sons, Esau and Jacob; Jacob's deceptive manner of obtaining the blessing intended for Esau. Next the marriage of Esau and Jacob, the birth of Jacob's twelve sons, his partiality toward his son Joseph, which caused his brethren to hate him, and sell him into Egypt, where he was falsely accused by Potiphar's wife, and cast into prison. His release from prison to interpret Pharaoh's dream, which foretold seven years of plenty and seven years of famine. The king, pleased with the interpretation, made him ruler over Egypt. During the seven years of famine he sent for his father, and all his family, to come into Egypt. Jacob accepted the invitation, and dwelt in the land of Egypt until his death, but was carried back to Canaan, and buried in the sepulchre of his fathers. Joseph and his father's household continued to dwell in Egypt, where he died at the age of one hundred and ten years, after having taken an oath of his brethren that they should carry his bones with them, when they returned to the land of Canaan.

SYNOPSIS OF THE BOOK OF ESTHER.

The book of Esther, as some suppose,
Was written by Mordecai, a Jew;
And from the beginning, to its close,
It bears evidence that it is true.

It covers a space of twenty years;
Has chapters to the number of ten;
Yet the name of God, not once appears
From the first verse till we reach the end.

This book tells us of a king who reigned,
From India to Ethiopia's land;
Riches and honor he had obtained,
And multitudes obeyed his command.

King Ahasuerus made a feast
To his princes, noblemen and lords;
His tables were spread with flesh of beasts
And the best which that country affords.

The power of Media was there,
And of Persia, the rich and the great;
While the servants partook of a share
Of this benevolent king's estate.

The Queen was requested to appear,
That the people might behold her face;
But she, on refusing to come near,
Was deprived of her station and place.

Esther, niece of Mordecai the Jew,
Was chosen to be Queen in her stead;
And a feast was then made for her, too;
With luxuries the tables were spread.

Haman, a friend of the king, was now
Promoted to a seat near the throne;
All were bidden before him to bow;
Which they did, save Mordecai alone.

Haman, displeased at this man's neglect,
Gave orders to destroy every Jew;
Likewise bade them a gallows erect;
For he wished to hang Mordecai, too.

But Queen Esther entreated the king
To save her own and her people's life.

Being informed concerning this thing,
He granted the request of his wife.

The Jews, defending themselves, were spared

Their homes, their friers, and families, too;

Haman died, on the gallows prepared
By himself for Mordecai the Jew.

Thus we see the providence of God
In promoting Esther to be Queen;

That his people might be spared the rod,
And His care for His chosen be seen.

APPOINTMENTS.

The Lord willing, I will preach in Claremont, N. H., April 20th; North Springfield, Vt., Sunday, 22d; West Windsor, 23d; Tunbridge, 24th, where brother Cleveland may appoint; Northfield, Sunday, 29th; Densmore Hill, Sunday, May 20th. L. D. THOMPSON.

The Pennsylvania Annual Conference of Messiah's Church will commence on Tuesday, May 29th, 1860, at New Kingston, Cumberland Co., Pa. The times call upon us to be fully awake to our duty. Let us then rally to this annual feast, and cheer each other by words of counsel and love, that we may all go to our fields of labor refreshed. Wm. PRIDEAUX, Sec'y.

The New York Advent Mission Church meet at Room No. 24 Cooper's Institute. Sabbath services at 10 1-2 a.m. and 3 1-2 p.m. Seats free. Social meetings on Wednesday evening, at 155 Delancey street, and 6 Horatio street, and on Thursday evening in Brooklyn at 66 Lawrence st. D. I. ROBINSON, Pastor.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

D. Bosworth. There is \$1.50 due from A. Collins, B. P. Hildreth. Sent book and tracts, which with postage came to 69 cts., the 18th to J. Vose.

M. B. Loring, \$1.06. Sent books, directing of the Ex. to C. F. L. as you said.

Mrs. E. Ide. A friend had anticipated you, and so your \$2 pays a second year ahead.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to
SYLVESTER BLISS, Treasurer.

DONATIONS TO THE A. M. A. FOR THE QUARTER COMMENCING APRIL 1.

ACKNOWLEDGMENTS TO TUESDAY, APRIL 24, 1860.

Previous receipts.....\$15.12
Josiah Vose, Westford, Mass......31
Charles P. Whitten, Lowell, Mass.....25.00
Total.....\$40.43

A PROPOSITION. Bro. James Raisbeck of N. Y. offers to give, to aid the circulation of the Herald, fifty dollars, on the payment of that sum each, by nine other persons. Who responds?

MARRIED, in North Attleboro', on the 2d inst., by Eld. C. Cunningham, Mr. GEORGE E. SWALLOW and Miss SUSAN E. BEANE, both of Wrentham.

RECEIPTS.

UP TO TUESDAY, APRIL 24, 1860.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 971 was the closing number of 1859; No. 997 is the Middle of the present volume, extending to July 1, 1860; and No. 1023 is to the close of 1860. Notice of any failure to give due credit, should be at once communicated to the Business Agent.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

W Weeks 1002, O Rockwood 1054 and tracts sent the 18th. Wm Crook 997, J Wiseman 1007, Th Harrop 1010, Wm Kitson 1016, S S Turner 988, A Chase Jr, 997, S Carmon 997—each \$1.

S Sutton 1023, E Elmes 1016, Rev Geo Ballou from 984 to 1036, Geo Howland 1023, E A Dodge 984, book and postage; J Towle 1023, H P Kitson 1037, E P Payne, by a friend, 1036, and by a sister 1088—each \$2.

C Merriman 1054—\$3.

John Saxe 994, \$2.25; J Gildreth 1015—75 cts.

VOLUME XXI. NO. 18.

(2) That a miracle in the highest sense of

the term, can be wrought only by the agency of God himself. He who framed, and who continually carries out all the laws of nature, can alone suspend and control them. He may employ instruments, but the agency and work are his.

(3) That consequently, such a miracle is a display of omnipotence; and that its peculiar force arises from the omnipotence so strikingly manifested in its production. In the miracles which accompany a revelation, almighty power attests its truth.

Or, the force of miraculous evidence may be thus stated:—when persons at their own volition, present miracles, for the express purpose of establishing their commission,—miracles which are allowed to be real and which no other power, but that of God, can effect, it is thus obvious that "God is with them, and his co-operation is an authenticating and visible seal upon their commission."

Says Mr. Watson, "The force of the argument from miracles is this—that as such works are manifestly above human power, and as no created being can effect them, unless empowered by the Author of nature, when they are wrought for such an end as that mentioned in the definition, they are to be considered as authentications of a Divine mission by a special and sensible interposition of God himself."

The above way of stating the course of miracles is in accordance with most Christian authors on the subject. But, perhaps, it would be consonant with the spirit of Bacon and Butler, to offer a modifying remark. Though we can affirm that man cannot work a miracle, and that God, the Maker and Upholder of all things, of course can; yet it would seem that we are hardly in a position to say what those intelligences who are above as in the ascending scale of created being, can or cannot do. Dr. Chalmers in his "Evidences of Christianity," reasons in some such way as this, and is therefore obliged to adopt a complicated line of argument in order to avail himself of the legitimate force of miraculous testimony (See Chalmers' Works Vol. III chap. VIII. "on the connexion between the truth of a miracle and the truth of the doctrine in the support of which it is performed.")

But, while the foregoing remark may have the good effect of inducing the student to adopt a more careful and comprehensive examination of the subject, my mind cannot consent to the idea that the grand miracles of Scripture might possibly be performed by created beings, however great; unless I could consent to the thought that a creature can create, for many of them (I assume for the present that they occurred as stated) amount to a creation, as we may see by referring to them; and therefore they must have required essentially the same Almighty power as created all things from nothing, and as will hereafter raise the dead and create all things new. Hence while I may not aver that a superior being, though created, cannot to some extent disturb the laws of nature, and do what in a subordinate degree may be considered miraculous,—for evil agencies are represented as effecting enough of the sort to deceive if possible, the elect, yet I must contend that the miracles of Scripture are of such a nature and magnitude, as to assure us of the presence and exercise of Divine power. They are the fruit of omnipotence,—the effect of the putting forth of the power of God."

R. H.

Morning Cometh.

BY WILFRID WYLLEYS.

Morning cometh! weary sailor,
Morning cometh, with its light!
Cometh, through the sombre shadows,
Of the dark and stormy night;
Soon 'twill greet thy weary vision,
In its grandeur, clear and bright.

All the night, across the billows,
Thou hast wandered in the dark,
All uncheered and unlighted
By one kind, illuming spark,
While the fierce and angry billows,
Tossed thy strained and battered bark.

But behold! the morning cometh,
Followed by the god of day;
O'er thy dark and stormy pathway,
Soon will shine his cheering ray,

Where all night the gloomy shadows,
In their stygian blackness lay.

Morning cometh! lonely warder,
On thy rude and gloomy tower,
Where, all night, thou'st kept thy watching
While the fiends of storm had power;
While a darkness, all unbroken,
Ruled the mystic midnight hour.

Now, thy watchings all are over,
For the morning with its light,
Lifts aloft the sable curtains
From the ebon brow of Night,
Casting over all the landscape,
Floods of sunshine, pure and bright.

All the darkness soon will leave thee,
Flee before the dawn, away,
Then shall rest upon thy watchtower,
All the glories of the day,
Neath whose glance the midnight shadows
Dare not with their darkness stay.

Morning cometh! war-worn soldier,
Lighting up the field again;
Chasing back the dark-winged shadows,
From the bloody battle plain;
Chasing back the savage jackals,
From their revels o'er the slain.

Morning cometh! now is over,
All thy darksome fear and dread;
Now, no more, in every murmur,
Shalt thou hear the foeman's tread,
Hear, no more, his startling whisper,
In each breeze above thy head.

Yes, thy long night's dread is over,
Now behold! the golden sun,
Flashing out, o'er all the warriors,
Gilding sword, and spear, and gun;
Cheer up! soldier, worn and weary,
For thy night of gloom is done.

Sailor! on life's lonely ocean,
Drifting 'mongst the night shades drear,
Brighter morn to thee is coming,
Coming soon thy soul to cheer,
Be courageous—all this darkness,
From thy sight will disappear.

Warder! on life's lonely tower,
Though the night is dark and dread,
Morn, bright morn, will come to cheer you
On the weary round you tread,
To dispel the gloomy shadows,
Which thy spirit skies o'erspread.

Soldier! on life's field of battle,
Though thy path be dark and gloom,
Haunted by the ghostly spectres
Of the dark and silent tomb,
Soon, to thee, the morning cometh,
Fight on! trust on! it will come.

Morning cometh! all ye watchers,
Morning cometh with its light,
Chasing back the dark soul-shadows,
Which enshroud the world with night.
Be of courage! wait the dawning
Of a day supremely bright.

The Day Breaketh.

Those who trust in Christ shall not be disappointed. All through the Bible, those who trust are called upon to rejoice. Said the pious Jane-way, "my heart is full—it is brimful; I can hold no more. I know what that means—the peace of God, which passeth all understanding." I cannot express what glorious discoveries God hath made to me. How lovely is the sight of Jesus, when one is dying."

If one can die with a heart full, he might live so also. "Almost well, and nearly at home," said the dying Baxter, when asked how he was, by a friend. A martyr, when approaching the stake, being questioned as to how he felt, answered, "Never better; for now I know that I am almost at home." Then looking over the meadows between him and the place where he was to be immediately burnt, he said, "Only two more stiles to get over, and I am at my Father's house." "Dying," said the Rev. S. Medley, "sweet work, sweet work—home, home!" Another on his death-bed said, "I am going home as fast as I can, and I bless God that I have a good home to go to."

Yes; nearer home should be the feeling of God's people, as day succeeds day. Said one, "All things are mine. God sustains me through wearisome days, and tedious, painful nights. Simple faith in his word keeps my mind in peace, but he generously adds strong consolation. Death has no sting."

Another said: "I am ready to die, through the grace of my Lord Jesus, and I look forward to the full enjoyment of the society of holy men

and angels, and the full vision of God forevermore."

And the holy Polycarp, as he went to the stake exclaimed: "I bless thee, O Lord! that thou hast thought me worthy to have a part in the number of thy martyrs, in the cup of thy Christ. For this, and for all things, I praise thee, I bless thee, I glorify thee."

And one of the Continental Reformers thus expressed himself: "Rejoice with me; I am going to a place of everlasting joy. In a short time I shall be with the Lord Jesus."

To all these was given a faith that went with-in the veil, by which they were enabled to look death full in the face joyfully, to rejoice with joy unspeakable, and full of glory. We need desire nothing higher or better, than in this world to know Christ, and to trust in him. "He that believeth on him shall not be confounded."—*South-ern Churchman.*

Literary Excellence of the Bible.

It is really a matter of astonishment that the Bible does not apart from its religious character and claims, on the ground of its literary merit, engage the admiration of the literary world; and it would in a moment, were they persuaded that it had no other claims. But they hear the voice of the Lord God walking in the midst of it, and it sends a thrill through the ear of guilt, which precludes all pleasant communion. Like its Author, who was himself the Light of the world, it shines in darkness, and the darkness comprehendeth it not; it must be content that the world know it not, because it knew him not. And yet will you be ignorant of a book which has employed more tongues, and pens, and hands and heads, and hearts, than perhaps all other books—a book parts of which are centuries more ancient than any other writings extant—a book whose records carry you back to a period of patriarchal simplicity not only beyond the history of Herodotus, but the poems of Homer—a book whose narrations are touching and simple, whose descriptions are vivid and sublime, and whose poetry has the spirit of lyric and the point of didactic verse?

No book can compare with the Bible in the finest specimens of every species of literary excellence. Many of the grandest thoughts and most striking passages in our classics are but the lunar reflections of the original, and polar splendors of the Bible.

I would only refer you as an instance of its subserving to manly eloquence, to Fisher Ames, and Patrick Henry, the orator of Nature. Can you need persuasion to the study of a book of which we say every thing, when we say, "its matter is unmixed truth, its manner is unmixed nature"—a book whose every line is marked with the seal of high divinity; whose every leaf, bedewed with drops of love Divine, and with the eternal heraldry And signature of God Almighty stamped, From first to last.

A lamp, which mercy from off the Everlasting throne took down,
And in the night of Time,
Stands casting on the dark her gracious bow.

Oh that it were in my power to make you feel that the Bible can contribute not only to the cultivation of your taste, but that it has claims on the respect of your understanding, on the approbation of your conscience, and on the homage and obedience of your heart! The Bible is the repository of all substantial wisdom.

"Happy is the man that findeth wisdom,
And the man that getteth understanding.
Length of days is in her right hand,
And in her left hand riches and honor.
Her ways are ways of pleasantness,
And all her paths are peace.
She is a tree of life to them that lay hold on her
And happy is he that retaineth her."

"Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding."

The Bible, so far from throwing any barrier in the way of mental improvement, after which you pant, is the very book which in all ages has preceded the march of civilization, discovery and refinement.

It is this Bible only which reveals your immortality, and alone certifies destination for a higher

state of advancing knowledge, beneath the fostering care of Him in whose light you shall see Light. This book came down from the Father of lights to disenthral you from error, to acquaint you with the world's primeval history; and what is more important, to make you acquainted with yourself, your relations to the Invisible Supreme and his holy law—to reveal your guilt and danger, to discover to you the great expedient of redeeming love—to point you to the sacrifice on Calvary—to prepare you worthily to fulfill the object of your existence on earth—to seek the interest of your whole being, through the whole of its duration—to point you to the bow of promise, spanning all the darkness of the future—and to bring you at last with songs of triumph on your head into that glorious place into which the Eternal King is continually gathering the intellectual and moral worth of his universe. This—all this, the Bible can do for you.

"This is the Light, which kindled from above,
Can show the shortest way to life and love."
Oh! take it for your guide, prize it!
Love it! and obey it!

J. CHRISTMASS.

Some Doubted.

Doubted in the very presence of Jesus! With his form before them, his voice speaking to them, his countenance, beaming with majesty and love, looking upon them! Yet, with all this fullness and power of evidence, turning faith into very sight, "some doubted."

Ten instances appear to have been recorded when Christ appeared to the disciples after his resurrection.

The first, when he met the women returning with "fear and great joy" after the annunciation of the angels that he was "risen from the dead," Matt. 28:10, and parallels in the other evangelists. The second, when he was seen by Mary Magdalene, John 20:11-18, and parallels. The third when he was "seen of Cephas," 1 Cor. 15:5. The fourth, when he joined the two disciples on the way to Emmaus, Luke 24. Mark 16. The fifth when he appeared "to the disciples," Thomas not being "present with them," Mark 16:14, John 20:19-22. The sixth, when after six days, he again appeared to them, Thomas being present John 20:26. The seventh, when he "showed himself to the disciples at the sea of Tiberias." The eighth, when he "appeared to the eleven on a mountain in Galilee," Matt. 28:16-17. The ninth when "he was seen of James," 1 Cor. 15:7. The tenth and last, when he was seen "of all the Apostles," ib.

This appearing, therefore "on a mountain in Galilee," was the eighth time he had "shown himself alive after his passion." All who were present had seen him probably at least three times; most of them oftener. Yet "some doubted."

How plain, then, that doubt cannot be removed nor faith generated by the evidence of sense! "They will not be persuaded," said our Lord of unbelieving men, "though one should rise from the dead." Here was one who "had risen from the dead," and had appeared to them repeatedly—"Yet some doubted."

Their doubts are the more remarkable, that they had gone away "to a place where Jesus had appointed them." Would he not keep his word! Was not his very appearance at the time and place appointed, a proof that it was no "phantasm," but the true and living person of their Lord? Yet against the evidence at once of faith and sense, "some doubted."

"Some," therefore, will "doubt," whatever strength and variety of evidence is given them. Doubt is, in such minds, a subjective affair, a mental and spiritual infirmity. It can no more be overpowered by evidence than blindness can be banished by the splendor of meridian sunlight. The cure must be, where the defect is, inward. The apprehension and grasp of the inner man must be restored. Truth cannot of itself give that. Grace must supervene. The sovereign word of him who said over the sightless eyes, "Ephphatha!" and to him of the withered hand, "Stretch forth thine hand!"—can alone give to fallen nature the sight and strength which it has not.

But to each and all of us he says, Open thine eyes! Stretch forth thine hand! Awake thou, that sleepest, and arise from the dead, and Christ shall give thee light. He who obeys, imbibes the light of truth and the power of holy acts. He who obeys not, "doubts;" and must continue in this infirm and ineffectual spiritual condition, till the dimness of doubt passes through deeper and deeper shades, into the "blackness of darkness."

But there may be a partial doubt—an imperfect apprehension and weak grasp, which yet admits enough of truth and includes enough of faith "to the saving of the soul." It is an unhappy state, though not in such cases, a fatal one. But how desirable to emerge from it into the unclouded light and perfect joy of faith;—especially when there is so sweet and sure a means of doing this as "looking unto Jesus, the author and finisher of our faith!"

Ananias in the Church.

Many Christians seem never to overcome the sin of covetousness. They are all their lives held in bondage, and know little of the luxury of giving to the Lord. This sin, when once rooted in the heart, goeth not out but by prayer and fasting. Dr. Sprague's *Annals of the Baptist Pulpit* has a capital illustration of this in the sketch of Rev. Clarke Kendrick:

His church had occasion to exclude for covetousness a member who refused to pay his church dues. A few days after, the excluded member met his pastor, and, as in former times, said:

"How do you do, Brother Kendrick?"

But Brother Kendrick declined the recognition, saying, as he alone could say it,—“You need not call me brother. I belong to a brotherhood who hold all for God as his stewards. You do not belong to that brotherhood; you must not call me brother.”

The countenance of the man fell; he went away in grief; but at the next covenant meeting he came to the church and said,

"Brethren, I wish you would take me back, and try me. When I first joined the church, I made a mistake; I kept my farm out. This time I wish to put in all I have."

He was re-admitted into the church, and his pastor again called him brother.

The Family Altar.

One day a gentleman was riding on a western prairie, and lost his way. Clouds arose in the sky, and not seeing the sun, he quite lost his reckoning. Night came on, and as he knew not which way to guide his horse, he let his horse take his own way. It was a western horse, and therefore likely to understand prairie life better than his rider, who was not a western man. By-and-by a light glimmered in the distance, and it was not long before the faithful animal stopped before a log-cabin.

"Who's there?" somebody shouted from within.

"A bonighted traveler," answered the gentleman. "Can you give me a night's lodging?"

"You're welcome," said the man, appearing at the door.

The gentleman was thankful enough to give up his saddle, and give his bridle to the master of the log-cabin. He found the family at supper—man, wife and children; and a place was soon made for the stranger.

Some time in the evening the man asked, "Are you a minister of the Gospel, sir?"

"No," answered the gentleman; and seeing the man look disappointed, he asked why he wished to know.

"O sir," answered the man, "I hoped a minister had come to help me to build a family altar. I had one once, but I lost it coming over the Alleghanies. It is a great loss."

"Perhaps I can help you to build one, though I'm not a minister," said the gentleman, who always had one himself; and after a little more talk, the man handed him an old family Bible. He read, and they sang a Psalm, and all knelt. The gentleman prayed first, then the man prayed, and the wife and children said "Amen;" for it

seemed as if each wanted to have a little part in building up the family altar.

"Sir," said the man when they arose, "there's many an emigrant that loses his family altar before he gets here—and after, too; it's a great loss."

Yes, many family altars are lost. Some are lost in politics, some in traveling, some in moving, some in the hurry of harvest, some in stores and shops; it is an unspeakable loss. Abraham never lost his, yet never family traveled farther and moved oftener than his. But wherever he pitched his tent he set up his family altar, and called upon the Lord; and the Lord blessed him wherever he went. Children as well as parents have an interest in keeping the family altar. Don't let it be lost. If father forgets, let the children gently and respectfully remind him. "Father, we haven't yet thanked God for His goodness, or prayed to Him for forgiveness." No father, I am sure, but will thank a child for thus helping him in his duties. It is good to sing, and praise, and pray around the family altar. "Blest be the tie that binds" a family around its altar. They are dearer to each other for being near to God.—*Prairie Herald*.

What is Worse than Crime?

An exchange says truly that "it is not crimes such as murder and robbery that destroy the peace of society, so much as the contemptible gossip, the family quarrels, jealousies and bickerings between neighbors, meddlesomeness and tattling, which are the canker that eats into all social happiness."

How forcibly this remark must come to the minds of many who have witnessed the misery produced by tattling in a neighborhood. Better by far live in a neighborhood of thieves than one of liars; and all tattlers are liars, and what is worse than that, both thieves and murderers; they steal the good name of the innocent, and by blasting the fair fame of the virtuous, send to a premature grave many tender beings, who cannot rise beyond the reach of their demoniac shafts.

O that every virtuous female and honorable man could and would heed the advice of one who talked sense in a plain way when he said, "Don't make yourself miserable, and chase lies and slanders round the world. Live them down. The worst lies and most wicked slanders can't stand long against a good life. They are generally the tools of the wicked one, which are not worth picking up. A part of the world has nothing else to do but slander the other part. They serve their master, do their work and will have their merited reward."

The Resurrection.

The ensuing extract is taken from a book, entitled "The Stars and the Angels," which has just been republished in this country by Messrs. W. L. & A. Martin, of Philadelphia.

"All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds."

"There is a natural body, and there is a spiritual body."

"Howbeit, that was not first which was spiritual, but that which is natural; and afterward that which is spiritual." 1 Cor. 15:39,44,46.

Such is the information given us by an inspired writer regarding the relations of the natural and the spiritual body. The whole passage (1 Cor. 15.) is worthy of a most careful examination; we have extracted three verses, which more distinctly bear a scientific value.

From them we are warranted in inferring, first, that the human body has two distinct modifications—the natural and the spiritual states—both of them normal, and yet so different, that our knowledge of the one gives us little help in understanding the qualities and functions of the other. We may also infer, from the 46th verse, that there is an order of development in the two states. The first, which is the natural (or soul) state, is capable of having the second, or spiritual state, developed from it; the second, or spiritual state, has also this peculiarity, that while it is incapable of originating either itself or the na-

tural state, it is capable of being developed as a more advanced and more perfect mode of existence. These statements which we have quoted bear very much the character of scientific propositions.

Having ascertained that the spiritual body has a normal character, so that its functions are not to be regarded as miraculous, we turn to other parts of Scripture to ascertain what those functions are.

The resurrection body of Christ is the only human body, in its spiritual state, whose functions are exhibited to us in Scripture; but there are passages which link that nature, not only with the future resurrection bodies of the saints, but also with the spiritual bodies of the angels.

"But now is Christ risen from the dead, and become the first fruits of them that slept." 1 Cor. 15:20.

"And as we have borne the image of the earthly, we shall also bear the image of the heavenly." 1 Cor. 15:49.

"Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." 1 John 3:2.

"For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body." Phil. 3:20,21.

These passages prove that Christ's spiritual body is a type and specimen of the bodies of the saints at the resurrection. The following passages prove that the bodies of the saints at the resurrection will be like the angels of God:

"For in the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven." Matt. 22:30.

"When they shall rise from the dead, they neither marry nor are given in marriage, but are as the angels which are in heaven." Mark 12:25.

"The children of this world marry, and are given in marriage:

"But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage."

"Neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection." Luke 20:34-36.

This statement is profusely illustrated in Scripture history, where we will find a complete correspondence between the appearance and functions of the spiritual bodies of angels and the spiritual body of the Lord Jesus Christ.

1. The spiritual body is a body possessing flesh and bones, capable of being seen, heard, and handled, and of assimilating both animal and vegetable food.

Such, in the first place, was Christ's spiritual body, as appears from the following passage, to which allusion has already been made in a previous chapter: "Behold my hands and my feet, that it is I myself: handle me and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he showed them his hands and feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of broiled fish, and of an honeycomb. And he took it, and did eat before them." Luke 24:39-43.

The appeal which Christ made to their bodily senses, and especially to their seeing him eat before them, gives a validity to the testimony of the senses in all other cases where there is a doubt regarding the materiality of the bodies of angels, more especially if it be accompanied with the observation of the person eating. Two instances, therefore—those of the three angels in Mamre, and the two angels in Sodom, eating the flesh of the kid with the unleavened bread, etc.—form a complete counterpart to this passage in the life of Christ after his resurrection.

It will be observed that our Lord asserts the fact that his body had really flesh and bones, as its appearance indicated. He does say blood, also; but it is perhaps, refining too much to suppose that the blood was not there. Paul, indeed

says that flesh and blood cannot inherit the kingdom of God; but when placed alongside of our Lord's assertion that he had flesh and bones, we are forced to the conclusion that he meant not the flesh and blood of the spiritual body, but the flesh and blood of the mortal body; because he adds, "neither doth corruption inherit incorruption." 1 Cor. 15:50.

2. The spiritual body is possessed of the power of rising from the ground in opposition to the force of gravitation; of existing in regions where there is little or no atmosphere, and passing with great rapidity from one star to another.

In regard to our Lord's resurrection body, we find this faculty exhibited at the time of his ascension from the Mount of Olives.

"So, then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God." Mark 16:19.

"And he led them out as far as to Bethany; and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven." Luke 24:50,51.

9. "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight."

10. "And, while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel;

11. Which also said, Ye men of Galilee, why standing ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1.

That the resurrection bodies of the saints will be possessed of this power is proved, not only by the general promise of their likeness to Christ, but by direct statement:

"Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air." 1 Thess. 4:17.*

We are not to suppose, however, that this faculty of the spiritual body implies the absence of gravitation; for without gravitation we should not be able to walk, stand, or sit—all of which both Christ and the angels were able to do. How this faculty will be possessed, we have no means of knowing. It is one peculiar to the spiritual body, and until we know something by experiment or experience of its nature, we need not attempt to speculate on the subject further than to know that the fact is certain.

That the angels are possessed of this faculty is proved by the very circumstance of their visiting the earth and returning from it. The angel that appeared to Manoah and his wife ascended in the flame of the altar nearly in the same manner as our Lord ascended from the Mount of Olives (Judges 13:20); and Gabriel being commanded to fly swiftly, arrived at the time of the evening sacrifice, on the day set apart by Daniel for humiliation and prayer. (Daniel 9:21.)

3. The spiritual body has the power of passing through solid substances, and appearing or disappearing at pleasure.

The three angels that appeared to Abraham in Mamre did not approach gradually from a distance, as two of them did that same evening to Lot, but suddenly stood by him as he sat in the tent door, at mid-day. (Gen. 18:1-8.)

The angel that appeared to Gideon was first seen sitting under an oak, which was in Ophrah (Judges 6:11); but after the interview he suddenly went out of his sight. Verse 21.

The angel Gabriel appeared to Zacharias as he was offering incense in the temple. His coming and his departure must have been concealed.

The angel that rescued Peter from prison must have passed through the walls or gates of the prison in order to reach him. Acts 12:7.

The spiritual body of Christ was possessed of the same power. A careful examination of the history will show that the body of Christ came out from the sepulchre before the angel rolled away the stone. The angel descended from heaven, and rolled away the stone, to show that he was risen, not to release him from captivity.

At Emmaus, after discovering himself to them in the breaking of bread, it is said that he van-

* Their being thus "caught up" does not prove the power to leave this earth by their own volition. Ed.

ished out of their sight. (Luke 24:31.) "The same day, at evening also, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, 'Peace be unto you.'" (John 22:19) "And after eight days, again his disciples were within, and Thomas with them. Then came Jesus, the doors being shut, and stood in the midst, and said, 'Peace be unto you.'" Verse 26.

Taking into consideration the manner in which these incidents are related, and those connected with them, we cannot suppose that these actions of our Lord's spiritual body were, strictly speaking, miraculous; they were natural and characteristic of the body which he now possessed. True miracles are never wrought, except for the purpose of proving something not previously revealed; and when the miracle has been wrought, the proof is so complete that no doubt can remain in any candid mind. If these extraordinary powers now exhibited in Christ's spiritual body were miraculous, they could prove nothing that was not known before. The only thing to be proved at this time was the reality, the power, and the glory of the resurrection body. But so far from these wonders being calculated to prove the reality of his resurrection, they produced the very opposite impression; for the disciples imagined that they saw a spirit, and not a material body. It was even necessary for him to draw their attention to the grosser qualities of matter—"Handle me and see," said he, "for a spirit hath not flesh and bones, as ye see me have." This shows where their doubts really lay, and if any miracle had been needed to convince them, it would not be such miracles as coming through walls, and appearing and disappearing from their sight. He would, no doubt, desire that his disciples should have sensible evidence of the superior power and glory of the resurrection body, which they themselves were to possess, and no idea would have been conveyed by Paul's language, when he said that our bodies are to be fashioned like unto his glorious body, if the only natural acts of that body were nothing different from those of the bodies which they already possessed—eating, speaking, walking, and being handled. If our bodies, which are sown in weakness are to be raised in power, what illustration would Christ's resurrection body give of that power, if their actions were not according to its ordinary and natural capabilities?

What a glorious prospect does this present of the future state of the blessed! The whole universe of creation is thrown open to us, and we are made capable of knowing and enjoying it in the service and communion of our Father its Creator.



ADVENT HERALD.

BOSTON, MAY 5, 1860.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Enquiries—A Declaration of Principles.

Bro. Bliss:—In the year 1845 a convention of believers in the soon advent of Christ was called at Albany, for the specific purpose of framing articles of their faith, not only to be published to the wide world, but as a nucleus around which to gather all the true friends of the cause, and to serve as a standard of belief to the end.

Since that era in our history, there has been a

very unanimous and hearty annual reiteration of the Albany Declaration of Principles. I have frequently read and admired that epitome of our faith, and as I had not the honor of being a member of that conference, it would be a matter of considerable interest to me, and perhaps to others, to have the history of that remarkable document.

In plain words: when a set of important resolutions, or an embodiment of fundamental principles, is to be made, it is the prevailing method to choose a committee for that purpose, and report for the adoption or rejection by the body.

Now I am aware that you were a member of that conference, and the enquiries in my mind are these: Was a committee selected to draw up that famous Declaration; and were you a member of that committee?

Again, it is frequently the case, for such a committee, particularly if the committee be a large one, to make a sub-committee, in order to prepare a document for the approval, or amendment, or disapproval of the committee. Was such a sub-committee formed out of or by the Albany committee; and if so, were you a member of that sub-committee?

If you please, and if it would not be considered too inquisitive, I would also like to be a little more specific: if such a sub-committee was created, and you a member, did you take an active part in the duties of that sub-committee?

Finally, as a member of the convention, did you vote for that Declaration of the faith of Adventists, and solemnly before Him who is to be your final Judge, and as you hope for salvation in the day of His coming, have you ever had any occasion to vary from those articles of faith? and, do you sincerely and heartily acknowledge them to be in strict accordance with your present belief?

J. P., JR.

ANSWER. Our Bro. Pearson is somewhat categorical in his enquiries; and supposing he must have some reason for them, we are almost tempted to answer him in Yankee fashion, by asking why he asks?

The Declaration of Principles referred to will be found in full in the "Memoirs of William Miller," pp. 301-304. And on pp. 300-314 of the same volume, will be seen the history of that conference. By a reference to those pages it will be seen that "a committee of twelve," the names of whom are there given, "were appointed to arrange business for the action of the conference." In that published list, our own name appears as one of that committee; which was so large, that, for more efficient working, it was divided into sub-committees. Such then were constituted, of three members each, viz. on "Associated action;" on "Plan of operations;" and on "Important Truths." We cannot now recall just how all these sub-committees were constituted; but Prof. Whiting, and one other,—but whether Bro. Litch or some other brother, we cannot now recall,—was appointed with himself to draw up a declaration of the important truths which we considered the Scriptures to teach. This committee of three, then delegated to us the task of preparing these. Prof. Whiting, we think, was called away to Lansingburg, and the other member had other duties of some kind, and so we sat down alone, in a private parlor at the house of Bro. Hepinstall in Hudson st.—the conference being in session in the chapel,—in the afternoon of the 29th of April, 1845, and penned the declaration of principles to which reference has been made. The next morning the other two of this sub-committee assented to them, they were reported to the committee of twelve, were approved of, and were then unanimously adopted by the conference; which, of course, included our own vote.

It should be added, that as prepared and adopted, there were no Scripture references given in connection. After the adjournment of the conference, it was thought that if reference were made in the printed report to the Scriptures sustaining those sentiments, they would be more readily recognized; and so Bro. Fassett, we think, with ourself, after arriving at New York, looked out the texts affirming those principles, and appended the references, respectively, under each article,—as seen in "Memoirs." By some re-printing, they have somehow become erroneously incorporated into the body of the articles.

The foregoing answers, substantially, we believe, the enquiries respecting the authorship of those articles, and our vote. And we have never yet seen any reason to change our views, nor been tempted to any change of view, in any of the principles there indicated,—with the exception of a single word, inserted at the convention in Providence in 1857.

In article 7th where the Albany copy reads: "The only restoration of Israel, yet future, is the restoration of the saints to the earth created anew," &c., there was inserted at Providence, by the recommendation of Bro. Litch, and unanimously adopted, with our own approval, the little word "in," so that it now reads: "The only restoration of Israel, yet future, is in the restoration of the saints to the earth," &c. With those declarations, as thus an-

ended, our faith most heartily agrees. They are, in every jot and tittle of them, what we undoubtedly believe the Scriptures to teach. And now will our Bro. tell us why he makes these enquiries?

Our brother enquires if Prof. Whiting will have any objection to answering the same enquiries? We presume he will not, as honest men are not afraid to answer questions. We will refer it to him.

The Chaldean Monarch's Dream.

"Thy dream, and the visions of thy head upon thy bed are these: As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter; and He that revealeth secrets maketh known to thee what shall come to pass. . . . Thou, O king, sawest, and, behold,

A GREAT IMAGE!

This great image, whose brightness was excellent, stood before thee, and the form thereof was terrible.



This image's head was of fine gold; His breasts and his arms, of silver; His belly and thighs, ירבה "the thick and double fleshy member which commences at the bottom of the spine and extends to the lower legs"—Gesenius of brass; His legs, שן "the portion of the lower limbs from the knees to the ankles," Barnes: "from the knee to the ankle," Gesenius, of iron; His feet, part of iron and part of clay. Thou sawest till that a stone was cut out of the mountain without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.—Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away that no place was found for them; And the stone that smote the image became a great mountain, and filled the whole earth."

THE HEAD OF GOLD—BABYLONIA.

"Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold." vs. 37, 8.

A "king of kings" is one to whom kings are tributary. Artaxerxes styled himself "king of kings," when he issued the decree for the restoration and rebuilding of Jerusalem, Ezra. 7:12. And the Chaldean monarch is thus denominated by God, when he threatens to "bring upon Tyrus Nebuchadnezzar king of Babylon, a king of kings," Ezek. 26:7.—The supremacy of our Saviour is also affirmed by the application to him of the same title,—"Lord of lords and king of kings," Rev. 19:14; and 19:16.

Nebuchadnezzar was thus supreme ruler over many nations,—nations that had been once independent kingdoms; but whilst Daniel recognizes the king as the ruler of an extended empire, he reminds him that it is God who has bestowed all this power upon him—who has given him a strong, powerful, and glorious kingdom—these four terms being coupled "as one compound," according to Prof. Stuart, and expressive of a "splendid power."

The extensiveness of Nebuchadnezzar's power is expressed in the declaration, that wherever dwell the children of men, the beasts of the field, or the fowl of the air, they are given into his hand. This does not necessarily imply that all these had been subjected to his power; but it does, that there existed no power in successful opposition or rivaling his. It would not follow from this that the Babylonish empire was more extensive, territorially, than those which followed; for in v. 39, the kingdom of brass was also to bear rule over all the earth; and in ch. 7:23, the "fourth beast shall devour the whole earth."

Daniel closes his description of the extent of Nebuchadnezzar's dominion by the affirmation, "Thou art this head of gold." It was not as a man, but as a monarch, that the golden head was representative of him. It represented the power concentrated in his hands, and which he wielded—the Babylonish

government, which had no rival, and of which he was the absolute sovereign.

The kingdom of Babylon was the earliest universal empire. There had been kingdoms and monarchies previous to this, and those to which it had been inferior; but no one of them had stood unrivaled among the nations, nor had any one of them an earlier history. The city of Babylon was founded by Nimrod, the Belus of the ancients, a great-grandson of Noah, being the youngest son of Cush a son of Ham. "He began to be a mighty one in the earth. . . . And the beginning of his kingdom was Babel . . . in the land of Shinar," Gen. 10:8-10.

This is supposed to have been about one hundred and fifteen years after the flood, or in the year of the world near 1770. About the same time (v. 11,) "out of that land went forth Ashur and builded Nineveh,"—the subsequent capital of the Assyrian monarchy. These two great cities, each in their turn, extended their conquests over the neighboring countries, until they gave law to the greater portion of the eastern world.

Within a period of about 300 years following the founding of these cities, mankind became sunk into a barbarous and absurd idolatry. "Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four footed beasts, and creeping things." They "changed the truth of God into a lie, and worshipped and served the creature more than the Creator." They had so lost the knowledge of the true God that it is written of the ancestors of Israel, when they dwelt on the east of the Euphrates: "Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nahor: and they served other gods," Josh. 24:2. Abram, if not alone, was one of the few who retained a knowledge of the True God. "The God of glory appeared" unto him, "when he was in Mesopotamia" (Acts 7:2); and said, "Get thee out of thy country, and from thy father's house, unto a land that I will show thee; and I will make of thee a great nation." And so Abram went forth "from Ur of the Chaldees, to go into the land of Canaan," about B. C. 2036, in the year of the world 2084, and 428 years after the deluge.

There then elapsed a period of about 1316 years, during which time God fulfilled his promise to Abraham, and made of him a great nation upon the mountains of Israel: and to whom "pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises," (Rom. 9:4). But that nation, sinning against Jehovah, became divided into the kingdoms of the two, and of the ten tribes. The ten tribes set up golden calves in Dan and Bethel, and proclaimed, "these be thy gods, O Israel." They continued to walk "in the statutes of the heathen, whom the Lord cast out from before" them, until B. C. 720, when "the Lord was very angry with Israel and removed them out of his sight," and "there was none left but the tribe of Judah only." For "Shalmaneser, king of Assyria, came up against Samaria, and besieged it. . . . And the king of Assyria did carry away Israel unto Assyria, and put them in Halah, and in Habor, by the river of Gazan, and in the cities of the Medes: because they obeyed not the voice of the Lord their God;" which was the last of the existence of the ten tribes as a distinct people.

For a long period the Assyrian empire, was the dominant power; and Asia and Babylon was generally subordinate to it.

This ancient empire after existing about 1300 years, was dissolved on the death Sardanapalus in B. C. 747; which was the 7th year after the building of Rome. Arbaces the governor of Media, and Belesis the governor of Babylon, having overran and terminated that ancient dominion, divided it between themselves—the former fixing his royal seat at Nineveh, the seat of the former Assyrian kings, and the latter at Babylon. Belesis, is the same as Nabonassar, from the beginning of whose reign dates the famous astronomical era named after him and recorded in the Canon of Ptolemy. In B. C. 680, there was an interregnum in the kingdom of Babylon, and Esarhaddon king of Assyria, taking advantage of the confusion and anarchy there, seized upon and added it to his own dominions; and after this, the kings of Assyria sometimes resided in Nineveh and sometimes in Babylon.

In B. C. 626, Nabopolassar, a Babylonian by birth and a general in the Assyrian army, seized on Babylon and reigned there himself twenty-one years. In B. C. 612, his son Nebuchadnezzar having married Amyitis, the daughter of the king of the Medes, the two nations joined their forces together, besieged Nineveh, entirely destroyed it, and transferred the seat of Empire to Babylon. The Lord, by the prophet Nahum, had predicted the destruction of Nineveh; it was razed to its foundations according to the prediction; and its conquest by Babylon made that

the ruling power, and thus opened its way to future greatness, and unrivaled supremacy.

Nebuchadnezzar, on succeeding to the empire, greatly enlarged it. He overran all Asia Minor, extended his arms into Egypt, wasted Palestine, and harassed the Medes and Persians with distressing wars. And all these countries were given by God into his hand. For, "In the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word unto Jeremiah from the Lord, saying, Thus saith the Lord to me; make thee bonds and yokes, and put them upon thy neck, and send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus and to the king of Zidon, by the hand of the messengers which come to Jerusalem unto Zedekiah king of Judah; and command them to say unto their masters, thus saith the Lord of hosts, the God of Israel; thus shall ye say unto your masters; I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto me. And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; and the beasts of the field have I given him also to serve him. And all nations shall serve him, his son, and his son's son, until the very time of his land come: and then many nations and great kings shall serve themselves of him. And it shall come to pass, that the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the Lord, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand." Jer. 27:1-8.

In a previous chapter the Lord had said to Jeremiah the prophet, "Behold, I will send and take all the families of the north saith the Lord and Nebuchadnezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations. Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle. And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years." Ib. 25:9, 11. "To wit, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, an hissing, and a curse; as it is this day; Pharaoh king of Egypt, and his servants, and his princes, and all his people; and all the mingled people, and all the kings of the land of Uz, and all the kings of the land of the Philistines, and Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod, Edom, and Moab, and the children of Ammon, and all the kings of Tyrus, and all the kings of Zidon, and the kings of the isles which are beyond the sea, Dedan, and Tema, and Buz, and all that are in the utmost corners, and all the kings of Arabia, and all the kings of the mingled people that dwell in the desert, and all the kings of Zimri, and all the kings of Elam, and all the kings of the Medes, and all the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth: and the king of Sheshach shall drink after them." vs. 18-26.

Also "Thus saith the Lord of hosts, the God of Israel; I have put a yoke of iron upon the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon; and they shall serve him: and I have given him the beasts of the field also." Ib. 28:14.

It was in fulfillment of these predictions that, in B. C. 605, the kingdom of Judah became subject to Babylon. Afterwards, their temple was burned, and the greater portion of the people were removed there. And among these were Daniel and his companions, who had now been instrumental in making known to the king his dream, and its interpretation.

This Babylonish power is, then, denominated the head of gold, not because there had been no pre-existing empires, but because it was the first into whose hands God had given all the kingdoms of the earth.

The king's meditations did not so much embrace what had been as what should be "hereafter." And it being God's good pleasure to make that known to him, the vision commences with the times then present, and symbolizes a succession of dynasties extending down to the re-establishment of the everlasting kingdom. It was also the head, or first, of those powers to which God had subjected his church.

Babylon was called "the golden city," Isa. 11:4; "the glory of kingdoms, the beauty of the Chaldees' excellency," 13:19; "the lady of kingdoms," 47:5; and it was spoken of as "abundant in treasures," Jer. 51:13; and (v. 41) as "the praise of the

whole earth." Its government, therefore, is appropriately symbolized by a head of gold. Nebuchadnezzar made it one of the wonders of the world. Its massive walls were 87 feet thick, 350 feet high, and sixty miles in circuit. They had 25 gates on each of its four sides, made of solid brass; and from the gates to their opposites, ran straight streets 15 miles in length, intersecting each other at right angles, and about 150 feet broad. The city was thus divided in 676 sections, each of them being more than half a mile square. The centres of these squares were employed for gardens &c. whilst the houses, all three or four stories in height, faced the streets. A branch of the Euphrates ran through the city, was crossed by a bridge, thirty feet broad and a furlong in length. Babylon contained the great temple of Belus which was one eighth of a mile square, and one eighth of a mile high,—supposed by some, to have been the tower of Babel. It was also ornamented with hanging gardens, and various works of art.

That the head of gold did not symbolize Nebuchadnezzar personally, but his dynasty, is clear from the declaration, "After thee shall arise another kingdom inferior to thee." God had said, "All nations shall serve him, and his son, and his son's son, until the very time of his land come: and then many nations and great kings shall serve themselves of him," Jer. 27:7. The head of gold, therefore, symbolized not him, as an individual, but his dynasty. His sole reign continued 43 years, to B. C. 561, when he was succeeded by his son Merodach; who was so wicked and profligate that he was called Evil-Merodach, and at the end of two years was slain. Nergissar the husband of Evil-Merodach's sister, was the chief of the conspirators, succeed him, and reigned four years. He was succeeded by his son, Laborosoarchod, who reigned only a few months, and was slain. Then Nabonadius, the Belshazzar of the Scriptures, succeeded to the throne. He is supposed to have been a son of Evil-merodach, and the "son's son" of Nebuchadnezzar, to whom the kingdom was promised till "the time of his land should come." In the 5th of Daniel, Nebuchadnezzar is called his "father;" but it was common thus to denominate any ancestor. He reigned seventeen years, to B. C. 538; which completed seventy years from the subjection of Israel to Nebuchadnezzar.—The Lord had said, "It shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations."

This was the epoch referred to, when the Lord said the nations should serve Babylon "until the very time of his land come: and then many nations and great kings shall serve themselves of him." Ib. 28:7. Also, when it was said that all the nations should drink the cup of the Lord's fury, it was added, "and the king of Sheshach" [that is of Babylon, see Jer. 51:41] "shall drink after them," Ib. 25:26.

Why Babylon was to be punished, was because that kingdom had forgotten what Daniel told Nebuchadnezzar, that it was God who had given him "a kingdom, power, and strength, and glory." He boastingly said, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty," Dan. 4:30. God had used that nation for the accomplishment of his own purposes, and had made the armies of Babylon successful over all the surrounding countries. The Chaldean however, did not see God's hand in all this; for when God was wroth with his people and gave them into the hand of the Chaldeans, they did "show them no mercy," but "upon the ancient and honorable" did "very heavily" lay the yoke, Ib. 47:6. Therefore the decree went forth, that "Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah." Ib. 13:11.

Not only was the doom of Babylon thus sealed, but the very nation was named that should rise up against it. "Behold" saith the Lord, "I will stir up the Medes against them, which shall not regard silver, and as for gold, they shall not delight in it," 13:17. "Go up, O Elam: besiege, O Media; all the sighing thereof have I made to cease," 21:2.—"The Lord hath raised up the spirit of the king of the Medes; for his device is against Babylon to destroy it." "How is Sheshach taken! and how is the praise of the whole earth surprised! how is Babylon become an astonishment among the nations!" Jer. 51:11, 28.

At the time appointed, the Lord performed all his threatenings. Nebuchadnezzar's "son's son" made a great feast to all the dignitaries of Babylon, in which they blasphemed the God of heaven,—and "praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone,"—until specter fingers came forth and wrote their death doom "over against the candlestick upon the plaster of the wall of the king's palace." "And in that night was Belshazzar,

the king of the Chaldeans slain, and Darius the Median took the kingdom," Dan. 5:30, 31.

The head of gold had ceased to reign: "How is the gold become dim: how is the most fine gold changed?" (Lam. 4:1)! Its power was eclipsed by that which was to come after; the sovereignty of the world had passed downward towards the feet,—had passed one of the prophetic waymarks on the road to the everlasting kingdom; and the breast and arms of silver ruled in its stead.

As per reference in "Journal" in the Herald of last week, there has come to hand the Voice of the Prophets, vol. 1, No. 1, by Elder J. V. Himes. It appears to contain nothing so "radical" as not to have had cheerful admission into these columns, where no communication thus originating has been delayed or denied a place. Its most important article is Dr. Cumming's chapter on prophetic time, which was given in full in the Herald of last week.

Every conservative reader, doubtless, desires to see all that is calculated, or that is thought to be calculated, to impart light respecting our position in the prophetic calendar; and to have it accompanied with a fair and candid examination of its conclusiveness. This was the original design of the Herald; and may it never be departed from. If conservative, it is intended that it shall be so only in the studious attempt, 1, to "prove all things," and, 2d, to "hold fast that which is good"; which, if conservative, is certainly wise and apostolic,—taking nothing upon trust, but calling for the facts and evidence to support every proposition. The conservative view taken of these things is thus indicated in a note from Bro. A. Pearce:

The thought struck me in reading Bro. Himes' journal, in the Herald of this week, that he must have become extremely radical, in his own estimation at least, if he thinks that conservative Adventists who are interested in the Herald would not be pleased to see his views published in its columns. It strikes me it is very impolitic in him to start a paper, at this time, for that single object.

ANTHONY PEARCE.

Providence, April 27th.

May the Lord richly endow all hearts with all needed wisdom and grace; and may the conservativeness of each and all of us consist only in combining the wisdom of the serpent, in the discernment and reception of truth, with the harmlessness of the dove, in its presentation,—as Divinely directed.

The chronology of Mr. Clinton, referred to last week, and the presentation of which was designed for the present No. of the Herald, has been displaced by the article on Daniel. It is purposed in the next No. to point out each specific variation in it from our own chronology of the world's age, and from that of Mr. Elliot, Mr. Brown and Mr. Bowen; and then in a subsequent No. to give each variation there is in the chronology of Mr. Shimeal, from Mr. Clinton's and from the others named; with Mr. Shimeal's arrangement respecting the Prophetic Periods—the columns of the Herald being ever open for the admission of evidence or argument. And it is not conceived to be any departure from the spirit of our mission, if assertions, affirmations, and declarations, are examined in the light of the evidence by which they are claimed to be substantiated. Indeed, should there be no efforts to look into the proof of things, or should there be withheld from the readers of the Herald the evidence bearing on either side of great and vital questions, there would be reason to complain of a dereliction to trusts and duties. Truth always solicits investigation, and a demonstration will always bear examination.

JOHN AS A PROPHET.—Please give your opinion on Luke 7:27. In what sense was John the Baptist the greatest prophet? and why is the least in the kingdom greater than he?

JOSIAH STOUGHTON.

John as a prophet was equal to any that preceded him,

1st. In respect to his office; which was to prepare the way of Christ, and in immediately preceding our Savior as his messenger. And

2. As no preceding prophet had such success among the people, as was indicated by the multitude rushing to his baptism.

The least in the kingdom of God will be greater than John the Baptist was in his prophetic office; for the reason, that each one in the kingdom will be entirely faultless, will be immortal, and glorified; whilst John was still subject to the disabilities of the fall. It is not in the kingdom that John will be less than the least in it; for there his position will be greatly exalted over what it was when he was the equal of any of the prophets. But his position on earth, exalted as it was, was inferior to what the least saint will occupy in the kingdom—showing the kingdom to be the glorified state.

It may be noticed that the text does not say he "was greater" than any preceding prophet; but that there was none greater than he—which only affirms his equality with them.

CASSELL'S ILLUSTRATED FAMILY BIBLE.—No. 4 of this, comprising chapters 1 to 16 of Exodus, has large engravings, illustrative of the finding of the infant Moses; of his rod turned into a serpent; of Egyptian taskmasters; of Aaron's rod changed to a serpent; of the plague of frogs; of the plague of hail; of Moses and Aaron before Pharaoh; of the plague of locusts; of the death of the first born; of the departure of the Israelites; of Pharaoh's pursuit; of Pharaoh's host drowned in the sea; and Miriam the prophetess, besides numerous smaller ones.

Cassell's Popular Natural History, parts 2 and 3, have been received from the same publisher, and are like the first No. devoted to the four handed animals. These works are published, for 15 cents a No. by Cassell, Petter and Galpin, 37 Park row N. Y. to whom address.

The Rev. J. C. Fletcher gave us last evening, a brilliant lecture on the religion, customs and people of Brazil. Seldom have we relished anything more than the picture he laid before his audience of that exuberant garden of the tropics laden with its strange variety of fruits and flowers, teeming in perpetual harvest for the hand of man. Surely that country must be the garden of the world, and if its people had the enterprise which moves this Yankee nation, imagination could not set a bound to the results they would produce there. As relevant to this comparison the Rev. gentleman stated that the best remedies employed there for the diseases to which they are subject, are invented and supplied to them by our own well known countryman Dr. J. O. Ayer of Lowell, Mass., and that not the people only, but the priesthood and the court of the Emperor down, have constant recourse in sickness to the remedies of this widely celebrated American Chemist.—Ledger, Boston.

REBELLIONS IN ITALY.—There has recently appeared at Florence a pamphlet of about 150 pages, entitled the "One Hundred and Seventy one Rebellions in the Papal States, from 896 to 1859." It is written by Enrico Pani Rossi. The author gives in chronological order all the revolts in various cities against the temporal power of the Pope. From this list we learn that Macerata has rebelled eight times; Sinigaglia, Foligno, Orvieto, Ferrara, Ancona, ten times; Tivoli, Citta di Castello, Osimo, Fano, Pesaro, eleven times; Fermo, twelve times; Spoleto, Lodi, Camerino, thirteen times; Imola, Ravenna, fourteen times; Cesena, Urbino, fifteen times; Viterbo, sixteen times; Rimini, nineteen times; Forli, twenty times; Forli, twenty times; Bologna, Perugia, twenty-one times; Faenza, twenty-two times; and Rome, the faithful seat of the Pontiffs, seventy-nine times.

The bleached remains of the emigrant party massacred at the Mountain Meadow, in Utah, have been collected into a single grave, and a stone monument, conical in form, fifty feet in height, now marks the spot where they rest. This is surmounted by a cross of red cedar, twelve feet in height, on which is carved the following inscription:—"Vengeance is mine, I will repay saith the Lord." On the base of the monument stands a granite slab, into which are cut the words—"Here 120 men, women and children were massacred in cold blood, early in September, 1857. They were from Arkansas."

The very remarkable thunder storm in Belgium, on the 19th of February last, during which no less than 18 church towers were struck by lightning and seriously damaged, continues to occupy the attention of physicists on the Continent. At Boleghem, near Courtrai, a large meteor was seen, which exploded with a loud noise, shortly before the thunder storm.

The Kanawha (Va.) Republican says that near Malden, on the Kanawha river, on the Western Alleghanian slope, a party, in boring a salt well in 1844 struck a reservoir of gas, which was so powerful as to shoot the whole boring apparatus, consisting of one thousand feet of poles and a sinker weighing five hundred pounds, into the air, like an arrow. The stream of gas is three inches in diameter, and has been blowing up with unabated force, day and night, for sixteen years. In the same region there is a subterranean manufactory of oil which is thrown out upon the surface of the river, and has been gathered by the barrel.

The recent great awakening in Ireland has extended to Scotland, and in several places there has been a copious outpouring of the Holy Spirit. A recent account states that in the town of Thurso, in the extreme north of Scotland, there have been 300 conversions. As by the census of 1851, it only comprised a population of 2,900, and now probably not over 3,000, this ingathering must have embraced quite a large portion of the adults.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as dissenting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

Bro. Bliss:—Thinking that you some time since expressed a desire that if any thought the true idea was not conveyed in any of your articles, they should seize their pens and express it, I take the liberty to express what appears to me to be the teaching of our Lord in Luke 22:35, 36, "And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment and buy one." He in the first place refers to the commission, given to his disciples to preach the kingdom of heaven at hand to the lost sheep of the house of Israel. He had sent them with no means of support, or of defence. They taking only such raiment as their present necessities demanded, placing perfect reliance upon the ability of their king to defend them, and supply all their wants, went forth and fulfilled their commission.—On returning he asked them, "Lacked ye anything?" And they said, "Nothing." The seventy received the same commission, and on returning said, "Even the devils were subject to us through thy name." What a spectacle for the contemplation of our faith! Behold that company of faithful men, going forth two by two, "as lambs among wolves." Yet they walk, and eat, and drink, and sleep, and proclaim the kingdom at hand, in perfect security. In this is developed the result of relying upon the Divine arm, with no carnal weapons. But another lesson was necessary to more fully develop the principle in connection with a manifestation of human frailty. On another occasion, when Christ announced the fact that "he must suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day, Peter took him and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. But he turned and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men." Peter, and all the disciples, doubtless felt a willingness, and a determination, to follow their Lord, "even to prison and to death." And had they been permitted to carry out the Satanic principle involved in Peter's rebuke of his Master, they would have boldly defended him, though it should result in the shedding of the last drop of their life's blood. But he who laid down his own life, further teaches: "If any man will come after me, let him deny himself and take up his cross and follow me," or, in other words, resolve to die, if need be, for his Master's sake, without defence.

But Christ, knowing that though his disciples had been frequently taught not to "resist evil," the native principle still lurked within, which would in a case of emergency result in the use of carnal weapons, and wishing to give it a rebuke which should be lasting, in connection with his own example of voluntary suffering, directs them to equip themselves according to the usual custom.

Two swords would have been insufficient to defend the little company against the armed mob which was coming against them. But Christ knowing Peter's bravery, knew he would venture the use of his sword, though he alone had one. He therefore says two are enough—enough to develop the principle which actuated Peter in the rebuke of his Lord. The circumstances were peculiarly aggravating.—That blessed Lamb of God whose teaching had been the very essence of purity, and whose every act an exhibition of love and mercy, was assailed by a priestly mob, with one of the twelve as their guide. When the disciples saw the "kiss"—an expression of friendship given as a sign of betrayal—and saw what would follow, they said, "Shall we smite with the sword?" Peter felt the insult too keenly, and his blood boiled too furiously to wait a reply. As military men would say, he gave the first approaching servant of the high priest "a warm reception." The first stroke of his sword was probably designed to take a head; but the arm of Omnipotence directed it to an ear. That ear was instantly healed, giving an infallible proof to Christ's assailants of his Divinity. "Put up again thy sword into his

place: for all they that take the sword shall perish with the sword," is the command of the Captain of our salvation. And he adds, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" He would teach them that he was not dependent upon a human arm for protection, but that all the armies of heaven were at his command. That his death was a voluntary one—that he laid down his own life. By his own example he would impress the command "put up thy sword," and "resist not evil," upon the minds of all his followers. Satan desired to have Peter, that he might sift him as wheat. But Christ prayed for him, that his faith might not fail. After he was converted he understood this distinguishing feature of Christianity, and could strengthen his brethren. In his first epistle to the "elect" he teaches that "this is thank-worthy if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults ye shall take it patiently? but if, when ye do well and suffer for it, ye take it patiently, this is acceptable to God. For even hereunto were ye called: because Christ also suffered for us, an example that ye should follow his steps: who did no sin, neither was guile found in his mouth: who when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously."

Should any be convinced that they (like a Peter, after he could say by the Holy Ghost that Jesus was "the Christ of God,") need converting still, it is hoped the desired change will soon be effected.—O! for a disposition to bear the cross which distinguishes Christians from the world.

H. BUCKLEY.

The Atonement.

It is with deep regret I sometimes meet professors of religion, who seem to have a great opinion of their own good works, and reject the doctrine of atonement by Jesus Christ; which to me is the foundation stone of every doctrine of Christianity. With a deep feeling of their own depravity, they could not thus reject it. An abiding conviction that they are by nature in a state of ruin, and enemies of God, would break effectually the clinging, grasping hold they now have on their own imaginary good works; and "the key of David" (the Holy Spirit) would open every lock in the Scriptures, and reveal to them a Saviour in all his beauty; a great High Priest and Sacrifice—a Redeemer and Mediator.

It has been said, "The death of Christ was a necessary circumstance in the scheme of the gospel, and that scheme was necessary to reform the world, and not to expiate sin." To this I say, It would be antagonistic to the maxims of God's moral government to pardon sinners, had not Christ died in their stead. The sin of our rebellion was transferred to him, as the victim, set forth by God himself to be the great sin-offering; that the righteousness of His obedience to death may be transferred to the penitent believer by faith; for "all have sinned, and come short of the glory of God;" and the price He then paid, was equivalent in value to that of every soul; and also instrumental to the pardon of all sin; so that through His redemption only, received by faith, can God be just, and justify even a believer in Jesus, Rom. 3:23-26. Adam owed obedience to God's law, and failed to pay it; but it was none the less due, and must be satisfied; and as we had incapacitated ourselves, by our rebellion, and being under its curse we could not pay it; and hence Christ offered himself; he proved that the law was just by fulfilling it, magnified it, and made it honorable; and this method was taken for the display of God's justice, and his abhorrence of sin.

It has been said, "This doctrine was unknown in the early ages of Christianity." My knowledge is very limited, respecting the faith of the early Christian fathers; but I have a few very brief extracts, quoted by different authors, that I will present, as follows:

Clemens Romanus, a cotemporary in part with the apostles, says:

"Let us look steadfastly to the blood of Christ, and see how precious his blood is in the sight of God; which being shed for our salvation, has obtained the grace of repentance for all the world." He also says, "We, being called by the same will (i. e. as Abraham was) in Christ Jesus, are not justified by ourselves, either by our own wisdom, or knowledge, or piety, or the works which we have done in the holiness of our hearts; but by that faith by which God Almighty has justified all men from the beginning."

Augustine in several places speaks of the end of Christ's life and death. Of his death he says, "He made a gainful traffic. He purchased faithful men and martyrs. He bought us with his blood. He laid down the price of our redemption."

Justin Martyr says, "Christ took the sins of men."

Ambrose says, "Christ came and offered his blood for us. . . . The flesh of Christ was given for the salvation of the body, and his blood for the salvation of the soul."

Origen says, "Christ has laid down his life for us."

Anselm says, "Human nature could not be restored unless man paid what for sin he owed to God; and that which Christ ought not to pay but as man, he was not able to pay but as God; so that here was a necessity that God should be united to man."

Peter Lombard says, "We are justified by the death of Christ, because by faith in it we are freed from sin, looking to it as the children of Israel looked to the brazen serpent." He also says, "Since man by sin became obnoxious to two kinds of death, the one spiritual and voluntary; the other corporeal and necessary, God (i. e. in Christ) by His corporeal and voluntary death obviated both. . . . Had he not suffered corporeally, he had not paid our debts; had he not suffered voluntarily, there would not have been any merit in it. . . . God-man taking the punishment and being free from the guilt, dying of his own accord, merits life and righteousness for us. . . . Death," says he, "is driven away by the death of Christ, and his righteousness is imputed to us."

Athanasius says, "The Word being conscious that the mortality of all men could not otherwise be put an end to, than by the dying of all men; and it being impossible that the Word, which was immortal, and the Son of the Father, should die,—for this cause He took to him a body that could die; that the same body, by partaking of that Word, which was over all, might be an equivalent for the death of all."

Arnobius says, "Christ permitted the man to whom he was united to be killed, that in consequence of his resurrection it might appear that what they had been taught concerning the safety of their souls was to be depended upon; and that death was not to be defeated in any other way."

Others might be mentioned; but these are sufficient to prove that some at least of the primitive fathers, acknowledged Christ as a sacrifice for sin, and that this only procured salvation.

B.P.H.

Dear Bro. Bliss:—In my late preaching visit, I travelled about 910 miles by my own conveyance, leaving my family on the close of Feb. and finishing the work April 9. I caught a severe cold at Kincardine, and travelled some two weeks after, feeling depressed in body by its effects. Thanks be to the Lord, I am in a comfortable state of health at present.

Visited a number of churches and had good times in the service of the Lord; also labored as an evangelist, and by the blessing of the Lord several were added to the Messiah's church. The opening for doing good was never so extensive; and if all the friends were more absorbed in the work, lasting good could be accomplished in a very short time.

Shall not all interested, enquiring believers, expecting to be rewarded and judged according to the deeds done in the body, and that very soon, ask themselves, Am I a faithful steward over all the trust committed to me? And in place of comparing themselves among themselves, let each enquire of the giver of every perfect gift how he would have each transact this business for him in the light of the New Testament—each accountable according to his ability.

To one he gives one talent; to another, two; to another five. All the time or money that God requires to be given in his service to advance his glory and the salvation of men, if retained, shall not prosper in men's hands. "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet; but it tendeth to poverty." Prov. 11:24.

In closing up this conference year we have great reason to praise the Lord for the manifestations of his power in the salvation of sinners, and strengthening of believers. Let all of us in the faith live more devoted in the service of the Lord, so if this year closes our mortal history by the coming of the Lord we be enabled to say, we have waited for him, if not to look back with joy and forward in hope.

Love to all that keep his commandments and thus wait the coming of the true God and eternal life, and escape the great tribulation. It is desirable that all the brethren of Messiah's church in C. W. fulfill their promises to their Lord and brethren in closing up this Conference year so as to enter with renewed courage on the next Conference. Elder Z. W. Camfield of Boston, Canada West, is treasurer.—Address him, Cainsville, C. W., as soon as you receive this. Notice, care of John Lampkin.

DANIEL CAMPBELL.

Ameliasburg, C. W. April 21st, 1860.

How fleeting is Time!

How swift and rapid does time flee away!
It waits not a moment; it makes no delay;
But rushes on like the lightning train,
And spreads desolation o'er earth's domain.

We glance back to the time of our birth,
And behold what changes are wrought upon earth;
We plainly see by our own observation
That things of earth have but short duration.

We too are hastening, and must soon bid adieu
To the things of earth which we now pursue,
And go to the place that God has prepared,
And there await for our future reward.

Wait until Jesus our Deliverer shall come,
And release us from prison and gather us home
To that world of glory, a place for the blest,
Where the wicked cease to trouble and the weary are at rest.

And there God's saints will eternally dwell,
While the wicked forever are punished in hell,
For rejecting those truths which tend to promote
The happiness of man which the apostles wrote.

STEPHEN STREETER.

Dunham, C. E.

Lay Hold on Eternal Life.

BY GEORGE WELLS.

Shall man by Nature's light alone be led,—

Experiment, observe and reason right,
And find sufficient proof that he, though dead,
Shall yet again arise to life and light?

While mortals to the Future strain their sight,
Mere childhood appears to show, the way
Of virtue as the safer: though we might,

By sense misguided, make too long delay,
And throw the possibilities of good away.

Reason, experience and observation,

We grant, may here imperfectly assure

To growing vice increasing tribulation,

So long as this uncertain life endure:

Nor can they show us how to escape secure

The consequences of our conduct here;

Nor free, from all contamination pure,

The soul removing to another sphere,

No earthly logic yet has made the subject clear.

But the same monitors convince the mind

This earthly state did never yet suggest

A motive strong enough to move mankind

To persevering efforts for the best.

Their powers unstimulated sink to rest;

Effect from cause becomes a doubtful aim

Of vice and virtue, with exceptions prest,

Nor they a proper retribution claim.

Shall justice be arraigned, or—we our reason blame?

Earth is not final; Science has her facts;

And so has Faith: behold the demonstration!

In Jesus' teaching and His mighty acts

An earnest sure of ultimate salvation

To all who trust his grace of every nation.

Soul, body, spirit saved from ruin dire,

United rise with joyful exultation,

And Earth, redeemed by renovating fire,

Shall with her sons to endless scenes of joy aspire!

Here Faith finds solid fact to rest upon,

Hope plants her keedge on firmer holding ground,

And love to God and man is here begun;

For who the value of our life shall bound,

Connected with an everlasting round

Of ages incomparable with this

So insignificant, if nought be found

Beyond? how weak and vain a thing it is!

But, well employed, shall bring interminable bliss.

Now, mortal, banish each uncheerful thought,

And rouse thy energies for work sublime!

Let not assurances so dearly bought,

And which shall make thy unbelief a crime,

Be wasted on thee; husband well thy time,

Full short for discipline and preparation,

Full long if only for this earthly clime,

But mercy metes it out for thy proportion,

And Patience waits for thy acceptance of salvation.

And while thou mak'st thy own election sure,

Thy earnest good-will let thy neighbor share,

And him assist to rise from ways impure,

And with thee now for endless joys prepare.

Here is an object worthy of thy care;

Reach out thy arms to grasp the radiant prize—

An endless life, for which to do or dare,

An ample compensation shall arise

From all that Heaven's exhaustless store of good

supplies.

Providence, R. I.

From Bro. A. Clapp.

Bro. Bliss:—The Advent cause in Hartford, is in as prosperous a condition as we could expect under the circumstances in which we are placed, being without a regular pastor, although we have preaching most of the time. Brother Taylor has preached for us half of the time during the past winter. His preaching has been blessed to us, especially in comforting the children of God. We should be glad to see sinners converted to God among us; but do not. We have very good congregations on Sunday, and have

excellent meetings. Our social meetings two evenings in a week are very interesting, and hope soon the many prayers of our brethren and sisters will be answered in the conversion of many precious souls—especially the children of our Sunday school.

We have recently vacated our homely place of worship, and have taken the commodious house of the Methodist church, which they have left and removed to their new, spacious church, which they have recently built. Our congregation has already increased some since we have removed, and we think it will increase in numbers much more. We find the house to be a very pleasant one for us. We like it very much.

As a people, we are now also afflicted very much. Two of the best and most worthy members of our little church are very sick—namely, brethren Sage and John Kelsey, Jr., who is extensively known by the Advent people at campmeetings and elsewhere. Brother Sage is very helpless and feeble, and suffers a great deal of pain. Brother Kelsey seems to be going down rapidly with the consumption. They need the prayers of all Christian people, accompanied with their sympathy. Well, by and by all sickness and dying will be at an end. Oh, that bright world to come will be filled with the glory of God.

Affectionately yours,
Hartford, April 14th, 1860.

From Bro. A. Pearce.

Brother Bliss:—Brother Edwin Burnham is laboring with us, in the midst of bodily suffering with good success. Multitudes crowd to hear and sinners are being converted. Yesterday was a day of much interest. His health is somewhat better; but he is still suffering considerably.

Yours truly,
Providence, April 23.

Under date of April 27th, Bro. Pearce again writes:

"Bro. Edwin Burnham is yet laboring with the church in this place, although suffering from rheumatism. Souls are being converted, and large congregations wait upon his ministry. His health is improving slowly."

From Bro. E. A. Dodge.

Brother Bliss:—I have been striving hard to get some new subscribers, here, for the Herald; but have thus far failed: but I am in hopes that I may yet obtain a few. The truth is, the Herald cuts too near, to be much desired by cold-hearted, world-loving professors; but I pray God to be near you, and assist you in your editorial duties, that you may be enabled to make it shave closer still; until through God, it may be an instrument to awaken the ungodly, and to cheer the faithful, strengthen the weak, and feed the hungry, still more efficiently than it has yet done.

Yours respectfully,
North Cayuga, N. Y. April 18, 1860.

ALL TO THE GLORY OF GOD.—An old minister one day came unexpectedly behind a Christian of his acquaintance, who was industriously occupied in his business as a tanner. He gave him a friendly tap on the shoulder. The good man looked behind him, started and said:

"Sir, I am ashamed that you should find me thus employed."

The minister replied, "Let Christ, when he cometh, find me so doing."

"What!" exclaimed the tanner, "doing thus?"

"Yes," said the minister, "faithfully performing the duties of my calling."

"Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God."

AS THY DAYS, SO SHALL THY STRENGTH BE.—What we are to look for is not grace for imaginary purposes, but for real; not grace for future difficulties, but present; or, as the apostle has it, grace to "help in time of need." It does not, therefore, follow, that what is formidable in the prospect, may be so in the event. You may fear death while living, and rejoice in it at last. "Is this," said Dr. Goodwin, "is this dying? Is this the enemy that dismayed me so long—now appearing so harmless—and even pleasant?"

A letter from Dr. Schaeffer, in the Missionary Herald, for April, gives an account of a remarkable movement in Constantinople, by which some 10,000 Turks have within a short time embraced doctrines closely allied to Christianity; some 10,000 more are supposed to sympathize with these views. The progress of the work has been so extraordinary, that the plainest statement, according to Dr. Schaeffer, makes it partake of romance. The leader is an old and inoffensive man, a doctor of Mohammedan theology, and a lecturer in a theological school.

"Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips." Prov. 27:2.

OBITUARY.

Fell asleep, at Hartford, Ct., March 17th, 1860, Bro. JOHN W. BUTLER, eldest son of Leonard and Saphrona Butler, aged twenty-five years.

Bro. J. was converted to God at the early age of nine years, and then being in the enjoyment of health, his experience was very intelligent and joyful. But epilepsy came upon him, his health failed, a cloud came over his mind, and about five years ago utter aberration succeeded. But he passed under this mental cloud a Christian, and though the intellect was darkened by it, there is every just reason to believe that his Savior fully accepted him. He loved the Redeemer of sinners, and on his dying day, reason partially returning, strove in vain to tell his feelings to the loved group around him; but the tongue clave to the roof of the mouth, and he but faintly articulated, "Glory!" Then he passed away to once more in unclouded and immortal day take up that dying strain, at the Lord's blest advent.

Elder W. S. Campbell attended at his funeral. A father and mother—long years watchful and anxious—two brothers and two sisters, remain to mourn. God comfort them all.

D. T. T.

BRO. JOHN W. HEATH, of Worcester, Mass., is dead. He departed this life April 13th, 1860, in peace with God and men. His age was 49 years and four months.

Bro. Heath experienced religion twenty-five years ago, and enjoyed a rich and earnest experience of the love of God in his soul the most of this time.—He was a living and earnest worker in the vineyard of his God. Never was he weary or discouraged in his efforts to do good.

He was an out-and-out Adventist—outspoken on the great question of his Lord's coming on all proper occasions. He was also liberal with his "Lord's goods," and contributed freely for the support of the gospel of the kingdom, and the spread of light by tracts, papers and books, on the near advent of Christ. As a member of the church in Worcester, he was highly esteemed; as a citizen and Christian, he was likewise held in high regard by the community.

He was active in labors among the poor, at the County House, as also in works of charity and reform, in other departments of benevolent effort.

Being assured of approaching death by the stealthy ravages of consumption, he made all his arrangements to depart, with as much deliberation as one would in preparing for a pleasant journey. I visited him after all his arrangements were made, and was greatly edified with his conversation, and joyous expectation of soon "seeing the King in his beauty." The grave was before him, but Jesus had sweetened it and taken away its terrors; and besides, he believed it would not hold the "vile body" long. Soon he would be glorified in the resurrection with all the sanctified.

"Oh what a blessed hope is ours!"

His funeral was attended by Elder Ross, who preached from 1 Cor. 15:35. Elders G. W. Burnham, Brewer, J. N. Andrews, and D. T. Taylor were present, with a large number of citizens.—Deacon Washburn with the Sabbath-School Teachers, who used to attend at the County House with him, were also in attendance.

He leaves a wife, one son and two daughters. He died in great peace and calmness, and in full assurance.

His family will receive our sympathy and prayers in their bereavement.

J. V. H.

BRO. BLISS:—The season which has so often proved fatal to our home circle, has with its return swept from us the fondest and most endearing tie; and with hearts overflowing with grief, we have laid the loving parent down to rest until the dawn of "the lovely morning," when we expect he will come again from the land of the enemy."

Father died of palsy, at his residence in Derry, N. H., March 7, aged 63.

He became interested in the subject of religion in 1838, among the Methodists, with whom he became connected about 1840 or '41, from which time until his death, he endeavored to maintain a life of piety.

In 1842 he embraced the Advent truths, which he ever held dear, although most of the time alone, being at a distance from any of like faith. The Herald has been a welcome visitor since '44; and although deprived of his speech in his last illness, we trust he went down in full hope of an early resurrection.

O haste—ye lingering wheels of time,
And bring the wished-for day,
When death shall lose his mighty powers,
And yield his long held sway.

A. CHASE, JR.

Haverhill, Mass., April 13, 1860.

ADVERTISEMENTS.



AYER'S CATHARTIC PILLS.

Are you sick, feeble, and complaining? Are you out of order, with your system deranged, and your feelings uncomfortable? These symptoms are often the prelude to serious illness. Some fit of sickness is creeping upon you, and should be averted by a timely use of the right remedy. Take Ayer's Pills, and cleanse out the disordered humors—purify the blood, and let the fluids move on unobstructed in health again. They stimulate the functions of the body into vigorous activity, purify the system from the obstructions which make disease. A cold settles somewhere in the body, and obstructs its natural functions. These, if not relieved, react upon themselves and the surrounding organs, producing general aggravation, suffering, and disease. While in this condition, oppressed by the derangements, take Ayer's Pills, and see how directly they restore the natural action of the system, and with it the buoyant feeling of health again. What is true and so apparent in this trivial and common complaint, is also true in many of the deep-seated and dangerous distempers. The same purgative effect expels them. Caused by similar obstructions and derangements of the natural functions of the body, they are rapidly, and many of them surely, cured by the same means. None who know the virtues of these Pills, will neglect to employ them when suffering from the disorders they cure.

Statements from leading physicians in some of the principal cities, and from other well known public persons.

From a Forwarding Merchant of St. Louis, Feb. 4, 1856.

DR. AYER: Your Pills are the paragon of all that is great in medicine. They have cured my little daughter of ulcers upon her hands and feet that had proved incurable for years. Her mother has been long grievously afflicted with blotches and pimples on her skin and in her hair. After our child was cured, she also tried your Pills, and they have cured her.

ASA MORGRIDGE.

As a Family Physic.

From Dr. E. W. Cartwright, New Orleans.

Your Pills are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease.

Headache, Sick Headache, Foul Stomach.

From Dr. Edward Boyd, Baltimore.

DEAR BRO. AYER: I cannot answer you what complaints I have cured with your Pills better than to say all that we ever treat with a purgative medicine. I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your Pills afford us the best we have, I of course value them highly.

PITTSBURG, Pa., May 1, 1855.

DR. J. C. AYER: Sir: I have been repeatedly cured of the worst headache any body can have, by a dose or two of your Pills. It seems to arise from a foul stomach, which they cleanse at once.

Yours with great respect, ED. W. PREBLE,

Clerk of Steamer Charian.

Bilious Disorders—Liver Complaints.

From Dr. Theodore Bell, of New York City.

Not only are your Pills admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the Liver very marked indeed. They have in my practice proved more effectual for the cure of bilious complaints than any one remedy I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people.

DEPARTMENT OF THE INTERIOR,

Washington, D. C., 7th Feb., 1856.

SIR: I have used your Pills in my general and hospital practice ever since you made them, and do not hesitate to say they are the best cathartic we employ. Their regulating action on the liver is quick and decided, consequently they are an admirable remedy for derangements of that organ. Indeed, I have seldom found a case of bilious disease so obstinate that it did not readily yield to them. Fraternally yours, ALONZO BALL, M. D.,

Physician of the Marine Hospital.

Dysentery, Diarrhoea, Relax, Worms.

From Dr. J. G. Green, of Chicago.

Your Pills have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have ever found. Their alternative effect upon the liver makes them an excellent remedy, when given in small doses for bilious dysentery and diarrhoea. Their sugar-coating makes them very acceptable and convenient for the use of women and children.

Dyspepsia, Impurity of the Blood.

From Rev. J. V. Himes, Pastor of Advent Church, Boston.

DR. AYER: I have used your Pills with extraordinary success in my family and among those I am called to visit in distress. To regulate the organs of digestion and purify the blood, they are the very best remedy I have ever known, and I can confidently recommend them to my friends.

Yours, J. V. HIMES.

WARSAW, Wyoming Co., N. Y., Oct. 24, 1855.

DEAR SIR: I am using your Cathartic Pills in my practice, and find them an excellent purgative to cleanse the system and purify the fountains of the blood.

JOHN G. MEACHAM, M. D.

Constipation, Costiveness, Suppression,

Rheumatism, Gout, Neuralgia, Dropsy,

Paralysis, Fits, etc.

From Dr. J. P. Vaughn, Montreal, Canada.

Too much cannot be said of your Pills for the cure of costiveness. If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which, although bad enough in itself, is the progenitor of others that are worse. I believe costiveness to originate in the liver, but your Pills affect that organ and cure the disease.

From Mrs. E. Stuart, Physician and Midwife, Boston.

I find one or two large doses of your Pills, taken at the proper time, are excellent promoters of the natural secretion when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms. They are so much the best physic we have that I recommend no other to my patients.

From the Rev. Dr. Hawkes, of the Methodist Epis. Church,

PULASKI HOUSE, Savannah, Ga., Jan. 6, 1856.

HONORED SIR: I should be ungrateful for the relief your skill has brought me in my limbs and brought on excruciating neuralgic pains, which ended in chronic rheumatism. Notwithstanding I had the best of physicians, the disease grew worse and worse, until by the advice of your excellent agent in Baltimore, Dr. Mackenzie, I tried your Pills. Their effects were slow, but sure. By persevering in the use of them, I am now entirely well.

SENATE CHAMBER, Baton Rouge, La., 5 Dec., 1855.

DR. AYER: I have been entirely cured, by your Pills, of Rheumatic Gout—a painful disease that had afflicted me for years.

VINCENT SLIDELL.

Most of the Pills in market contain Mercury, which, although a valuable remedy in skillful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

Price, 25 cents per Box, or 5 Boxes for \$1.

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* The letters and numbers prefixed to the several tracts, have respect simply to their place on our shelves.

THE LYNX. Orders addressed to the Editor, and accompanied with the cash, will be promptly filled. Price 60 cts.—1-4 less by the doz.

For sale at this office, The Discussion between Messrs. J. Litch and M. Grant, on Eternal Punishment. It will be sent by mail for 28 cts.—price 25, postage 3 cts.

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AGENCIES THROUGHOUT THE WORLD.

pd to Sept 18'59

WHITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best combination of

medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teats on cows. It cures felons. It cures warts.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve. Mr. Farrington, a wealthy merchant and manufacturer of Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth a hundred dollars a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though I never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was, a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable."

"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes."—Walter S. Plummer, Lake Village, N. H.

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald.*

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be. J. V. HINES.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. aug 13—pd to Jan 1 '60 For sale at this office.

Important to You and Me.

We risk the remark to the afflicted that **WELLCOME'S GREAT GERMAN REMEDY**, for colds, coughs, bronchitis, inflammation of throat and lungs, influenza, croup, phthisis, &c., is effecting greater cures than any other known remedy in the New England markets. The various and numerous cases it has cured have fully established its reputation wherever known, above all others. I have many such certificates as the following, and they are multiplying fast.

From Eld. S. K. Partridge.

Bro. Wellcome—I was badly afflicted with bronchitis and cough a long time, which threatened to prevent my preaching. I took Ayer's Cherry Pectoral, and many other remedies, all to no effect. I finally obtained the Great German Remedy, which entirely cured me. I believe it the best medicine in use for such complaints, and other affections of throat and lungs. S. K. PARTRIDGE.

Whitefield, Me., Aug. 28, 1858.

From J. Morrill, Druggist.

Mr. Wellcome—I can furnish you four first-rate certificates of cures effected by your G. G. Remedy, after trying almost every thing else without effect. Send along three or four dozens more of each size. I can sell a large lot of it. J. MORRILL & Co.

Livermore, Me., Oct. 12, 1859.

It is cheaper than any other. Prices, 4 oz. 25 cts.; 16 oz. 75 cts. Agents wanted. Sells well. Terms liberal. Call for a circular. Sold in Boston by Dr. Dillingham, next door to Herald office.

I. C. WELLCOME, Richmond, Me.
(No. 969 tf.) pd to 971

SOMETHING NEW AND VERY DESIRABLE!

PEARSON'S PATENT-RESPIRATORY COOKING-STOVE.—The superiority of this over every other Cooking-Stove consists in the means by which we accomplish that most desirable end in Stove Cooking, viz.: A combination of

1st, Roasting meats in currents of heated fresh air, producing the same effects as roasting on a Spit-jack, or in a tin kitchen before the open fire;

2d, The virtues of the Brick oven;

3d, The economy of the heat;

4th, An arrangement by which we heat the room in Winter, and dispense with heating it in Summer.

Convinced by the working of the Stoves in use, the Patentee and the subscriber offer their new stove to the Public, with entire confidence that it will fill a vacuum in general house-keeping. Without fear, we proclaim it: THIS IS THE ONLY STOVE WHICH COMBINES THE TRUE PHILOSOPHY OF COOKING. Patented Oct. 26, 1858.

Books with diagrams describing the invention, and its merits over all other Stoves, sent, on application, to

JAMES WOLSTENHOLME,

General Agent and Manufacturer, 29 Dorrance street, (954, pd. to 990) Providence, R. I.

MELODEONS. Music! music! I repeat it, Sommer & Colburn's Melodeons are the best—better than Prince's.

They need no puffing; only try them. They are warranted to be unsurpassed in richness and volume of tone, ease and quickness of action and beautiful style of finish, and do give universal satisfaction, musical masters pronouncing them a very superior instrument. They combine the Piano styles with all the modern improvements, at prices ranging from \$75 to \$180. If any one wishes for a first rate instrument for house music, buy these. You will not regret it. The agent, D. B. Pierson, 16 Village street, Hartford, Conn., will, on application, send circulars and all needful information. I know him, and recommend him as a good agent. D. T. T.

3w to No. 989 pd

CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, MAY 5, 1860.

Cradle Song.

The following is from Tennyson's new poem,—"Sea Dreams,"—for which he is said to have been paid \$50 a line.

What does little birdie say
In her nest at peep of day?
Let me fly, says little birdie,
Mother, let me fly away.

Birdie, rest a little longer,
Till the little limbs are stronger.
So she rests a little longer,
Then she flies away.

What does little baby say,
In her bed at peep of day?
Baby says, like little birdie,
Let me rise and fly away.

Baby, sleep a little longer,
Till the little limbs are stronger.
If she sleeps a little longer,
Baby too shall fly away.

Early History of the Bible.

Skeptics have often asserted with great confidence that the early records of the Bible, having been handed down by tradition through many generations, are unreliable. But they have overlooked the important fact that the Bible provides for its own confirmation, and that the longevity of the early patriarchs made them cotemporary with many generations, and obviated the necessity of frequent narrations. The Princeton Review has some good remarks on this point:

1. Adam could relate to Enos for six hundred and ninety-five years, and Enos to Noah eighty-four years.

2. Adam during a period of six hundred and five years could discourse it to Cainan, and Cainan could discourse it one hundred and seventy-nine years to Noah.

3. Adam could rehearse it for five hundred and thirty-five years to Mahalaleel, who had two hundred and twenty-four years to intrust it to Noah.

4. Adam had four hundred and seventy years to instruct Jared in these sublime facts, and Jared was cotemporary three hundred and sixty-six years with Noah. Through these four distinct channels Noah could receive a distinct account from Adam.

5. Adam lived till Methuselah was two hundred and forty-three years old—time enough to obtain an accurate knowledge of all the facts pertaining to the dawn of created existence; and Methuselah lived six hundred years with Noah, and one hundred with his three sons. And once more:

6. Adam lived to see Lamech, the father of Noah, till he was fifty years old, and Lamech lived with Noah five hundred, and ninety-five years with Shem, Ham and Japheth. Through these six channels the account could be brought to the time of the flood.

All the generations from Adam to the flood were 11. Of all these Adam was cotemporary with 9, Seth 9, Enos 10, Cainan 10, Enoch 6, Methuselah 11, Lamech 11, Noah 8, Shem and brothers 4.

Thus there were never less than nine cotemporary generations from Adam to the flood, which would give to our lineal descent eighty-one channels through which the account might be transmitted.

A Fortune-telling Book.

"I wish I had a fortune-telling book," said one of three boys, as they walked to the river to go swimming; "I want to know what my luck is to be. I've tried to buy one, but there is none to sell."

"I've got one," said the barber's son. "Got one!" cried Bill Staples eagerly; "why didn't you tell of it before? Where is it?"

"Down at the shop," answered the barber's son.

"And it does tell what's coming to pass, does it?" asked the third boy.

"Yes, it does."

"But how do you know?" asked the third boy; "you haven't lived long enough to know if it has told your fortune right?"

"Why, you see it's a very old book," said the barber's son. "My grandfather had it, and it told his fortune; then my father had it, and it told his; and it all came to pass."

"It beats all," cried Bill Staples, "what a prize! Why don't you go round telling fortunes? You'd make lots of money."

"I'm afraid nobody would believe me," said the barber's son, humbly.

"Well, show it to us," said they.

"Come down to the shop to-night," said he; "come just after we shut up; that's the best time to read it."

"Sell it to me," cried Bill Staples; "how will you trade now?"

"Can't part with mine," answered the barber's son; "but you can get one where mine came from."

"I'll have one as certain as my name is Bill Staples; but we'll come and try our luck with you."

"Agreed," said they all.

The boys were before time, and hung round the shop until every customer had gone and the shutters were put up; then in they went. The barber's son asked them to be seated, and drew a little table out, and placed a lamp on it. Then he went to the back part of the shop, and opened a little trunk (for, as you may well think, such a book was kept carefully,) took it out, and laid it on the table, the boys narrowly eyeing him all the time.

"There," said he, in a very sober tone, when he laid the book on the table,—"there, boys, is my fortune-telling book. What it says is sure." The two apprentices scrambled to the table.

"The Bible!" they exclaimed at once, shrinking back.

"Yes," said the barber's son, "that is my father's Bible; and it says there are but just two ways for you and for me to try our chances by in the world. One is called the 'broad way,' and the other the 'strait and narrow way.'"

Such a fortune-telling book they were not thinking of; but, my young readers, it is the only kind that does not deceive us.

A Youthful Duke.

The Duke of Hamilton, who died when a youth at the close of the last century, was, from a child, remarkably serious, and took great delight in reading the Bible, from which he became "wise unto salvation, through faith in Christ Jesus."

When about nine years old, the duchess, his mother, told Lady C—— that she said to him, "Come, write me a few verses, and I'll give you a crown." He sat down and in a few minutes produced the following lines:—

As o'er the sea-beat shore I took my way,
I met an aged man who bid me stay.
"Be wise," said he, "and mark the path you go—
This leads to heaven, and that to hell below:
The way to life is difficult and steep,
The broad and easy leads you to the deep."

When his death approached, he called his brother to his bedside, and, addressing him with the deepest affection and solemnity, closed with these remarkable words: "And now, Douglas, in a little time you will be a Duke, but I shall be a King!"—Rev. 1:6.

CHILD'S ANECDOTE. The following incident is related by the Lynn Reporter:

A little girl came home from school one day and said: "Won't you cut open a penny for me, father?"

"Cut open a penny! What do you want me to do that for?" asked her father.

"Cause," said the little girl, "my teacher says that in every penny there are four farthings, and I want to see them."

APPOINTMENTS.

The Lord willing, I will preach in Claremont, N. H., April 20th; North Springfield, Vt., Sunday, 22d; West Windsor, 23d; Tunbridge, 24th, where brother Cleveland may appoint; Northfield, Sunday, 29th; Densmore Hill, Sunday, May 20th. L. D. THOMPSON.

The Pennsylvania Annual Conference of Messiah's Church will commence on Tuesday, May 29th, 1860, at New Kingston, Cumberland Co., Pa. The times call upon us to be fully awake to our duty. Let us then rally to

this annual feast, and cheer each other by words of counsel and love, that we may all go to our fields of labor refreshed. Wm. PRIDEAUX, Sec'y.

MAINE STATE CONFERENCE FOR 1860. Where shall it be held? Brethren who desire it in their vicinity should make it known to me soon. It is thought by several that June is the best month for it. We do not know the best place to meet. Nor could we say it will be held in any particular place, without the wish of brethren there located. Let us rally anew to the work, and prepare to do what we can in the little time which remains. The Lord is at hand. I. C. WELLCOME, Sec'y.
Richmond, Me., Apr 27, 1860.

CONFERENCE IN NEW YORK CITY. It is proposed to hold a Conference in New York, to commence May 9th, and continue three days. All Adventists and others interested are cordially invited to attend. There will be meetings of prayer and conference for the revival of God's work among his people, and the conversion of souls. Also lectures on the speedy coming of Christ. J. V. HINES.

Boston, April 30, 1860.

The New York Advent Mission Church meet at Room No. 24 Cooper's Institute. Sabbath services at 10-12 a.m. and 3-12 p.m. Seats free. Social meetings on Wednesday evening, at 156 Delancey street, and 6 Horatio street, and on Thursday evening in Brooklyn at 66 Lawrence st. D. I. ROBINSON, Pastor.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

Eld. H. Buckley. We have mailed the Herald regularly to "Kingsley's, Crawford Co., Pa.," and cannot imagine why it is not received. Have re-sent back Nos.

P. K. McCue. We are sorry to say that we have no one here who is able to give an English version of the pamphlet you send. You would be more likely to find those in your section able to do it. Could not you, in connection with Mrs. V., give a free rendering of it.

A. Clapp. We are out of those question books at present.

J. W. Crocker. The 3d edition is the same as the 2nd, but have sent you with the tracts.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

DONATIONS TO THE A. M. A. FOR THE QUARTER COMMENCING APRIL 1.

ACKNOWLEDGMENTS TO TUESDAY, MAY 1, 1860.

Previous receipts.....\$40.43

This week.....None

A PROPOSITION. Bro. James Raisbeck of N. Y. offers to give, to aid the circulation of the Herald, fifty dollars, on the payment of that sum each, by nine other persons. Who responds?

RECEIPTS.

UP TO TUESDAY, MAY 1, 1860.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 971 was the closing number of 1859; No. 997 is the Middle of the present volume, extending to July 1, 1860; and No. 1023 is to the close of 1860. Notice of any failure to give due credit, should be at once communicated to the Business Agent.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

J. F. Sawtell 997 and \$2 for books and postage, A. Clapp 997, Mrs. Elizabeth Voegtli 1014—her P O not given, and so we send to Richmond? Sanford Burnham 993, S. Cornell 1023, M. G. Bradt 1010, M. Lillie, sent book and cr. M. P. on Her. to No. 1104; J. S. Brandeburg 945—we have that book and can send it to you for 50 cts., J. B. Morgan 1018, Rev. O. T. Butler 1014, J. Morrill 1015, Mrs. Wm. Shephardson 1014, N. Sleeper 1013, M. Corlis 1014, F. Davis 1020, E. Davis 1012, D. Johnson 1010, R. Hutchinson—each \$1.

E. Howard to 984 and J. M'Neal the balance of \$2 to 997, S. Fellows 1041, J. Brooks 1023, E. Baldwin 1080, S. Harbert 1023, I. H. Elliot 1031, W. Woodward 1034—each \$2.

N. Veasy 991—13 cts.

wrote under it, "If an atheist, a fool; if not, a liar."

Fulfilled Prophecy.

Few portions of Scripture are so interesting to the great body of Christians as those which ages ago unfolded the counsels of God concerning individuals, and communities, and races, and lands, and dynasties, and were afterwards scrupulously verified in the onward march of history. The study of this part of the Bible gratifies an intelligent curiosity, stimulates thought, confirms faith, and enlarges the conceptions one forms of the providential government of the Most High. Nor is it liable to the danger which besets inquiry into that line of prediction which is either unfulfilled, or else is debatable ground as to whether it belongs to the past, the present, or the future.

Here many wise heads have gone hopelessly astray, the most contradictory theories have been broached with equal assurance, dogmatism has extinguished reverence, and controversy has been most bitter, where ordinary prudence would counsel reticence, caution, and forbearance.

The fierce battle of Armageddon has been a thousand times metaphorically rehearsed by heated disputants, and the field is crowded with the wrecks of ruined systems, and the bones of exploded expounders.

But quite apart from this is the series of ancient predictions respecting individuals, families and kingdoms which have utterly perished from the face of the earth, and whose story therefore is complete. They will never again reappear and act a fresh part on the world's broad stage. The current of history cannot run back. The development of human society cannot repeat itself in the same groove. The past will live again but in new forms, with other individuals, and very different tendencies. The prophecies which went before on these, must therefore have been already fulfilled or else they never will be. The prote-vangelium—the brief sentences about Noah's children, Balaam's marvelous words; the historical, typical, and verbal foreshadowings of the Messianic deliverer; the doom of Nineveh, Egypt, Babylon, Tyre, Moab, Edom, Syria, and many lesser tribes lying around the confines of Palestine; the fate of the Medo-Persian, Macedonian and old Roman dynasties—these must all be capable of definite verification, just so far as enlightened exegesis is applied to the text, and the existing monuments of history are made to yield their stores of information.

And this has for a long time been noted as a very desirable thing. A passage from Bacon's "Advancement of Learning," often quoted, is worthy of quotation again, for its masterly condensation, its felicitous expression, and its profound and subtle suggestions as to the true idea of prophetic interpretation: "Every prophecy of Scripture should be sorted with the event fulfilling the same throughout the ages of the world, both for the better confirmation of faith, and for the better illumination of the Church touching those parts of prophecies which are yet unfulfilled, allowing nevertheless that latitude which is agreeable and familiar unto divine prophecies, being of the nature of their Author, with whom a thousand years are but as one day, and therefore are not fulfilled punctually at once, but have springing and germinant accomplishment throughout many ages, though the height or fulness of them may refer to some one age. This is a work I find to be deficient, but is to be done with wisdom, sobriety, and reverence, or not at all."

The deficiency which Bacon noted has never yet been adequately supplied. Many efforts have indeed been made, but they have been partial, or careless, or biased.

The best work on the general subject, accessible to an ordinary English reader, is Bishop Newton's *Dissertations*, first published about 100 years ago. But there has been no editor to build on his foundation, and carry the work forward in the same candid and scholarly spirit. The book is just as it was when first issued in 1859.

Dr. Keith's work, which was first published about thirty years ago, and has run through well-nigh innumerable editions on both sides of the Atlantic, is a mere rehash of Newton's work, with

the addition of some striking details from modern travelers. In studious investigation of the meaning of the sacred text, and in wise application of historical facts, it is far beneath the older volume, from which nearly all that it has of value has been shamelessly stolen.

What is needed for the present exigencies of the Church is a work which, on the one hand, shall accurately determine the scope and bearing of the prophecies as they lie in the inspired volume, making conscientious use of the best resources of ancient and modern scholarship, and on the other hand, shall sift the mass of historical material which has been slowly accumulating not only from ancient records, and the researches of recent travellers, but also from the hieroglyphics of Egypt, and the exhumed monuments of Nineveh, Babylon, etc., and, as Bacon directs apply the scales of comparison "with wisdom, sobriety and reverence," not hunting with frantic eagerness for microscopic resemblances, and not suspending the whole argument from prophecy upon mere conjectural interpretations.—*Christian Intelligencer*.

The Renewed Creation.

Bro. Bliss:—Being myself deeply interested in the development of gospel light, in any department of the Christian Church, I conclude our brethren will be interested in the reading of an extract from a sermon preached by Dr. Shaw, N. S. Presbyterian of Rochester N. Y., on taking leave of this old meeting-house, which was to be destroyed preparatory to the erection of a new one. The entire sermon is full of interest, but is mostly of local application. I clip for the Herald that which relates to our blessed hope.

I am obliged to dissent from the idea of destruction, or dissolution being "a law of a high-state." Enoch and Elijah were translated without seeing death. The same will be true of the saints who are alive, and remain to the coming of the Lord. They will not "sleep" or die; but be changed in a moment, in the twinkling of an eye at the last trump—putting on immortality without dying.

I am happy to have the Dr. express so much truth, and express so beautifully relative to the "new earth," and hope that he, and others may yet see, that the meek will not only inherit the new earth, but "possess it forever, even forever and ever."

H. BUCKLEY.

Kingsley's, Crawford Co. Pa.

"There is hope of a tree, if it be cut down that it will sprout again."—Job. 14:7.

This, in many cases, is the only hope for the tree. Take this tree which has seen its best days, once the pride, now the reproach, of the street; no new branches anywhere springing forth, only here and there a green leaf; casting no shadow, yielding no fruit, stretching out its bare arms as if imploring help; something that everybody wishes out of the way.

Now, the only hope for that tree is to cut it down, it cannot exist in another and a nobler form until it has ceased to exist as it is; destruction is the first step for improvement. "For there is hope of a tree, if it be cut down, that it will sprout again; and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground; yet through the scent of water it will bud and bring forth boughs like a plant."

And this is but one illustration of a general principle. Destruction and dissolution are the law of a better form and a higher life. We cannot get a foundation for a house without tearing the quarry to pieces, and every step, from the foundation up, involves a preliminary work of destruction. The forest answers many an end worthy of the Creator where it is and as it is. It adorns the earth, it feeds the beast, it shelters the wayfarer, it carries the thoughts up to God. But who can doubt that the forest answers higher uses, when it warms the shivering child, shelters the hoary head, and bears the message of peace to those who sit in the region of darkness and the shadow of death. And yet to subserve these higher ends the forest must be cut down;

the first step is a work of destruction. Shall these trees be felled, shall these noble companions, who have shared the sunshine and the storm so many years, and held each other up in their arms, be swept away? Can we wait a hundred years for another forest to grow? These are not the questions; but shall we, the heaven-appointed lords of this lower world, live without houses, or stores or temples, or vehicles, or vessels, travel on foot, sleep under the broad sky, barter by the roadside and creep into a cave to worship?

Saint Paul addressing the skeptic, says, "thou fool, that which thou sowest is not quickened except it die." This is the hope of the seed. It can die, and therefore can rise again; it can cease to exist as it is, and therefore can exist in a nobler form. It can spring from the earth, beginning, as everything good does, in a modest way, and go on from one degree of beauty and perfection to another, until it bends its well-filled head as if in gratitude for the fatherly care which had brought it to maturity; and it can do this because it can die. The seed would be worthless as a seed unless it could die. The hope of the coming harvest and the hope of the hungry millions depend on this, that the seed corn can die. In this case, as in the others, the first step towards something better and nobler is destruction, or, perhaps, more properly dissolution.

How dead and unmeaning these seeds look—how similar in form, and taste, and appearances, yet each has its mission, and each can fulfill it, because each can die. "Go," says the Almighty to these silent servants waiting to do His will "go cover this field with golden wheat; go make that gay with tasseled corn; stand here in glistening flax; spring up yonder in bursting bolls of cotton; and far down under the sun, in bristling ranks of juicy cane."

All these different things these seeds can become, all these varied mandates, these seeds can fulfill, because they can die.

This hope of the tree and the seed is the hope of man. We shall have a better and nobler body, a body like unto Christ's glorious body; power for weakness, glory for dishonor, incorruption, that which is spiritual for that which is natural, because we can die. That which God the great husbandman sows, cannot be quickened except it die. If you and I could not die, according to the present law we should be allied forever to weakness and corruption, discontented tenants of a dilapidated house.

And what is the hope of the seed and the tree, and man, is also the hope of the earth. We are to have a new earth. Perhaps to some these will not be welcome words. Many are overwilling to live hereafter in another world; they seem to have no strong attachments, for this, their childhood's home. But I cannot sympathize with them, because, should I go to another world I cannot take Bethlehem and Gethsemane and Calvary with me. The world where our Lord died, should be the dearest of all the worlds to the believer. But whatever our preferences, the Scriptures clearly teach that we are to have a "new earth." It may, it may not be the final abode of the saints; about this we may differ. But of the new earth we are sure, because St. Peter says "Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." And what the Apostle looked for, it cannot be unlawful to expect. But here once more, the first step is a work of destruction. The restless fires under our feet, must first be let loose. Every work of man, every stronghold of sin, every vestige of the curse must be swept away; and then the God who took a handful of dust and made man, out of the ashes and cinders of the earth, will make a better, fairer, nobler world, than ever greeted the morning or moved in unconscious adoration about the throne.

The Elements of Christian Theology.

For the use of young Preachers and others.

NO. X.—THE DIRECT EVIDENCES AFFORDED BY MIRACLES CONTINUED.

Having endeavored to state the force of Miraculous testimony.

3. We must next refer to the miracles of

Scripture. Under this head the student will find it needful to consider the fact of the miracles, as well as the miracles themselves.

(1) The fact of the miracles of Scripture, or that they took place according to the Scripture account. How am I to establish this position? By appealing to the credibility of the sacred writers. It will not do, at this stage of our inquiry to say that we believe in the truth of the miracles, because we believe the Bible to be the word of God; for we are wishing to prove the miracles to prove that the revelations of the Bible are of God. Hence we have to take some anterior step so as to gain a footing,—that is we must meet the unbeliever on ground which he cannot reasonably question; and show him, by acknowledged rules for the determining of such matters, that the miracles of Scripture have, at least, an equal claim with the generally received events of profane history; and that, consequently, if the miracles of Scripture are not to be credited, all history is thereby ignored as futile, unreliable and useless.

It affords matter for gratitude that the miracles, and general facts, of Scripture, come to us so well guarded, in the above sense. The credibility of the sacred narrative is of the highest order.

"That the histories," says Horne, "contained in the Old and New Testaments are credible; in other words, that there is as great a regard to be paid to them, as is due to other histories of allowed character and reputation, is a fact for the truth of which we have as great, if not greater, evidence than can be adduced in behalf of any other history." The following is in substance, the outline of the author's lengthy chapter on this subject:—The writers of the books of the Old and New Testaments had a perfect knowledge of the subjects which they relate, and their moral character, though rigidly tried, was never impeached by their keenest opponents,—if there had been any falsehoods in the accounts of such transactions as were public and were generally known, they would have been easily detected; for these accounts were published among the people who witnessed the events which the historians related; but no such detection ever was or could be made in the writings of the sacred penmen: The credibility of these books is further attested by the principal facts contained in them, being confirmed by certain commemorative ordinances, or monuments of great celebrity, that existed among the Jews and Christians from the time when the events took place, which they are said to commemorate and which ordinances or monuments exist to the present day, wherever Jews or Christians are to be found.—The wonderful establishment and propagation of Christianity is a most convincing proof of the entire credibility of the New Testament, and of the religion which it established.—The credibility of the sacred writers is further verified by the agreement of their accounts with natural and civil history.—The testimonies of profane writers confirm the credible character of the N. Testament accounts especially.—And the remains of antiquity, which are allowed to be among the most important proofs of ancient history in general, afford satisfactory confirmation of many particulars related in the Scriptures; the remains being ancient coins, medals, and inscriptions on marbles, which have survived the work of time and are extant to this day. (See Horne's Introduction Vol. I. chap. III which goes fully into the subject.)

"There are four circumstances," says Mr. Watson, "which will never fail to give credibility to a witness, whether he depose to anything orally or in writing:

1. That he is a person of virtuous and sober character.
 2. That he was in circumstances certainly to know the truth of what he relates.
 3. That he has no interest in making good the story.
 4. That his account is circumstantial."
- In the highest degree these guarantees of faithful and exact testimony meet in the sacred Writers. Mr. W. applies them in the following lucid manner to the Evangelists and Apostles.—
- "That they are persons of strict and exemplary virtue, must by all candid persons be ac-

knowledge; so much so, that nothing to the contrary was ever urged against the integrity of their conduct by the most malicious enemies of Christianity. Avarice and interest could not sway them, for they voluntarily abandoned all their temporal connections, and embarked in a cause which the world regarded, to the last degree, as wretched, and deplorable. Of their sincerity they gave the utmost proof in the openness of their testimony, never affecting reserve, or shunning inquiry. They delivered their testimony before kings and princes, priests and magistrates, in Jerusalem and Judea, where their Master lived and died; and in the most populous, inquisitive, and learned parts of the world, submitting its evidences to a fair and impartial examination.

"As it was contrary to their character to attempt to deceive others, so they could not be deceived themselves. They could not mistake in the case of the feeding of the five thousand, and the sudden healing of lepers, and lame and blind persons. They could not but know, whether He with whom they conversed for forty days was the same Jesus, as He with whom they had daily and familiar intercourse long before his crucifixion. They could not mistake as to his ascension into heaven; as to the fact whether they themselves were suddenly endowed with the power of speaking in languages which they had never acquired; and whether they were able to work miracles, and to impart the same power to others.

"They were not only disinterested in their testimony; but their interests were on the side of concealment. One of the Evangelists, Matthew, occupied a lucrative situation when called by Jesus, and was evidently an opulent man; the fishermen of Galilee were at least in circumstances of comfort, and never had any worldly inducements held out to them by their Master; Nicodemus was a ruler of the Jews; Joseph of Arimathea a rich man; and St. Paul, both from his education, connections, and talents, had encouraging prospects in life; but of himself, and of his fellow-laborers, he speaks and describes all the earthly reward they obtained for testifying both to Jews and Greeks that Jesus was the Christ.—'Even unto this present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place; we are made as the filth of the world, and are the off-scouring of all things unto this day.' Finally, they sealed their testimony in many instances with their blood; a circumstance of which they had been forewarned by their Master, and in the daily expectation of which they lived. From this the conclusion of Dr. Paley is irresistible, 'These men could not be deceivers. By only not bearing testimony they might have avoided all their sufferings, and have lived quietly.—Would men in such circumstances pretend to have seen what they never saw; assert facts of which they had no knowledge; go about lying to teach virtue; and though not only convinced of Christ's being an impostor but having seen the success of his imposture in his crucifixion, yet persist in carrying it on, and so persist as to bring upon themselves, for nothing, and with a full knowledge of the consequences, enmity and hatred, danger and death.'

"To complete the character of their testimony, it is in the highest degree circumstantial. We never find the forged or false accounts of things abound in particularities; and where many particulars are related of time, place, persons, &c., there is always a strong presumption of truth, and on the contrary. Here the evidence is more than presumptive. The history of the Evangelists and of the Acts of the Apostles is so full of reference to persons then living, and often persons of consequence, to places in which miracles and other transactions took place publicly and not in secret; and the application of all these facts, by the first propagators of the Christian religion, to give credit to its Divine authority was so frequent and explicit, and often so reproving to their opposers, that if they had not been true, they must have been contradicted; and, if contradicted on good evidence, the authors must have been overwhelmed with confusion. This argument is rendered the stronger when it is considered, that 'these things were not done in a corner,' nor was the age dark and illiterate, and

prone to admit fables. The *Augustan Age* was the most learned the world ever saw. The love of arts, sciences, and literature was the universal passion in almost every part of the Roman Empire, where christianity was first taught in its doctrines, and proclaimed in its facts; and in this inquisitive and discerning era, it rose, flourished, and established itself, with much resistance to its doctrines, but without being once questioned as to the truth of its historical facts.

"Yet how easily might they have been disproved had they been false,—that Herod the Great was not the Sovereign of Judea when our Lord was born,—that the Wise Men from the East did not come to be informed of the place of his birth,—and that Herod did not convene the Sanhedrim, to inquire where their expected Messiah was to be born,—that the infants in Bethlehem were not massacred,—that in the time of Augustus all Judea was not enrolled by an Imperial edict,—that Simeon did not take the infant in his arms and proclaim him to be the expected salvation of Israel, which is stated to have been done publicly in the temple, before all the people,—that the numerous persons, many of whose names are mentioned, and some of the relatives of rulers and centurions, were not miraculously healed nor raised from the dead,—that the resurrection of Lazarus, stated to have been done publicly, near to Jerusalem and himself a respectable person, well known, did not occur,—that the circumstances of the trial, condemnation, and crucifixion of Christ, did not take place as stated by his disciples;—in particular, that Pilate did not wash his hands before them and give his testimony to the character of our Lord;—that there was no preternatural darkness from twelve to three in the afternoon on the day of the crucifixion; and that there was no earthquake, facts which if they did not occur could have been contradicted by thousands;—finally, that these well known unlettered men, the Apostles, were not heard to speak with tongues by many who were present in the assembly in which this was said to take place. But we might select almost all the circumstances out of the four Gospels and the Acts of the Apostles, and show, that for the most part they were capable of being contradicted at the time when they were first published, and that the immense number of circumstances mentioned would in after-times have furnished acute investigators of the history with the means of detecting its falsehood had it not been indubitable, either by comparing the different relations with each other, or with some well authenticated facts of accredited collateral history. On the contrary, the small variations in the story of the Evangelists are confirmations of either testimony, being in proof there was no concert among them to impose on the world, and do not affect in the least the facts of the history itself; whilst as far as collateral, or immediately subsequent history has given its evidence, it is confirmatory of the exactness and accuracy of the Sacred Penmen." (Watson's Institutes, Vol. I chap. XIV. Leslie's "Easy Method with the Deist." is a most convincing little work.)

The credibility of the Sacred Writers being established, the fact of the miracles of Scripture follows as a matter of course. R. H.

A Wonder in the XIXth Century.

A General Excommunication.

Apostolic Letter of our Most Holy Master Pius IX., Pope by the grace of God, by which the punishment of major excommunication is inflicted, on the invaders and usurpers of some of our Pontifical Provinces.

PIUS P. P. IX.

To the Eternal Memory of this Matter.

As the Catholic Church, founded and established by the Lord Christ for the everlasting salvation of mankind, has acquired the form of a perfect society by its Divine character, it ought, therefore, in the fulfillment of its sacred ministry, to possess that freedom by which it may not be subject to any civil power. And furthermore, in order to obtain that, the church required those guaranties which were in accordance with the conditions and necessity of the times. It was therefore in accordance with Divine Providence that, after the fall of the Roman Empire and its

consecutive division into several kingdoms, the Romish Pope whom Christ has established as the chief and the center of his whole church, obtained temporal power. Therefore it had been ordered by God, in the wisest manner, that, as such a great number and variety of princes exist, the Holy Pope should enjoy that political liberty which is so much wanted in order to exercise his spiritual power, authority, and jurisdiction in the world, without any impediments. And therefore it was necessary that the Catholic world should not have any reason to suppose that the Romish Pope is subject to any influence of temporal powers, or biased in the exercise of the religious powers which the Holy See has to fulfill over the greater part of the Christians. It is easily understood that the dominion of our Roman church, although having the appearance of something temporal, nevertheless is really a spiritual character, by the holy destination which it enjoys, and by the close ties by which it is connected with all Christian affairs. But this does not prevent that all those things which conduce to the secular welfare of the peoples may be obtained by the Church, as the history of the temporal reign of the Roman Popes, during so many centuries, shows most clearly. The general good and welfare of the people being increased by the temporal power which we are alluding to, it is not astonishing that the enemies of this Church endeavored to weaken and to embarrass it by many intrigues and all kinds of attempts.

In these impious attempts they were vanquished sooner or later by God, who always defends the Church. The whole world knows already how during these sad times the adversaries of the Catholic and Apostolic See have made themselves detestable by their attempts, which were characterized by their lying hypocrisy in trying to deprive the Holy See of its secular power. They could not obtain their end by an open attack, and by force of arms, but only by false and pernicious principles, by cunning dissimulation in their conduct, and by maliciously provoking popular risings. They did not blush to counsel the peoples to sedition against their princes, which is clearly and distinctly condemned by the apostle, when he says: "Let every soul be subject unto the higher powers, for there is no power but of God; the powers that be are ordained of God: whosoever, therefore, resisteth the power, resisteth the ordinance of God, and they that resist shall receive to themselves damnation." These wicked innovators, in attacking the temporal power of the Church and its temporal dominion, and in despising its venerable authority, go so far in their impudence as to feign esteem for the Church and obedience to her commands; and it is the most to be deplored that some of those on whom, as sons of the Catholic Church, the duty was imposed to protect that Church and to maintain its power, have sullied themselves by their wicked acts. In these mischievous and perverse intrigues, which we deplore, the Sardinian Government has the principal part, as it is generally known how much in that kingdom the church has suffered injuries and restrictions which we have already vehemently lamented in our consistorial allocation of the 22d January, 1855. The Sardinian Government has until now despised our just reclamations, and has even dared to inflict on our church great injury, and to attack its secular power, while according to the will of God the Holy See of St. Peter's, as stated above, ought to be protected in the liberty of its apostolic office. The first evident signs of the hostile attacks were seen at the Paris Congress of the year 1856; when that power, among other hostile declarations, proposed to weaken the temporal power of the Pope and the authority of the Holy See. But last year when war broke out between the Emperor of Austria and the Emperor of the French and the King of Sardinia, no fraud, no sin, was avoided which could excite the inhabitants of the States of the church to sedition. Hence instigators were dispatched, a great deal of money was spent, arms were supplied, excitement was created by bad pamphlets and journals, and fraud of every kind was employed, even on the part of those who were members of the embassy of that country at Rome, without any regard to honesty and international right, as they pretended their dignity, in order to be en-

abled to misuse it, to pursue their dark projects for damaging our Papal Government. When, then, in some of our provinces the sedition, which for some time had already been entertained clandestinely, broke out at last openly, the agitators directly proclaimed a royal dictatorship, and commissioners of the Sardinian Government were immediately appointed, who then, in assuming other titles, undertook to govern those provinces. During these occurrences, we remembering our serious office, did not fail in our allocations of 20th of June and 26th September of last year to complain loudly of these violations of the temporal power, and to remind the violators of the punishment and atonement which are imposed by the canonical laws, and which they became liable to. It might have been expected that the originators of these violations would, in consequence of our repeated admonitions, abstain from their unjust projects, especially all the chiefs of our holy church, as well as the faithful believers of every rank, dignity, and class, joined their own protests to ours, in order to defend unanimously the rights of the Holy See and of the church in general, as they very well understood how much the temporal power, which is made questionable on this occasion, is necessary for the maintenance of the Papal power. But we shudder in saying it—the Sardinian Government has not only despised our admonition and complaints, and our religious resentment, but, by persevering in its wickedness by force, money, threats, terror, and other cunning means, they obtained the universal vote in their favor, and dared to invade our provinces, to occupy them, and to subject them to their power. This is a great profanation, as rights of others have been usurped against the law of nature and of God; every law has been overthrown, and the bases of all temporal power and human society have been undermined. We perceive on one side, with the greatest grief, how useless would be all further complaints against those who, like deaf adders, close their ears, and who do not listen to our complaints and admonitions; and on the other side we feel what the cause of our Apostolic See and the whole Catholic world required, for stigmatizing the attempts of those wicked men, in order not by tarrying to prejudice the dignity of our grave office. It resulted that, faithful to the examples of our illustrious predecessors, we exercise that authority which gives us the power to loosen and to bind, in order to employ the necessary severity against the guilty, and to give a salutary example to others.

Having invoked the light of the Holy Spirit in private and public prayers, and having taken the advice of the reverend brothers, the Cardinals of our Holy Romish Church, we declare, in accordance with the authority which we hold from Almighty God and the most Holy Apostles, Peter and Paul, and in accordance with our own authority, all those who have taken part in the sinful insurrection in our provinces, in the usurping, occupying, and invading them, or in doing such deeds as we complained of in our above mentioned allocations of the 20th June and 26th of September of last year, or those who have perpetrated some of those acts themselves, as well as those who have been their warranters, supporters, helpers, counselors, followers, as well as those who connived at executing the above-mentioned deeds under whatever pretense, and in whatever manner, or who perpetrated them themselves, to have taken on themselves the atonement of the major excommunication, and religious punishment as they are determined in our Apostolic Constitution, and by the decrees of the General Councils, especially that of Trent (secs. 22, chap. 11, on reforms,) and if necessary we excommunicate them again, we anathematize them, further declaring that they are to lose all privileges and graces and indulgence which they have enjoyed until now from our Papal predecessors, and that they cannot in any manner be released or absolved of these censures by any one except ourselves, or the Romish Pontiff then reigning, except at the moment of death, but not in the event of their recovery, when they are again subject to the above punishment and are unable to receive any absolution, until they have retracted, revoked, annulled, and abolished in public all they have committed, and have brought everything back fully and effectively to its former state, and have

given complete satisfaction to the Papal Power. Therefore, all those who in the remotest manner have participated in those deeds, and also the successors in their offices, are liable to such revocation, retraction, abrogation, and abolition of the above-mentioned sins, to do so personally, in reality, and in truth, and to give the full satisfaction they owe to the Holy See, and under no pretense to be released and freed, but to always remain bound by it until they are worthy to obtain the benefit of absolution; thus we declare by the present letter.

But in being obliged by sad necessity to fulfill this part of our duty, we do not forget that we represent Him on earth "who wishes not the death of a sinner, but rather that he should be converted and live, for he came into the world to seek and to save those who die." Therefore, in fervent prayer we implore and we ask unceasingly, in the meekness of our heart, the mercy of the Almighty to enlighten by the light of His holy grace, and by His Almighty virtue to lead back to the path of salvation, all those against whom we have been obliged to employ the severity of the religious punishments. Herewith, by this letter and all its contents, and all that has been said above, we order all who have participated in any way or in any manner, of whatever rank, dignity or class they may be, or whether they are individually mentioned or not, for whose sake the present letter has been written, who are not sufficiently designated, or who for any reason or pretense whatever should doubt the signature or the value of this letter, or who should be brought before justice and should appeal against it, or who should ask for grace, that this document is, and shall always remain and be considered valid, and shall be invariably and incontestably observed by those to whom it refers; shall be responsible before every judge or deputy, also before the auditors (canditores) of the apostolic palace, and before the Cardinals of the Holy Roman Empire, and before the ad latore legatum and nuncios of the Sea, and before all who possess or will possess similar power; and they shall be deprived of all faculty and authority of judging or interpreting, and that if they do their act shall be declared invalid. As the present letter, as it is well known, cannot be safely published everywhere, and especially in such places where it would be most required, we will that this letter, or copies of it, shall be posted on the doors of the Lateran Church, on those of the Church of the Prince of the Apostles (basilica Principis Apostolorum), on those of the apostolic chancery and general curia (curia generalia), in Monte Citorio, and at the corner of the field of Flora of the city, (in acie campi Floræ de urbe), as is usual, and the so posted and published letters, and each of these letters shall have the same power upon every one whom it concerns as if they had been presented nominatim and personaliter. We order that translations as well as copies of the printed letters shall be signed by some public notary, and sealed by some person who holds an ecclesiastical dignity; their testimony shall be conceivable in every place and in every country, as well in courts of justice as in any other place; they shall be as valid as if they were presented and delivered personally.

Dated at Saint Peter, Rome, under the ring of the fishers, 26th day of March, 1860, in the 14th year of our Popedom.

[L. S.] PIUS P. P. IX.

In the year of our Lord 1860, Indict. III., the 29th day of March, the 14th year of the Popedom of our Most Holy Lord and Father in Christ, Pius the Ninth, the present Apostolic Letter was published, and affixed to the doors of the Lateran and Vatican Churches, the Apostolic Chancery, the Great Church of Innocencia, and at the top of the field of Flora, by me,

ALOYS SARAFINO, Apostolic Cursor.

PHILIPPUS OSSANI, Magister Cursor.

"Jesus in his Offices,"—in four Quarterly Numbers, containing thirty discourses, By A. G. Comings. Boston: Printed by Darnell and Moore, 16 Devonshire st.

The four Nos. complete a vol. of over 500 pages, well printed and on good paper. It takes up our Lord's several offices, and treats them with much force and ability.



ADVENT HERALD.

BOSTON, MAY 12, 1860.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

The Chronology of Fines Clinton.

"According to Mr. Clinton's Chronology in his *Fasti Hellenici*, the most able adjustment of the chronology of the world that has issued from the pen of any, he demonstrates, not guesses, that the six thousand years of the world terminate about 1863."

Benedictions by Rev. John Cumming D.D. p. 181.

"He makes the date of the Creation to be about 4138 B. C. and consequently the end of the 6000 years of the world, and opening of the seventh Millennium, by approximation, about A. D. 1862,"

Horæ Apocalyptice, by Rev. E. B. Elliott.

As Mr. Clinton in his chronology thus estimates the 6000 years from creation, it is of interest to enquire whether this result is arrived at "by approximation," as Mr. Elliott says; or does "he demonstrate" it, as Dr. Cumming affirms?

An "approximation" is an approach, a drawing near to the actual result, without having with certainty arrived at it; whilst a demonstration is the exhibition of certain proof, or the presentation of indubitable evidence, so as to establish a fact or proposition beyond the possibility of doubt. In reasoning, a demonstration is a conclusion logically drawn from premises, which are either self evident, or are unquestionably established. If Mr. Clinton's premises are of this nature, then Dr. C. is justified in speaking so strongly as he does of the conclusion arrived at. But if there is a single doubtful or "conjectural" period, or a defective link in the entire chain of proof, then such a confident assertion is a carelessness or a looseness of expression, which, often indulged in, will lead cautious minds to examine with care the grounds on which such assertions are based; and it leaves the form of expression employed by Mr. Elliott, far more worthy of adoption.

Keeping in mind the distinction between a demonstration of, and an approximation to, a given result, we will, according to promise, designate all the periods of Mr. Clinton's chronology, that our readers may judge for themselves whether the confident assertion of Dr. Cumming respecting it is warranted, or whether the more prudent remark of Mr. Elliott, is most to be approved.

Although no Scripture affirms the 1000 years of Satan's incarceration to be the seventh millenary from the creation, yet such a tradition has been so wide spread, has been so long entertained, and withal seems so natural and reasonable, and so in harmony with a millenary of rest after six of toil, that it would be unwise to regard the 6000th year epoch as one of little moment; and whilst no man may dogmatize respecting a period about which the Scriptures are not specific, and whilst no one can show the origin of the tradition, we may coincide with that entertained opinion, so long as it is held and presented only as an opinion, and not as a demonstration, or as a doctrine essential to salvation. It cannot, therefore, be otherwise than of great interest, as to when the "about" 6000 years from creation will have their completion.

The most of our readers are in possession either of Bro. Taylor's *Voice of the Church*, or of our *Time of the End*,—and if any of you have not both, the deficiency should be at once supplied. In the second, and in subsequent editions of the *Voice*, and in all the volumes of the *Time of the End*, will be found a tabulated arrangement, entitled "Tabular Schemes of Chronology," which we first prepared for Bro. Taylor, and in which are given, in detail, our view of each period of the world's history, from Adam to Christ; Mr. Bowen's view of the same, which was adopted by Mr. Elliott, in his *Horæ Apocalyptice*; the view of Mr. Clinton; that of arch-bishop Usher; of Dr. Jarvis; of Dr. Hales; and of Mr. Cunningham. And by turning to this table, any reader can

compare in minute detail, all the agreements and differences of each and all of those referred to, respecting each individual period, and will there find all the scriptural references by which the length of any period is to be substantiated.

By referring to that table, it will be seen that the successive generations, from the creation to the death of Terah, as expressed in the Hebrew Bible and in our English version, and which amount to 2083 years, have been adopted by Mr. Clinton, Mr. Bowen, arch-bishop Usher, Dr. Jarvis, and ourself; whilst Mr. Cunningham has adopted the periods of the Septuagint version which gives 3389 years; and Dr. Hales follows Josephus, who gives 3313 years for the period.

Assuming that the Hebrew text is the only authorized and authoritative measurement of those periods—in which the first four named chronologists are in agreement with our view of it, Mr. Clinton gives the following as the sum of the smaller periods:

Adam	1656 years
To the Deluge	352 "
" Birth of Abraham	75 "
" the Call	430 "
" the Exode	40 "
" Death of Moses	27 "
" First Servitude (by conjecture)	430 "
" Death of Eli	32 "
" Election of Saul (by conjecture)	40 "
" David	40 "
" Solomon	40 "
" Rehoboam	40 "
" Zedekiah's captivity	389 "
" A.D.	587 "
Making	4138 "

In the above, from Adam to the Exode, covering a period of 2513, the chronologers above referred to are in agreement; but respecting the length of time from the Exode, to the Temple in the 4th year of Solomon, there is a difference of opinion. It is in his estimate of that period, that Mr. Clinton has marked two of the subordinate periods as given "by conjecture." He thus remarks respecting them:

"After the death of Moses the first chasm occurs in Scripture chronology. We are not informed what was the duration of the government of Joshua and the elders, and of the interregnum or anarchy which followed. Josephus makes it 43 years thus:

To division of lands	5
" Death of Joshua	20
Interregnum or anarchy	18

"It is evident from Scripture it was not so long. Phineas was priest during the anarchy, who was at least 20 years old at the death of Moses. And although the anarchy lasted till the elders who over-lived Joshua were dead, yet Othniel, who was a military leader in the sixth year after the death of Moses, survived the anarchy 48 years. Thus the period of the first servitude may be pretty accurately filled; although the years will be assigned from conjecture, not from testimony.—See Josh. 14:10; 24:31. Jud. 3:8,11; 20:28. From the first servitude to the death of Samson the years are clearly marked in Scripture, and give us a period of 390 years. Then comes the second break, between the death of Samson and the election of Saul. In this interval occurred the government of Eli, the abode of the ark at Kirjath-jearim, and the government of Samuel. Josephus makes this, from conjecture, 52 years; Eusebius and others less. The interval is narrowed by St. Paul's statement of the whole length of the period from the division of lands to the administration of Samuel, or death of Eli; leaving, as the only undefined time, that of the administration of Samuel. Perhaps there may have been about 52 years between Eli and Saul.—To this is to be added 40 years for Saul, 40 for David, and 9 for Solomon to the building of the Temple." *Inves. v. 4 p. 340.*

The above puts the reader in possession of Mr. Clinton's argument, for reckoning 612 years from the Exode to the Temple,—instead of 579, full years or 580 current, as estimated by Jackson, Mr. Browne, and Mr. Elliott, and which is the length of the period given in our own chronology. As Mr. Clinton admits that this excess in his, over the shorter estimate, is arrived at from "conjecture," it follows that it is a supposition, and not a demonstration as Dr. Cumming calls it.

Mr. Elliott thus remarks respecting this period: "There remain but two small chasms in the Hebrew chronology to fill up, and one doubtful point to settle, arising from a difference between an Old Testament statement and one in the New Testament, in order to the completion of our chronological table. The chasms are, 1st, that from Moses' death to the first servitude; secondly, that between Samson's death and Saul's election to the kingdom; of which neither could be much longer or shorter than thirty or forty years. The doubtful point alluded to concerns the same period of the Judges: it being whether the reckoning given in 1 K. 6:1, of the interval from the Exodus to the building of Solomon's temple, at 480 years, be the correct one, or that by St. Paul, in Acts 13:18-22, at about 580." *Horæ Apoc.* These two "chasms," and the one "doubtful point," existing in the Hebrew Scriptures, render

a demonstration of the world's precise age impossible; whilst we may "approximate" to it with great confidence.

The text in 1 K. 6:1, referred to, reads thus: "And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the Lord."

Arch-bishop Usher, and after him, Dr. Jarvis, as will be seen in the Table referred to, assume that the reading of this text is the correct measurement of that period. Were it so, the end of 6000 years from the creation would be more than a century in the future; and it is on that view of it, that the chronology in the margin of our common English Bibles is mostly based. But Messrs Clinton, Bowen, Elliott, Hales, Cunningham, and Browne in his *Ordo Sæclorum*, are unable to reconcile this, either with the chronology given in the history of the Judges, or with Paul's statement in Acts 13:21,22, according to which this period seems to be filled up, as follows:

1. From the Exode from Egypt to the entrance into Canaan, all agree, was forty years, according to Josh. 5:6, "the children of Israel walked forty years in the wilderness." They then took possession of Canaan; and after Joshua had destroyed seven nations and made a division of the land by lot, Caleb said to Joshua, in requesting Hebron for his inheritance: "Forty years old was I when Moses, the servant of the Lord sent me from Kadesh-barnea, to spy out the land. . . . And behold the Lord hath kept me alive, as he said, these forty and five years, even since the Lord spake this word unto Moses, while the children of Israel wandered in the wilderness; and now, lo, I am this day four score and five years old," Josh. 14:7-10.

As it appears from Numbers 10:11, to 14:6, that it was only a little more than a year after leaving Egypt, when the spies searched the land, and as from that time to its division by lot was forty-five years, it follows that this division was six years after the entrance of Israel into Canaan,—making from the Exode. 46 yrs.

Now Paul says: "When he had destroyed seven nations in the land of Canaan, he divided their land by lot. And after that he gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet"—Acts 13:19,20 450 "

"And afterward they desired a king, and God gave unto them Saul, the son of Cis, a man of the tribe of Benjamin, by the space of forty years," v. 2 40 "

"And, when he had removed him, he raised up unto them David;" v. 22 who according to 1 K. 2:11 "reigned over Israel forty years," 40 "

Solomon succeeding David, from his 1st to his 4th year would be 3 "

which covers the whole time from the exode,—and amounts to 579 "

Thus, according to Paul's reckoning of 450 and 40 years,—making 490 from the division of the land to the death of Saul,—the whole period from the Exode, which was 46 years before that division, to the building of the temple, which was 43 years after Saul's death, was 580 years current, or 579 full years; so that it was in the 580th year from the going forth out of Egypt, that they began to build the house of the Lord.

Which then shall we receive as the correct measurement of this period? the duration mentioned in Kings? or the other times enumerated?

Fortunately there is a third Scriptural chronology by which the same period may be computed, viz.

I. From the Exode to the division of the land, as already specified, 46 yrs.

II. To fill up Paul's period of about the space of 405 years till Samuel the Prophet, reckoned from that division, we have

1. To the death of Joshua. He died "an hundred and ten years old" Josh. 24:29; if his age was known when he entered Canaan, this period could be computed; but the nearest that can be determined is that he "was old and stricken in years" Josh. (13:1), at the division of the land; whilst Caleb at the same time, though 85 years old, was "as strong" as he "was in the day Moses sent" him to spy it out. Ib. 14:10,11. This indicates that he was Caleb's senior in years; which may also be indicated by the Lord's appointing him in preference to Caleb, to the leadership of Israel—both being faithful, among the faithless, sent out as spies, and in the fact that Caleb survived him, Jud. 1:12. Josephus says his death occurred 25 years after the passage of Jordan, which would not be an improbable time, would make him six years Caleb's senior, and would make between the division of the land and his death, 19 "

2. The interregnum between the death of Joshua, and the first servitude; which was after the death of the Egypt born elders who outlived him (Josh. 24:31)

and who must all have been between 65 and 85 years old 25 years after the passage of Jordan. Josephus gives 18 years; but he omits the 8 years of Abdon's judgeship, and gives a year to Shamgar. Rectifying these, it would leave 11 years, extending 76 from the Exode— 11 "

3. The captivities and servitudes. Then fill up 390 years as follows :

1st Servitude, Mesopotamia, see Jud. 3:8	8 "
Othniel, " 3:9-11	40 "
2d Servitude, Moab, " 3:12-14	18 "
Ehud and Shamgar, " 3:10	80 "
3d Servitude, Canaan, " 4:13	20 "
Deborah and Barak, " 4:23 & 5:31	40 "
4th Servitude, Midian, " 6:1	7 "
Gideon, " 8:28	40 "
Abimelech, " 8:33 & 9:6-22	3 "
Tolah, " 10:1, 2	23 "
Jair, " 10:3	22 "
5th Servitude, Ammon, " 10:6-8	18 "
Jephthah, " 11:32 & 12:7	6 "
Ibzan, " 12:8, 9	7 "
Elon, " 12:11	10 "
Abdon, " 12:13, 14	8 "
6th Serv. Philistines, " 13:1	40 "

The interval between this last servitude and Samuel, can be filled only by conjecture. Samson "judged Israel [or as in the margin, "South west Israel"] in the days of the Philistines 20 years" Jud. 15:20 which includes it within the last servitude. Eli also "had judged Israel forty years," 1 Sam. 4:18; but the margin says "He seems to have been a judge to do justice only, and that in South west Israel;" but Mr. Elliott says the sixth "servitude appears to have included the judgeships of both Samson and Eli." But, as at his death, the Ark of God was taken by the Philistines, a 7th servitude seems to have then commenced; from which Israel was delivered about 20 years after—compare 1. Sam. 5:1; and 7:3. The ark "was in the country of the Philistines seven months," 1 Sam. 6:1; and in Kirjath-jearim, "twenty years," 1 Sam. 7:2. To this add, by conjecture, about ten years interval between this servitude and the sixth, ending with the death of Eli, and it completes the 450 from the division of the land "to Samuel the prophet"—making an addition of 30 "

The epoch thus referred to, is evidently that of Israel's deliverance at Mizpeh, when "the Lord thundered with a great thunder on that day upon the Philistines, and discomfited them;" for "Samuel judged the children of Israel in Mizpeh," 1 Sam. 7:6, 10.

We thus have as before,
In the wilderness 40 yrs
To the division of the land 6 "
The judges to Samuel at Mizpeh 150 "
To this add Paul's period to the death of Saul. 40 "
For David and to the 4th of Solomon 43 "
And it makes the 579 "
as before found; which we regard in agreement with Messrs Elliott and Bowen, as the probable length of the period from the Exode to the Temple.

As Mr. Clinton's first disagreement with our chronology is in the length of the above period, it will be noticed in our next.

To be continued.

Paul's "Space of Forty Years."

As some interpolate a period of greater or less duration between Paul's 450 years from the division of the land and his 40 to the death of Saul,—applying the whole of the 40 to Saul's reign, and allowing an interval to Samuel,—which Messrs. Jackson, Browne, Bowen, and Elliot dissent from—a few remarks will be here submitted, giving the reasons why it is supposed that Paul's "space of forty years" was designed by him to measure the whole interval from the time of Samuel at Mizpeh to the death of Saul.

The first reason is, that such is the natural construction of Paul's language; and the second is, that the history of the Old Testament more naturally harmonizes with a period of 20 years to Samuel, after Mizpeh to the election of Saul, and then allowing 20 to Saul's death. And

I. Supposing Samuel to have been 20 at the death of Eli, he must have been 40 when "he judged Israel in Mizpeh," 1 Sam. 7:6. But (v. 15) "Samuel judged Israel all the days of his life." When he "was old;" which may have been at the age of 60;—for a man was "very aged," at 80, (2 Sam. 19:32)—he made his sons judges; which caused the people to ask for a king. If 60 years old, 20 years after the day of Mizpeh, at Saul's election, he would be 78 in the 18th year of Saul;—which would be about the age that the scriptures seem to give him.

II. Saul, also according to the scripture history of his times, could not have reigned more than about 20 years.

The Old Testament does not give the length of his reign; and Paul's 40 years are not necessarily to be understood of his reign, but of the whole "space" after the 450. The modern Jewish chronology assigns to it seven years. Josephus says he reigned eighteen years during the life of Samuel, and twenty-two after his death; but this last evidently should

read two; for Saul could not have survived Samuel more than two years. Immediately after Samuel's death, (1 Sam. 25:1) David went down to the wilderness of Paran, he seems to have located near Carmel, Saul went there in search of him, and David then fled to the Philistines, where he continued "a full year and four months," till the death of Saul; so that the whole time from Samuel's death to Saul's could not have been more than two years.

It is evident from this, and the following considerations, that the reign of Saul could not have been over twenty years. For

1. Jonathan his son was a warrior of distinction a captain of 1000 men, and was victorious over the Philistines in Saul's 3d year, (1 Sam. 15:1-3) Jonathan could not then have been less than about 25, and so born about 22 years before Saul began to reign. So Saul therefore must have been at least 40 years old at the beginning of his reign; and as he is not spoken of as an old man, he could not have been over about 60 at his death, which will allow only about 20 years for his reign.

2d. Saul's 2d son, Ishui (14:49,) or Ishbosheth was only 40 years old at Saul's death, (2 Sam. 2:10). If we may suppose Ishui was about two years younger than Jonathan, it would make Jonathan about 22 at the beginning of Saul's reign, and about 25, in the 3d year,—if he reigned but 20 years, as above estimated; which is all this will allow.

3d. Jonathan's eldest son, Mephibosheth, was five years old when tidings came of Saul's death, 2 Sam. 4:4; and as Jonathan must have been at least 22 at the beginning of Saul's reign, he must have been 37 at the birth of his son,—on the supposition of a reign of 20 years; and a longer reign would make him still older, which is hardly conceivable.

4th. David was only 30 at Saul's death (2 Sam. 5:4). The great friendship that existed between him and Jonathan, would hardly admit of Jonathan's being more than about 12 years his senior; which he must have been, did Saul's reign exceed about 20 years. And

5th. David must have been anointed, (1 Sam. 16:13,) as early as the 5th year of Saul's reign.—He was then old enough to have charge of his father's sheep; and so could not have been under fifteen; but 15 years more would bring him to the age of 30, and to Saul's death; whose reign therefore could not have been longer than before named. But

6th. If we suppose Saul's reign was 40 years,—then, in view of the above facts he must have been 80 at his death;—a very old man for those days. See 2 Sam. 19:32. Jonathan must have been more than 60; he must have been at least 57 at the birth of his eldest son, and more than 30 years older than David; and yet had a sister young enough to be David's wife; and it would make Samuel at least 98 at Saul's death—all of which chronological synchronisms are incompatible with the supposition that Saul's reign exceeded about 20 years. It is thus very evident that the "space of forty years" mentioned by Paul, extended from the day at Mizpeh, to Saul's death, and so making continuous, the "four hundred and fifty," and the forty years.

The 2300 Days.

"It is surprising to perceive how grossly they are deluded in so plain a matter. The expression to 'evening and morning' is not doubtful since Christ clearly meant 2300 days, for what else can the phrase 'evening and morning,' signify? It cannot be used either of years or months."—*Calvin's Lectures on Dan.*

A Bro. who holds that the days in Daniel are only literal, has sent the above as evidence that his view is not novel.

Of course it is not. It was the view generally taken of that period before the time arrived to which the words of the book were to be closed up and sealed. Calvin had not been enlightened as to the Divine use made of those words, which was to be more apparent, when the time should arrive for the seal to be removed; and then only a part were to "understand."

That the phrase there rendered "days," is expressive of days and days only, we don't question—though some have supposed them only half days. But the question is not whether it is expressive of days, but whether those days are representative of times of their own order, or of a different order—i. e. of years. On this point we are clearly settled—that the vision of days has its fulfillment in years.

Spiritual or Literal.

A good sister, having lately married a believer in Christ, who was unenlightened respecting the doctrine of the kingdom, he has become interested in the paper and writes as follows:

"I must have the Herald. It is very interesting to me, although not strictly an Adventist; but I am considerably tinged with the views, being a believer in Christ. But whether his second coming will be

spiritual or literal, I am yet undecided. However I love it. So after this intimation, address it to my name."

We hope our brother will become considerably more than tinged with these views; but as he is undecided whether Christ's coming will be spiritual or literal, we wish to suggest that, as every eye is to see him, they must see him literally, or be all converted; for none others can see him with the eye of faith. Also, as he is to descend, as he ascended, how can that be otherwise than literal. Will our brother think of this.

An Example.

Bro. Bliss:—I send you one dollar for the Advent Herald six months, to be sent to the Rev.—a preacher of the Methodist connection.

Who else will do the same for some good minister not connected with us? Please send him the last No. Yours &c.

L. D. WHEELER.

Newburyport, April 28th, 1860.

We omit the name and residence in the above, simply because there is sometimes a judicious delicacy on the part of those to whom reference is made, about having their names used publicly; and there is often a manifest impropriety in publicly mentioning names when it is not necessary to do so.

We do not know as our brother designed the above for publication; but the example set, is so good a one that we could not refrain from so using it; and as the name is not given, there can be no delicacy offended by so doing.

And now "who else will do the same?" There are hundreds who will read, if generous-hearted brethren will supply them. Shall the paper be withheld from such?

Bro. Pearson's Response.

Bro. Bliss:—You enquire why I ask the questions in the Herald of last week. In reply permit me to say; there is a time to ask questions, and a time to answer them. There is also a time when it is proper to give reasons for asking them; that, I think, is not now.

In my earnest enquiry as to your past and present faith in that "Declaration," which is an embodiment of the faith of Adventists, let not the impression be received by any person, that I entertain a single doubt as to your religious integrity, or your hearty belief in all the cardinal principles which constitute an Adventist. Your steady adherence to this cause and the able and manly defence of all the doctrines associated with the speedy return of our Master, will satisfy every ingenuous mind.

J. P. Jr.

A Note from Bro. R. Hutchinson.

Bro. Bliss:—I send you one new subscriber, and should be happy to send you more, for I should like to see the Advent Herald in more general circulation. I have been pleased to witness the aid recently extended to the A.M.A. thus placing it in a better position for usefulness.

Though my health is poor, and my domestic responsibilities considerable, yet I feel desirous of doing all I can to spread the truths of Christ in general, and his second Advent in particular. It seems to me that the Master may come at any time, even now, and that we may not have to wait till '66-8. But if He should tarry till after those specified dates, we must still wait and work. The day of God is coming. It is at the door. O my soul, cling thou to the only Savior, and try to win others to the only hope.

If nothing prevents I shall soon visit Canada West according to request; and though I may not be able to preach as I should like, yet I hope to do some good and to be encouraged with the good Bro. Campbell, Pearce, and others are doing. I will call it a visit to improve my health, and to talk a little about Jesus and his kingdom.

Yours in Christ,

R. HUTCHINSON.

Waterloo, C. E., April 24.

We are obliged to our brother for sending us a new reader. We greatly need an increased number of subscribers; and we are depending on the friends of the Herald and of the A.M.A. to do what they can in that direction.

We would say to friends in C. W., that Bro. H's. proposed visit to them may be none the less profitable to their spiritual interests, because of his inability to labor much with the voice. The families in which he stopped when in this region last fall, found themselves greatly benefited by his conversation, faith and charity. We also commend him to their sympathy in a pecuniary point of view, as his individual means require his most self denying economy.

A PLACE WANTED.—A boy, about 17 years of age, just out of school and unused to work, would like a few months on a farm, where he could pay for his board with his services. Enquire at this office.

To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please to call the editor's attention to the omission.

S. Chapman. Received. Will insert next week.

R. Robertson. Will give in our next, or the week after, according to the space.

G. W. Burnham. See next week.

Correspondents, on matters pertaining solely to the office, if they will write "Office," on the envelope, will have their letters promptly attended to, even though the editor be temporarily absent.

THE SMALL HARPS. A new edition of this is out. Price 60 cts., postage 10.

Foreign News.

The steamship Canada arrived at this port May 4th bringing dates to the 21st ult., from which we supply the following intelligence:

GREAT BRITAIN.

Lord John Russell made the following statement in the House of Commons:

"The cession of Savoy to France and the neutrality of Switzerland were two distinct questions; and by the treaty of Turin the neutrality of Chablais and Faucigny, which were included under the guaranty of Switzerland, was not affected, although they were transferred from Sardinia to France. Russia had declared this to be a matter only regarding the two sovereigns, in which they had a full right to act as they thought proper. England had no tony acted in conformity with the law of nations, but with the general sense of the powers of Europe. But with regard to the neutralized parts of Savoy, further discussion was requisite. The neutralization was regarded as necessary to the peace of Switzerland and the general balance of European power. The Emperor of the French had declared that he took Savoy subject to the efficacious neutrality of Switzerland. It becomes a question how this engagement was to be carried out, and was one so far removed from a question of war, that it required the coolest heads and the most calm examination of treaties to decide it. France had no objection to the conference proposed upon the subject. The details had yet to be settled, but to the conference itself, and to the principle on which it was to be founded, France had not the slightest objection. It would then be settled what precautions and guaranties should be established for the neutralization of Switzerland, to which he gave his assurance Her Majesty's Government would give their most earnest attention."

FRANCE.

The evacuation of Lombardy by the French troops so often announced, has again been "countermanded." I have reason to believe that in any case it is intended to retain two divisions (30,000 men) in Northern Italy.

The greatest activity prevails in military workshops; camping implements, tents and carts (to replace the old means of transport on mule back) are being prepared for an army of 250,000 men.

The Courier de Marseilles, however, now affirms that an arrangement for the cession of Monaco to France has been effected. The principality, which has an area of 53 square miles and a population of about 8000, is not far from Nice, on the borders of the Mediterranean, and the Prince had an army of 300 men.

ITALY.

Palermo, April 11. The insurrection was suppressed through treachery in the Convent Gancia.

The city is tranquil, nevertheless the principal roads are daily patrolled by a column of 3000 men, consisting of cavalry, infantry and artillery.

The members of a revolutionary committee among whom are several eminent persons have been condemned to death. The King has ordered their execution to be delayed.

Letters from Naples of the 14th, giving all the news which could be collected relative to the insurrection in Sicily, depict a state of things which seems completely to falsify the official telegrams affirming that the revolt has been entirely suppressed. There was a rumor at Turin, on the 16th, that Garibaldi had either left or was on the point of leaving for Sicily, in order to take part in the liberation."

THE CHINESE WAR.

Advices from St. Petersburg state that Russia has ordered her diplomatic agents to quit Peking during the approaching hostilities. The reason given is that she desires to avoid being accused either by England or France of aiding or counseling the Chinese.

It is said that the instructions given to Baron Gros by the French Government, are to arrange the differences with China and to return with the army to France as quickly as possible.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as discrediting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

The Atonement.

There is nothing in our good works that can atone for one sin, nor at all justify us as sinners in the sight of a holy God. Paul says, "Though I speak with the tongue of men or angels, have the gift of prophecy, understand all mysteries and all knowledge, have all faith, so as to remove mountains, bestow all my goods to feed the poor, and (even) give my body to be burned, and have not charity, I am nothing." Charity is divine love in the heart, the fountain from whence good works flow; without which nothing can avail us for any future reward; but they cannot cancel past misdeeds. "Without shedding of blood is no remission." Our repentance could be no better than that of Judas without it; nor could our faith exceed that of devils, who "believe and tremble."

Of what use, then, it is asked, is reformation of life and good works? Reformation from an immoral way of life carries its own reward with it. All can see that a man who lives a regular life (to say nothing of religion) is esteemed a useful member of society; he is honored by the world, and presented as an example for imitation. But good works come under a higher head; to be really good, the motive to do them must be pure; and then they would be the offspring of holiness, and so many evidences that God dwells in that heart by his Holy Spirit.

For such works as these, an infinite reward will be given when Jesus comes. This is his treasure laid up in heaven. But no works that we can do can pay the debt of ten thousand talents, which we have incurred by our disobedience; for we are all bound under the curse of God's broken law to pay the uttermost farthing, till liberated by the blood of Christ. By his righteousness only, which we obtain through faith, can we fallen creatures be justified in his sight. Had an individual no radical corruption, he might be like

"the seraph Abdiel, faithful found
Among the faithless, faithful only he."

But it is not so with us; and yet we may "enter into the Holiest, by the blood of Jesus," Heb. 10:19. We are "elect (only) according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience, and sprinkling of the blood of Jesus Christ." 1 Pet. 1:22. "The blood of Jesus Christ cleanseth us from all sin," 1 John 1:7. He gave his life "a ransom for many," Mar. 10:45. A ransom, is a price paid to liberate a captive. That ransom is found for all believers. The price paid for a world of sinners was not corruptible, as gold and silver, "but the precious blood of Christ, as of a lamb without blemish and without spot;" of which every bleeding sacrifice under the law, was a prototype; for it is written, "It is the blood that maketh atonement for the soul," Lev. 17:11—which is the type: and no less, certainly, can it be so said of the antitype. "We are sanctified through the offering of the body of Jesus Christ, once for all."

The memorials of his broken body and poured-out blood, are presented to us in the Lord's supper, that we may live upon him by this faith. It is this faith that sustains the sufferer under the greatest weight of calamity; for a soul possessed of a faith founded on the atonement made by Jesus Christ, is not easily overthrown; being baptized with blood, and fire, it shrinks not before the crimson seas, nor the crackling flames through which it must pass on its way to the kingdom. "Christ our Passover is sacrificed for us."

It has been lightly remarked, "If Christ be properly man, he cannot properly be God. Were we not captives of the devil, and was the price paid to the devil?" Never: the plan of redemption was effectually laid both to defeat and destroy Satan; and also his colleague, Death; and that his people might be delivered from the bondage and oppression of both, Jesus Christ "offered himself without spot to God, through the eternal Spirit." Heb. 9:14.—True, we were captives to Satan; had disobeyed God and sold ourselves to commit iniquity; we had voluntarily become bond-slaves to the greatest tyrant

and usurper. But we had no right thus to covenant with hell and death, against so great a King, and bring such dishonor on his law, as nothing but the blood of Christ could remove. And hence sin, as an offence against an infinite Being, required an infinite satisfaction; which could be made only by one who is no less than God himself. Therefore the Divinity of Christ, and his efficacious atonement for sin, stand or fall together. If Christ be no more than a man, though a good one, we can have no Redeemer; for none of all the inhabitants of the world "can by any means redeem his brother, nor give to God a ransom for him." Ps. 49:1-7. So he must be both God and man, or nothing, to us. In no other way can we be justified, but "through the redemption that is in Christ," "whom God hath set forth to be the propitiation, through faith in His blood, to declare his righteousness for the remission of sins." As the children are partakers of flesh and blood, He also, himself, likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death, were "subject to bondage." "He hath saved us, and called us with an holy calling; not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began . . . but is now made manifest by the appearing of our Saviour Jesus Christ . . . who hath abolished death, and brought life and immortality to light, through the gospel," 2 Tim. 1:9, 10. Thus "we have redemption through His blood (alone), even the forgiveness of sins." Col. 1:14.

B.P.H.

The Beast, Rev. 13, not Papal.

Having often charged the Papacy with being the beast of Revelation, I now make this public recantation. It is a false charge; but I was sincere, and believed it, because everybody else did. Corrupt as Papacy is, I dare not longer slander it, and misapply God's word, and curse whom he has not cursed.

The image, Dan. 2, from head to foot represents purely civil organizations. All subsequent symbols of Daniel and John, are but more full developments of its contents, and are therefore purely civil throughout.

The 11th chapter of Daniel sketches only the prowess and reverses of military monarchs, from first to last. The 8th chapter does no more. In that with ch. 7, six symbolic beasts appear—the ram, goat, lion, bear, leopard and nondescript.—Everybody admits that each of these represents a purely civil military empire; and everybody ought to admit that the unmistakable signification of a symbolic beast is thereby fixed. The remaining beast, Rev. 13, is therefore not an ecclesiastic system, but like all others purely political, especially as it is composed, mouth, feet, body, heads, horns and entirely, of four others, which confessedly contain no ecclesiastic element. See Dan. 7; Rev. 13.

Even if—as has never yet been proved—the little horn of Dan. 7, is an ecclesiastic power, it does not affect the leopard beast, Rev. 13, as it forms no part of it: that beast only includes the ten horns. In Dan. 7 there are ten horns, and in that chapter, with ch. 8, there are two little horns, making 12, and all cotemporary and at the time of the end; the judgment. So also in Rev. 13, there are ten horns and two little ones like "those of a lamb," making twelve, and doubtless the same twelve; and besides these, and essentially distinct from any and all of them, there is in both Daniel and Revelation the beast to which the ten horns are attached, and which beast is never absorbed by the ten, or any other horn, but continues a cotemporary of them until destroyed and his body given to the burning flames at the judgment. Dan. 7:11.

It is claimed that the little horn of Dan. 7, and the leopard beast Rev. 13, are identical.

1. If so, as the nondescript beast is destroyed at the judgment, and the Apocalyptic beast goeth into perdition, there are two ten-horned beasts at the same time.

2. The leopard beast being identical with the little horn, the latter must have existed long anterior to the fourth beast upon whose head it grew, for the beast, Rev. 13, embraces the lion.

3. If these are identical, then the little horn must be identical with the leopard of Dan. 7; for certainly that leopard and the one Rev. 13 are the same.

4. Again, according to this "identical" theory,—as the little horn is—the beast Rev. 13 must be seated among the ten horns and upon the head of the nondescript, and came up after the ten horns (though it includes the lion and bear and all), and as the ten horns, Rev. 10, are upon the head of the leopard beast, we have one beast seated on the head of another, with one set of horns protruding at the junction of the head of one beast with the seat of another, and another set of ten horns—like a particular species of seed onions—crowning the whole.

I believe it is claimed by some, that the ten horns

Rev. 17, are distinct from those of ch. 13. If so, as I have shown that if the supposed "identity" theory be true, those of ch. 13 and Dan. 7 are also distinct from each other, we have three distinct sets of ten horns each.

But the fact is, the toes of the image, in their development, according to the prophecy, originate the division of the kingdom from which they are formed; and these same toes are to be smitten by the stone: hence they begin with the division of the kingdom of which the feet are composed, and continue to the end; so that for another set of kingdoms to have been in existence before these, that kingdom must have been divided before it was divided. Is it not strange that so important an event is entirely omitted—two sets of toes, and one set attached to the legs away above the feet!

As I cannot finish in one article, I will digress a little farther. The ideas, akin to the above, of the succession of the nondescript and the little horn, are certainly erroneous. They ruin the analogy. A horn absorbing the beast which supports it, and sucking him all up into itself, and then continuing on independent, is monstrous. Besides it flatly contradicts the divine record, which declares that the beast continues to the judgment and is then destroyed because of the words which the horn speaks.—Dan. 7:11.

Nor, according to this record, can some other power succeed the little horn, for "the same horn made war . . . and prevailed until the ancient days," the judgment and "the saints possessed the kingdom," 1b. Nothing can be more explicit than this. It is true that his power ends with the 1260 days, but equally true that it continues in full force till the coming of the Son of man, and if no such power is now reigning, it is future; and if future, the "days" are days.

Again, the dragon, Rev. 12, is not succeeded by the beast, ch. 13, and that beast again by the two-horned beast, and again by that of ch. 17, merely because one is mentioned anterior to the other;—how could all be described otherwise than successively? That reasoning would prove that the ascent of the beast from the bottomless pit was anterior to all the rest, it is mentioned first of all. 11:7.

The devil is called a serpent because he employed the serpent as an instrument, and he is said to have seven heads and ten horns, because he employs the beast as his last great instrument of persecution and slaughter. They are evidently cotemporary, because the beast continues 1260 days, and the woman is preserved from the "face of the dragon," the same period, 12:14. How from his face, if he had ceased to exist, face and all, long before?

The whole of ch. 12 is fulfilled, while the devil "hath but a short time," and his time yet continues. It is also at the time that "the kingdom of our God comes," v. 10. Michael here stands up and wars for his people, but that does not occur till the time of the end. Dan. 12:1.

Again, the beast cannot succeed the dragon, for the latter is present to give the former his (not the dragon's, but the beast's) seat and great authority, and the same persons, at the same time, worship both the dragon and the beast, 13:4.

Besides, the beast, dragon and false prophet are all in existence, cotemporaries, at the issuing of the three unclean spirits to bring on the great battle, 16:13, 14; at which battle they are all taken, 19:20; 20:2; and yet the dragon is pagan Rome, and its whole work done before the beast arose, and 1500 years anterior to the battle of Armageddon! Oh, tradition, thou art the veriest tyrant!

The last two scriptural references, especially 16, prove that the beast of ch. 13, continues until Armageddon, and that unless there are two cotemporary beasts with seven heads and ten horns each, the beasts of chs. 13 and 17 are identical.

To conclude, the two-horned beast cannot succeed the other, for he does miracles in his sight, and causes the world to worship him. He is evidently, like the little horn of Dan. 7, the great premier and generalissimo of the ten-horned beast.

My other shall be a short article.

A. BROWN.

NOTE. There is in the above, either a very great misapprehension of the positions taken respecting the symbols commented on—if we are referred to—the most of the objections being apparently relevant to no one.

Ed.

My Journal.

Tuesday, May 1. Within the last week I have published the sheet, to which I referred in my journal, entitled the "Voice of the Prophets," and have sent on the wings of the wind, up to this date, 4500 copies. I have done this, from a sense of duty to God, for the good of the church and world. It is to be published once in three months, and is designed for general circulation. It contains important and instructive articles on the signs of the times, and the prophetic periods, in a form for circulation

among those who are not Adventists as well as ourselves, which, it is to be hoped, will greatly subserve the cause. And I hope for an increase of interest in the truths of the Advent, that will tend to swell the list of the Herald, which is so important an instrumentality in the great Advent movement. Its list of subscribers should be greatly enlarged.

There are many all over the land, who are seeking for light. Not long since, I received a letter from an Episcopal clergyman, in Mississippi, enquiring for aids to further light, to whom I sent the Herald and a tract. He replied:

"I have received your letter, and also a copy of the Herald. You say we are living in times of great interest, and you say so truly. This, too, is the reason why I desire to familiarize myself with the truths you advocate. I say truths; for such I believe them to be, nor shall I neglect to give the trumpet a certain sound in my portion of the moral vineyard of the Lord. Judging from the signs of the times, I believe that the coming of Christ, and the resurrection of the dead, are simultaneous events shortly to transpire. I thank you for the tract you sent me, which has already greatly interested me. But I must read it and re-read it, before I shall be able fully to feel its solemn weight."

There are many of this class in the ministry of all denominations. Oh that they could be reached and taught the way of the Lord more perfectly.

I have just received a letter from sister Harriet Moore, of Basco Ill., informing me of the death of her husband, with a request that I would notice it in the Herald.

Bro. Wm. S. Moore, of Basco, Ill., died on the 21st of March, 1860, of lung fever. His sickness was short, but very distressing. His family were not aware of his danger, till just before he died. His companion then conversed with him about his critical condition. He received the intelligence with calmness and resignation, committing himself to Him, in whom he had believed with all confidence.

His beloved wife and children are in deep affliction, but sorrow not as those who have no hope. They laid him away in the Oakland cemetery in Warsaw, awaiting the return of Him who is the resurrection and the life.

"How long shall death the tyrant reign,
And triumph o'er the just?"

When will the morning dawn, that will bring again our friends from the power of the enemy?

I sympathize with sister M. and her family, in the death of Bro. Moore, in whose decease I too have lost a dear friend, whom I hope to meet in the kingdom soon, with those who have gone before.

To day I incidentally heard of the death of Dea. John Smith, of Cincinnati. He has been dead about one year, and yet we have had no word or notice of it! I deeply regret this, as it would seem to the friends to be a neglect on our part, as they sent several notices. But they never reached the office. I have now written to his beloved consort, and shall get the facts soon.

Bro. Smith was a devoted Christian, and an out-and-out Adventist, and ever after our tent meeting in Cincinnati in 1842 a liberal patron of the Advent cause.

"Friend after friend departs." When I look about and see the vacant places of so many of the old and tried friends of the cause, I feel sad and lonesome. Where is Father Miller, that dear and precious friend, whose words gave light to my mind, on the hope of the church, and whose friendship and sympathy were so pure and disinterested, and cherished me as a son in the gospel? He "sleeps in Jesus." Where is Bro. Fitch, that noble and generous brother and fellow-worker? He "sleeps in Jesus." Where is Bro. Barry, that faithful son of mine, in the gospel? He sleeps in Jesus. Where is Bro. J. J. Porter, that devoted and upright minister? He sleeps in Jesus. But the time would fail me to speak of those in the ministry and membership whose names are embalmed in the hearts of thousands of faithful Adventists. But glory to God, the gathering time will soon come; and those who have loved will meet again, and meet in the kingdom of God. "The hope of this glory," says Bonar, "cheers us. From under a canopy we look out upon these promised scenes of blessedness, and we are comforted. Our dark thoughts are softened down, even when they are not wholly brightened. For day is near, and joy is near, and the warfare is ending, and the tear shall be dried up, and the shame shall be lost in glory, and we shall be presented faultless before the presence of his glory with exceeding joy."

"The mass of glory," says Howe, "is yet in reserve; we are not yet so high as the highest heavens. All is hanging over us,—inviting us on, stirring us up, loosening us from things present, so that the pain of loss, or sickness or bereavement, falls more gently on us, and tends to make us less vain and light,—and more thoroughly in earnest."

J. V. H.

The Meetings in Providence.

Brother Edwin Burnham is still laboring with the church here, although suffering severely from bodily infirmity. He attracts crowds of earnest listeners to hear, and preaches with almost superhuman energy. Sinners are being converted; and, what is remarkable, he gets but little rest, either day or night; but when he stands up to preach, his pains all leave him, and he has a free time in proclaiming the gospel. I never saw him so much engaged as he is at present, and in a state of mind so well calculated to do good as he is now.

ANTHONY PEARCE.

After receiving the above, we received the following Note from Eld. Burnham.

Bro. Bliss:—Since my attack of disease in Attleboro', I have continued in the field preaching and suffering, and suffering and preaching—sometimes better and sometimes more ill. But I can keep the field no longer. I hear the voice of my Master calling me to "come aside and rest awhile." With care, quiet, and repose, I doubt not, at length, I may fully recover. You may judge of my sufferings when I tell you that I have not, to my knowledge, had one hour of natural sleep for over 5 weeks—all my sleep, during that time, has been procured by narcotics. I feel now justified in retiring for a while. I greatly desire that all my brethren and sisters will write to me, and comfort me, for this diverts my attention, and makes me to forget, partially, my pain.

Farewell.

EDWIN BURNHAM.

P. S. Direct all letters to Newburyport, Mass.

We hope the friends will remember Bro. B. in his present condition. He needs that consolation which testifies that if one member suffer, the members suffer also.

Ed.

To Backsliders.

It has become a matter of such ordinary occurrence to see professors of religion fall from their first love, and make shipwreck of faith, that the inquiry frequently arises, "Did such experience a change of heart?" Nevertheless I have reasons to believe that the majority have been born again. There are two or three classes of these characters to be found in almost every community.

The first are those who have gone back with a perpetual backsliding, children that are corruptors who have provoked the Holy One of Israel unto anger and are gone away backward; who have set at naught his innumerable visitations of mercy, and despised all of his chastisings, until they have exhausted his patience; to whom he propounds a most affecting interrogation: "Why should ye be stricken any more? Ye will revolt more and more. The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores."

Of this class of backsliders I conjecture there is but little hope. The cup of their iniquity is about filled up, and nothing remains for them but a fearful looking for of judgment and fiery indignation which shall devour the adversary. O what a wretched state to be in!

W. H. S.

From Bro. J. S. Brandeburg.

Brother, we are near the end of all things. Soon the seventh trumpet will sound and the mystery of God be finished, as he has declared to his servants the prophets. How important it is that we have faith in God which is of the operation of the Spirit of God, the faith of God elect, the one faith, the faith that overcomes the world, the faith that is spoken of through the whole world. Bro. Bliss, may you and I have this faith, that we may not be found having on our own works of righteousness, but the righteousness which is by faith in Christ Jesus, when he shall come to be admired in all them that believe in that day. May we be among the number that shall hail him with joy and not with grief, is the prayer of your old brother, who wishes to meet you and all the dear people of God in the kingdom shortly. In haste,

J.S.B.

Burlington, Iowa, April 25, 1860.

God's PLAN THE BEST.—The natural man is disposed murmur at the dispositions of Divine Providence. This is a species of rebellion which ought to be abhorred:

Never complain of your birth, your training, your employment, hardships; never fancy that you could be something, if only you had a different lot and sphere assigned you. God understands his own plan and he knows what you want a great deal better than you do. The very things that you most deprecate as fatal limitations or obstructions, are probably what you want. What you call hindrances, obstacles, discouragements, are probably God's opportunities; and it is nothing new that the patient

should dislike his medicines, or any certain proof that they are poisons.

THE GREAT MOTIVE.—"I was once traveling on a Western railroad," said a young man in our prayer-meeting, "and I happened to be seated beside a gentleman with whom I fell into conversation on general matters, and I soon found that there was a strong tie between us. I learned that he was a missionary in one of the interior counties, and we began to converse on the interests of religion. We spoke of plans and motives; and, in reply to a remark he made, I said that, if I knew my own heart, I was trying to live with a single motive—to glorify God. 'My young friend,' said the good man, 'I have been trying for forty years to satisfy myself of the same thing, but I am not yet so clear on that point.' It was a lesson," continued the young man, "that I shall never forget. It led me to look more closely at my own heart, to scan my real motives, to look at my daily life and conversation; and I found that, after all, it was not so easy a thing as I imagined, to live with a single purpose of holiness and consecration to God."

COME IN! COME IN!—Come in, come in to Christ and see what you want, and find it in Him. He is the short cut, as we used to say, and the nearest way to an outgate of all your burdens. I dare avouch you shall be dearly welcome to Him. Angels' pens, angels' tongues, nay, as many worlds of angels as there are drops of water in all the seas, and fountains, and rivers of the earth, cannot paint him out to you. I think his sweetness, since I was a prisoner, has swelled upon me to the greatness of two heavens. O, for a soul as wide as the utmost circle of the highest heaven that containeth all, to contain his love!

Among all God's children there is not one possessed with a dumb devil. Prayerless persons are forsaken of God, blinded by Satan, hardened in sin, and with every breath they draw liable to all temporal, spiritual and eternal judgments.

Anger comes sometimes upon us, but we go often to it; and instead of rejecting it, we call it: yet it is a vice that carries with it neither pleasure nor profit, neither honor nor security.

The proof that we believe in the reality of religion is that we walk in the power of it.

The almost Christian is a most unhappy man, having religion enough to make the world hate him, and not enough to make God love him.

He that thinks himself the happiest man, really is so; but he that thinks himself the wisest, is generally the greatest fool.

RICHES OF THE BIBLE. An able biblical scholar, who has just been carefully studying the books of the Old Testament in order from Genesis to Job, writes, "I thank God for the spiritual profit I have derived from the revision of every book. I see more clearly than ever before, that each book has its particular place and office in 'all scripture,' given by inspiration of God, and profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

I've no houses or lots in a principal street,
Nor rich fields waving with golden wheat,
Nor darksome mines deep stored with gold,
Nor piles of ingots in coffers old;
Not these, though they fill so many a lot,
These form no part of the treasure I've got,
Over in the world to come.

I'm richer today than a year ago;
I'm richer than then the world could know;
The future is bright—the prospect is fair
For bread to eat and raiment to wear,
And I still look onward and murmur not;
For I'm very rich in the treasure I've got,
Over in the world to come.

I have kind ones to love me, rich or poor;
I've friends which I hold with friendship sure;
I've pleasures and duties, day by day,
And work for each hour as it passes away;
I've a home, with its treasure, in that blest spot
Where I heard like a miser the wealth I've got
Over in the world to come.

I've a heart, thank God, that loves mankind;
I've a spirit, thank God, that can be resigned;
I've a hope to finish some trifle of good,
Before I leave for the Kingdom of God;
I've a hope that neither stain nor blot
Will cling when I'm gone to the treasure I've got
Over in the world to come.

I've a trust in the Master whose tender care
Giveth bread to eat, and raiment to wear;
I've a firm, stout heart that he giveth to me,
To bear whatever my portion may be:
So earth can never be a sorrowful spot,
While I'm traveling on to the treasure I've got,
Over in the world to come.

ADVERTISEMENTS.

Ayer's Sarsaparilla,
FOR PURIFYING THE BLOOD.

And for the speedy cure of the subjoined varieties of Disease:

Scrofula and Scrofulous Affections, such as Tumors, Ulcers, Sores, Eruptions, Pimples, Pustules, Blisters, Boils, Blains, and all Skin Diseases.

OAKLAND, IND., 6th June, 1859.

J. C. AYER & CO. GENTS: I feel it my duty to acknowledge what your Sarsaparilla has done for me. Having inherited a Scrofulous infection, I have suffered from it in various ways for years. Sometimes it burst out in Ulcers on my hands and arms; sometimes it turned inward and distressed me at the stomach. Two years ago it broke out on my head and covered my scalp and ears with one sore, which was painful and loathsome beyond description. I tried many medicines and several physicians, but without much relief from any thing. In fact, the disorder grew worse. At length I was rejoiced to read in the Gospel Messenger that you had prepared an alternative (Sarsaparilla), for I knew from your reputation that any thing you made must be good. I sent to Cincinnati and got it, and used it till it cured me. I took it, as you advise, in small doses of a teaspoonful over a month, and used almost three bottles. New and healthy skin soon began to form under the scab, which after a while fell off. My skin is now clear, and I know by my feelings that the disease is gone from my system. You can well believe that I feel what I am saying when I tell you, that I hold you to be one of the apostles of the age, and remain ever gratefully,

Yours,

St. Anthony's Fire, Rose or Erysipelas, Tetter and Salt Rheum, Scald Head, Ringworm, Sore Eyes, Dropsy.

Dr. Robert M. Preble writes from Salem, N. Y., 12th Sept., 1859, that he has cured an inveterate case of Dropsy, which threatened to terminate fatally, by the persevering use of your Sarsaparilla, and also a dangerous attack of Malignant Erysipelas by large doses of the same; says he cures the common Eruptions by it constantly.

Bronchocele, Goitre, or Swelled Neck.

Zebulon Sloan of, Prospect, Texas, writes: "Three bottles of your Sarsaparilla cured me from a Goitre—a hideous swelling on the neck, which I had suffered from over two years."

Leucorrhoea or Whites, Ovarian Tumor, Uterine Ulceration, Female Diseases.

Dr. J. B. S. Channing, of New York City, writes: "I most cheerfully comply with the request of your agent in saying I have found your Sarsaparilla a most excellent alternative in the numerous complaints for which we employ such a remedy, but especially in Female Diseases of the Scrofulous diathesis. I have cured many inveterate cases of Leucorrhoea by it, and some where the complaint was caused by ulceration of the uterus. The ulceration itself was soon cured. Nothing within my knowledge equals it for these female derangements."

Edward S. Marrow, of Newbury, Ala., writes: "A dangerous ovarian tumor on one of the females in my family, which had defied all the remedies we could employ, has at length been completely cured by your extract of Sarsaparilla. Our physician thought nothing but extirpation could afford relief, but he advised the trial of your Sarsaparilla as the last resort before cutting; and it proved effectual. After taking your remedy eight weeks no symptom of the disease remains."

Syphilis and Mercurial Disease.

NEW ORLEANS, 25th August, 1859.

DR. J. C. AYER. Sir: I cheerfully comply with the request of your agent, and report to you some of the effects I have realized with your Sarsaparilla.

I have cured with it, in my practice, most of the complaints for which it is recommended, and have found its effects truly wonderful in the cure of Venereal and Mercurial Disease. One of my patients had Syphilitic ulcers in his throat, which were consuming his palate and the top of his mouth. Your Sarsaparilla, steadily taken, cured him in five weeks. Another was attacked by secondary symptoms in his nose, and the ulceration had eaten away a considerable part of it, so that I believe the disorder would soon reach his brain and kill him. But it yielded to my administration of your Sarsaparilla; the ulcers healed, and he is well again, not of course without some disfigurement of the face. A woman who had been treated for the same disorder by mercury was suffering from this poison in her bones. They had become so sensitive to the weather that on a damp day she suffered excruciating pain in her joints and bones. She, too, was cured entirely by your Sarsaparilla in a few weeks. I know from its formula, which your agent gave me, that this Preparation from your laboratory must be a great remedy; consequently, these truly remarkable results with it have not surprised me.

Fraternally yours, G. V. LARIMER, M. D.

Rheumatism, Gout, Liver Complaint.

INDEPENDENCE, Preston Co., Va., 6th July, 1859.

DR. J. C. AYER. Sir: I have been afflicted with a painful chronic Rheumatism for a long time, which baffled the skill of physicians, and stuck to me in spite of all the remedies I could find, until I tried your Sarsaparilla. One bottle cured me in two weeks, and restored my general health so much that I am far better than before I was attacked. I think it a wonderful medicine.

Jules Y. Getchell, of St. Louis, writes: "I have been afflicted for years with an affection of the Liver, which destroyed my health. I tried every thing, and every thing failed to relieve me; and I have been a broken-down man for some years from no other cause than derangement of the Liver. My beloved pastor, the Rev. Mr. Espy, advised me to try your Sarsaparilla, because he said he knew you, and any thing you made was worth trying. By the blessing of God it has cured me, and has so purified my blood as to make a new man of me. I feel young again. The best that can be said of you is not half good enough."

Schirrus, Cancer Tumors, Enlargement, Ulceration, Caries, and Exfoliation of the Bones.

A great variety of cases have been reported to us where cures of these formidable complaints have resulted from the use of this remedy, but our space here will not admit them. Some of them may be found in our American Almanac, which the agents below named are pleased to furnish gratis to all who call for them.

Dyspepsia, Heart Disease, Fits, Epilepsy, Melancholy, Neuralgia.

Many remarkable cures of these affections have been made by the alternative power of this medicine. It stimulates the vital functions into vigorous action, and thus overcomes disorders which would be supposed beyond its reach. Such a remedy has long been required by the necessities of the people, and we are confident that this will do for them all that medicine can do.

Ayer's Cherry Pectoral,

FOR THE RAPID CURE OF

Coughs, Colds, Influenza, Hoarseness, Croup, Bronchitis, Incipient Consumption, and for the Relief of Consumptive Patients, in advanced stages of the Disease.

This is a remedy so universally known to surpass any other for the cure of throat and lung complaints, that it is useless here to publish the evidence of its virtues. Its unrivaled excellence for coughs and colds, and its truly wonderful cures of pulmonary disease, have made it known throughout the civilized nations of the earth. Few are the communities, or even families, among them who have not some personal experience of its effects—some living trophy in their midst of its victory over the subtle and dangerous disorders of the throat and lungs. As all know the dreadful fatality of these disorders, and as they know, too, the effects of this remedy, we need not do more than to assure them that it has now all the virtues that it did have when making the cures which have won so strongly upon the confidence of mankind.

Prepared by Dr. J. C. AYER & CO., Lowell, Mass.

All our Remedies are for sale with Weeks & Potter, Charles T. Carney, George C. Goodwin & Co., S. N. & W. A. Brewer, Theodore Metcalf, M. S. Burr & Co., and by all Druggists and Dealers everywhere.

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For sale at this office, The Discussion between Messrs. J. Litch and M. Grant, on Eternal Punishment. It will be sent by mail for 28 cts.—price 25, postage 3 cts.

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AGENCIES THROUGHOUT THE WORLD.

pd to Sept 18 '59

WHITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best combination

medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teats on cows. It cures felons. It cures warts.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve. Mr. Farrington, a wealthy merchant and manufacturer of Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth a hundred dollars a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though I never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was, a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable."

"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes."—Walter S. Plummer, Lake Village, N. H.

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—Boston Herald.

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be. J. V. HIMES.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. aug 13—pd to jan 1 '60 For sale at this office.

Important to You and Me.

We risk the remark to the afflicted that WELLCOME'S GREAT GERMAN REMEDY, for colds, coughs, bronchitis, inflammation of throat and lungs, influenza, croup, phthisis, &c., is effecting greater cures than any other known remedy in the New England markets. The various and numerous cases it has cured have fully established its reputation wherever known, above all others. I have many such certificates as the following, and they are multiplying fast.

From Eld. S. K. Partridge.

Bro. Wellcome—I was badly afflicted with bronchitis and cough a long time, which threatened to prevent my preaching. I took Ayer's Cherry Pectoral, and many other remedies, all to no effect. I finally obtained the Great German Remedy, which entirely cured me. I believe it the best medicine in use for such complaints, and other affections of throat and lungs. S. K. PARTRIDGE.

Whitefield, Me., Aug. 28, 1858.

From J. Morrill, Druggist.

Mr. Wellcome—I can furnish you four first-rate certificates of cures effected by your G. G. Remedy, after trying almost every thing else without effect. Send along three or four dozens more of each size. I can sell a large lot of it. J. MORRILL & Co.

Livermore, Me., Oct. 12, 1859.

It is cheaper than any other. Prices, 4 oz. 25 cts.; 16 oz. 75 cts. Agents wanted. Sells well. Terms liberal. Call for a circular. Sold in Boston by Dr. Dillingham, next door to Herald office.

I. C. WELLCOME, Richmond, Me. (No. 969 H.) pd to 971

SOMETHING NEW AND VERY DESIRABLE!—PEARSON'S PATENT-RESPIRATORY COOKING-STOVE.—The superiority of this over every other Cooking Stove consists in the means by which we accomplish that most desirable end in Stove Cooking, viz.: A combination of

1st, Roasting meats in currents of heated fresh air, producing the same effects as roasting on a Spitjack, or in a tin kitchen before the open fire;

2d, The virtues of the Brick oven;

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4th, An arrangement by which we heat the room in Winter, and dispense with heating it in Summer.

Convinced by the working of the Stoves in use, the Patentee and the subscriber offer their new stove to the Public, with entire confidence that it will fill a vacuum in general house-keeping. Without fear, we proclaim it: THIS IS THE ONLY STOVE WHICH COMBINES THE TRUE PHILOSOPHY OF COOKING. Patented Oct. 26, 1858.

Books with diagrams describing the invention, and its merits over all other Stoves, sent, on application, to

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CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, MAY 12, 1860.

Original.

The Lord's Prayer Paraphrased.

Bro. Bliss:—By request of a Sunday School superintendent I have written, and send for publication the following articles, which are designed for exercises in his school, it deemed suitable. The Poem may be recited by one, or six scholars, at the option of the superintendent. Hoping their publication will be useful to others beside those for whom they are immediately intended, I remain yours fraternally,

J. M. ORROCK.

May 1, 1860.

NO. I.

The Lord's Prayer is so called because our Lord Jesus Christ first taught his disciples to use it. It is the divine model after which all our petitions should be framed.

While those who reject Christ and do not love God, are expressly declared in Scripture to be of their father the devil (John 8:41-44), it is our privilege as pupils of Jesus to address the Almighty as our Father, he being our Creator, Preserver, and bountiful Benefactor, and we having received from him the Spirit of adoption.

But when we take his name upon our lips, we desire to do it with profound reverence: for "the Lord is high above all nations, and his glory above the heavens." He occupies the throne of the universe, and "is greatly to be feared and to be had in reverence of all them that are round about him."

We look upon our world as a revolted province of His empire. For many long ages has it been defiled by sin, and groaned beneath the curse. Though it teems with its living millions, yet the congregation of the dead is larger than that of the living. Sin and suffering are prevalent everywhere; and this state of things will continue till the close of the gospel dispensation. We lift our eyes to heaven, and behold around our Father's throne an innumerable company of angels—all doing his will, and ready to go forth on missions of mercy or of judgment; and when we recollect that a renewal of the earth is promised, and that it is written, "The righteous shall inherit the land and dwell therein forever,"—"The earth shall be full of the knowledge of the Lord, as the waters cover the sea,"—"The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High," who "shall possess the kingdom forever, even forever and ever,"—then we pray, "Thy kingdom come; thy will be done in earth, as it is in heaven."

But while waiting for the kingdom of God, we have temporal wants to be supplied, and as "we know not what shall be on the morrow," but are sure every day has a sufficiency of evil connected with itself, we look to Him "who giveth food to all flesh," and say, "Give us *this day* our daily bread."

We have broken our Father's laws times and ways without number, and owe Him a debt of gratitude we can never pay; but as Jesus has become the atoning sacrifice "for our sins, and not for ours only, but also for the sins of the whole world," God can "be just, and the justifier of him who believeth in Jesus," we therefore confess our sins before him, and expect to be forgiven, even as we forgive those who have in any way injured us: for we are assured, "if we confess our sins he is faithful and just to forgive us, and to cleanse us from all unrighteousness."

While in this world, our faith, love and every Christian grace will be tested by our heavenly Father, for wise purposes; hence we pray to be sustained by his power, and not abandoned by him in the hour of trial; and when the Evil One lays before us enticements to sin, earnestly do we desire to be delivered from him and all his wiles.

Such are the petitions we are taught daily to present to the Father of lights: and these it will be needful to offer till the reign of sin and sorrow is succeeded by one of righteousness and peace. Weary

with man's rule and apostasy, we long for the kingdoms of this world to become the kingdoms of our Lord and of his Christ. They are His by creation, promise, and purchase. He has "the power" to "gather out of his kingdom all things that offend, and them that do iniquity," and to cause his redeemed and glorified church to shine forth like the sun in the kingdom of their Father; and "the glory" connected with this restitution will be his forever. Such is the blessedness of the world to come whereof we speak, that we desire above all things to lead a life of holiness here, that we may have an inheritance there; which may God grant for our Redeemer's sake. Amen.

NO. II.

O thou eternal God! enthroned in light, With worlds unnumbered beaming on thy sight;

Thou art our Father, and we humbly bow With childlike confidence before Thee now; Made by thy hand, adopted by thy grace, Raised from the dust to fill the children's place,

We would have hearts imbued with filial fear, And thus thy great and glorious Name revere.

Hasten the dawn of that expected day When earth renewed shall own Messiah's sway:

Then sin and trials, death and woe shall cease, And man with man will ever dwell in peace;

And as in heaven around Thy dazzling throne, The holy angels their allegiance own: So shall thy will be done on earth by all Whom grace has rescued from Satanic thrall.

But while, O Father, we are under age, Two worlds at once our numerous throats engage:

The world to come of which the prophets speak Our faith espies, and we devoutly seek; But through a vale of tears our pathway lies, And for our temporal wants we need supplies, And as by Thee alone we can be fed, Give us, we ask, this day our daily bread.

Thou art acquainted with our low estate: Our sins are numerous, multiform and great, We claim no merit, we no goodness know, Nor can we pay the debt of love we owe; But as forgiveness we extend to those Who have by trespass acted as our foes, So grant us pardon for our heinous sins, And glory finish what thy grace begins.

If Thou wouldst try our patience, faith and love, Aid us by grace and wisdom from above, That in no trial we may prove untrue, But by experience learn what grace can do; And if the Evil One, with hellish wrath, Does by permission oft frequent our path, Forsake us not, but to our rescue come, That we at last may reach our heavenly home.

'Tis thus, Almighty God, that day by day Through our Redeemer, we sincerely pray To reach that rest to which our hearts aspire:

For Thine the kingdom is which we desire, And Thine the power these blessings to bestow, And Thine the glory which from all will flow; And if permitted to behold thy face— Saved through the riches of redeeming grace,— Loud as the angels will we praise thee then, While earth and heaven combine to say, Amen.

APPOINTMENTS.

The Lord willing, I will preach in Claremont, N. H., April 20th; North Springfield, Vt., Sunday, 22d; West Windsor, 23d; Tunbridge, 24th, where brother Cleveland may appoint; Northfield, Sunday, 29th; Denison Hill, Sunday, May 20th. L. D. THOMPSON.

The Pennsylvania Annual Conference of Messiah's Church will commence on Tuesday, May 29th, 1860, at New Kingston, Cumberland Co., Pa. The times call upon us to be fully awake to our duty. Let us then rally to this annual feast, and cheer each other by words of counsel and love, that we may all go to our fields of labor refreshed. Wm. PRIDEAUX, Sec'y.

MAINE STATE CONFERENCE FOR 1860. Where shall it

be held? Brethren who desire it in their vicinity should make it known to me soon. It is thought by several that June is the best month for it. We do not know the best place to meet. Nor could we say it will be held in any particular place, without the wish of brethren there located. Let us rally anew to the work, and prepare to do what we can in the little time which remains. The Lord is at hand. I. C. WELLCOME, Sec'y. Richmond, Me., Apr 27, 1860.

CANADA EAST AND NORTHERN VERMONT CONFERENCE.—This annual conference of Adventists will be held (D. V.) at Fitch Bay, in Stanstead, C. E. Its business sessions will commence on Tuesday, June 12th, at half-past 10 A. M. and close on the Friday following, hence it is desirable that all our ministers and delegates from churches be present at the commencement. Preaching may be expected in the P. M. and evening of each day from different ministers who are members of the conference. Let the condition and wants of each church be stated by letter. We desire a general gathering of those who are "looking for that blessed hope." Meetings will be continued over the Sabbath and longer (if the interest demands it), by such preachers as the brethren at Fitch Bay may previously engage for the purpose; but as we intend to get through with business on Friday, most of our ministers can, if they choose to do so, have appointments elsewhere on Sunday. The friends in the neighborhood of the meeting will do what they can to sustain it. We hope for a good meeting. Brethren, make the matter a subject of earnest prayer, and we will not be disappointed. S. W. THERBER, Pres't.

J. M. ORROCK, Sec'y of Conf.

P.S. My Post-office address for friends writing from any part of Canada, is Stanstead, C. E., and for those in the U. States, is Derby Line, Vt. J. M. O.

NEW HAMPSHIRE STATE CONFERENCE, at Pittsfield.—It will be seen by the following resolution, which was adopted at the last session, that the time for holding our State Conference is at hand:

"Resolved, That this conference shall hold its sessions annually, on the first Thursday in June, at such place, and to commence at such hour of the day, as may be appointed from year to year; at which the ministers shall report themselves personally or by letter, and the churches by delegates or by letter."

It is hoped that brethren in the ministry, and also the churches, will report themselves at the Conference, as set forth in the foregoing resolution.

Conference to be held at the Advent chapel in Pittsfield, to commence Thursday, June 7th, at 2 o'clock P. M., and continue over the Sabbath.

T. M. PREBLE, Clerk of Conference.

Concord, May 7th, 1860.

I. H. Shipman will preach in North Springfield, Vt., May 20th, on Sabbath.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

W. H. Eastman. Have forwarded the order for Mr. H. to him, who will attend to it.
J. M. Orrock. Have changed H. Hayes' Herald to the Derby Line bundle, and cr. him from 987 to 1013. Have cr. H. N. Elliot, the balance of his div. to No. 1071—\$2.74. No letter has been received from W. O. Lawrence, enclosing \$2 since Nov. 1859, when that amount was credited on Her. to 1017; sent your bundle the 5th.
Wm. H. Swartz. Sent you books the 5th by Adams ex. to Yardleyville.
M. A. Button, \$1. Will so appropriate and give you notice.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

DONATIONS TO THE A. M. A. FOR THE QUARTER COMMENCING APRIL 1.

ACKNOWLEDGMENTS TO TUESDAY, MAY 8, 1860.

Previous receipts.....\$40.43
Mrs. W. Wood, Stanstead, C. E.....\$1.00

A PROPOSITION. Bro. James Raisbeck of N. Y. offers to give, to aid the circulation of the Herald, fifty dollars, on the payment of that sum each, by nine other persons. Who responds?

My P.O. address is Dansville, Livingston co., N. Y. D. T. TAYLOR.

RECEIPTS.

UP TO TUESDAY, MAY 8, 1860.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 971 was the closing number of 1859; No. 991 is the Middle of the present volume, extending to July 1, 1860; and No. 1023 is to the close of 1860. Notice of any failure to give due credit, should be at once communicated to the Business Agent.

Mrs O Shirley 997, J M Gove 1025, R B Scott 994, E Weaver 1010, Jer Spears 993, A J Libbey 992—Amanda Blake 1013, Mrs M L Clark 1013, Mrs B Malcom 997, B Manning 1010, John Mayo 980—as per our books; but have cr. you a second dollar to 1000, on your statement—though the error must have been before the A. M. A. had it. M G Henderson 997, N Smith 1023, L Bolles 1010, A P Smith 997, E I Inman 1015—each \$1.

B M Clary 1058, M M Hutchins 1023, D Wiley 997, J G Libbey 1017, D Bryant 1040, G W Lewis 1015 and b'k. We don't publish it and have to purchase; but as the other was lost, have deducted for it only what it cost the office; J B Estabrook 1040 \$1 for book, Sheldon Palmer 1010, W B Sage from 987 to 1039, L Catlin 1023, A S Bartholomew 1026, D P Kendall 1014—each \$2.

J H Miller 1023, Alfred Smith 1028—each \$3.

D M Harwood 1023, \$4.
J L Clapp 1014, H Corl 945, and \$1 sent, and not cr. in 1858 to 971, in full; H Lambkin 1023, \$1.30, if a new sub., B T Braley 997, \$1.20.

VOLUME XXI. NO. 2).

"The Lord is our Judge."—Isaiah

Few have lived to middle age without suffering the pangs of grief from ill-deserved censure or misrepresented motives. A good deed done in singleness of heart, a kind word spoken from the impulse of benevolence, have been misunderstood and have brought back a harvest of regret and sorrow. The world is slow to believe in purity of motive, and this, to the thoughtful mind, is a sad comment upon human nature. Why is it not natural and easy to do a good deed, finding in its performance its great reward? Why should not the kindly springs of our nature well up and overflow, blessing and blessed in their own bountiful giving?

As the Lord is our Judge, these things are natural and common, and he who cannot find an echo in his own soul of every noble deed, should look within and not without for the depravity in which he believes.

There is no more unlovely trait in the character than a readiness to detract from the worth of one to whom society renders homage—to check the natural admiration of the generous, trusting heart by insinuation and doubt. The sword of such a spirit cuts both ways; it destroys in itself some of the sweetest and purest emotions of our nature, and it falls like rain upon the glowing embers of gratitude and admiration wherever it is heard.

There is nothing, if we except gross vice, more unworthy of man or woman than the disposition to "drag angels down" to their own mean level. The amiable weakness that would exalt men to angels has in itself nothing narrow, cold or bigoted, and its disadvantages are seldom serious; while it preserves the heart in youthful freshness, gives warmth to the manner, a ray of heavenly light to the eye, and ensures to its possessor a glad welcome by every hearth.

Let us rejoice that the Lord is our Judge.—Forbear as we will, conquer our selfishness as we may, restrain all impulse to evil speaking, strive as we are able to escape calumny by an upright walk in life, we may yet be called to reap where we have not sown, and to bear the weight of an unmerited sorrow.

The Lord is our Judge, and while he is able to deliver us from the evil judgment of our fellowmen, before him we stand revealed with not one thought, purpose, motive, veiled from his omniscience. The most hidden sanctuary of the heart is as clear to him as the daily deeds we perform; therefore while we rejoice we thrill with solemn fear that all to him is known, cover it as we may from ourselves or our companions. The consolation and encouragement are that he knows our strength and temptation, and that his judgment is tempered with mercy. The wounded heart can bring its sufferings unto him when the consolations of all earthly friendship are denied.

Since we cannot escape this judgment, the only rational course is to so live that we may lose all terror of its dictates. The watchword of our lives must be the right according to conscience enlightened by God's word. With the purest intentions mistakes happen to weak human judgment; but these are not crimes, and the Angel of Mercy blots them with a pitying tear.

"To err is human," but it is the intentional error that brings remorse in its train, and sullies the soul till naught but the bitter waters of repentance can make it pure again. He who would escape the keenest of all pangs must preserve his soul from guilt. The sting of life as well as death is sin.

The Lord is our Judge. It is not well to put off the idea of judgment, since each act is performed beneath his sleepless eye and is weighed as it passes. God sits not afar off, waiting the sum total of our virtues and vices, else we should miss the sweet peace, the glow of satisfaction that accompany each well-performed duty, or the keen regret, the remorse that follow in the train of sin.

We are judged when conscience lies with us upon a sleepless pillow, when nature wears to us a veiled, pensive face, when we cannot with a full, innocent gaze, meet the glances of those who love us, when our word is not regarded and

our integrity is questioned. This is God's judgment, from which there is no refuge save in incorruptible virtue. It has been said the sinner's punishment hereafter would be that he must judge himself—a terrible doom from which all may escape by doing justly, loving mercy, and walking humbly with God.

Clearness and Tenderness.

Philip Doddridge was not a man of rich imagination or of profound theological attainments, or of immense learning, or of polished rhetoric, or of original genius; yet both as a speaker and a writer he commanded general attention, and was blessed with no small success.

A Scotch reviewer, in considering this fact, specifies two traits of the distinguished Nonconformist as probably accounting for the acceptance he met with, so far as that is to be attributed to mere human causes.

One of these was his simplicity. This was not the simplicity of homely language, in which Lattimer, and Swift and Cobbett were such masters, and by which they wrought such mighty results. But it was the simplicity of clear conception and orderly arrangement.

A text or topic may be compared to a goodly apartment still empty; and which will be very differently garnished according as you move into it, piece by piece, the furniture from a similar chamber, or pour in pell-mell the contents of a lumber attic. Most minds can appreciate order; and to a majority of minds it is a greater treat than ministers always imagine, to get some obscure matter made plain, or some confused subject cleared up. With this treat Doddridge's readers and hearers were constantly indulged.

The other trait was Tenderness. Doddridge seems naturally to have been of a most affectionate disposition. And this constitutional gentleness was greatly intensified by his deep and earnest piety. No preacher ever felt more thoroughly the concern which a true-hearted pastor must have for perishing souls. Hence he was, like Paul, "gentle among them, even as a nurse cherisheth her children, being affectionately desirous of them." His heart was in his hand, in his eye, in his speech. He spoke the truth in love. His hearers never made, never could make, the mistake of supposing that he was angry, even in his most animated and piercing utterances. There was that in the man which made them feel that his emotion was not of mere human or earthly excitement, but always that of Christian sympathy deepened by an incessant consciousness that eternity was just at hand. "He that winneth souls is wise; and this winsomeness was Doddridge's main wisdom. There was something in his temper and affections more evangelical than even in his theology. His remonstrances were compassionate; his reproofs, regretful amidst their faithfulness; his warnings, all the more solemn, because of their evident sympathy; and his exhortations, encouraging and alluring from the benevolent hopefulness with which they were freighted."

The Translation.

BY REV. JOHN HOOPER, RECTOR OF ALBURY, ENG.

In a former publication, entitled "The Kingdom of God in its Present State and Future Manifestation," that the kingdom of God, commencing at Pentecost, when the church of Christ was constituted and organized, will be consummated and fully developed at the second and glorious appearing of our Lord.

In doing this, I pointed out that, though the kingdom of God is one, it involves two distinct conditions—the one being that state of grace and salvation into which we are now brought in the holy sacrament of baptism,* "wherein (as the catechism expresses it) we were made members of Christ, children of God and inheritors of the kingdom of heaven;" the other being that state

* This writer has taken the high church Episcopal view that baptism is essential to regeneration, instead of being, as we hold, independent of it, yet expressive of faith in it. We give the article for the good things we find in it; and we prefer not to mutilate it,—thinking it better to give it entire, which is just to the author, whilst we are at liberty to dissent from some of its teachings. Ed.

of glory for which we hope and daily pray—even the glory which shall be revealed in us at the appearing of our Lord Jesus, when mortality shall be swallowed up of life.

The kingdom of God has its beginning now—it is in us and among us—our present spiritual state of grace and adoption, and blessed fruits of righteousness, peace and joy in the Holy Ghost, are the earnest of our inheritance until the redemption of the purchased possession. Apprehending, therefore, that for which we are apprehended of Christ Jesus, we now walk in the faith of what has been done for us by God's grace, through our Lord Jesus Christ, and in the hope of the glory which shall be brought unto us at his appearing.

It must be a matter of great rejoicing to the ministers of Christ, and to all his faithful disciples, that the hope of the Lord's appearing greatly increases. There is a growing expectation throughout the church that the kingdom of God, for which we have been taught to pray from the beginning, is now ready to be revealed, at the second advent of our Lord, in glory and great majesty. The subject being, therefore, so deeply interesting to all sincere Christians, and of paramount importance to the church of Christ, at this solemn and eventful period of her history, I am desirous of making some additional remarks concerning it.

I intend the present work, therefore, to be a sequel to the one before referred to, and I purpose in it to dwell particularly on some of the great and leading events which we are taught to expect at our Lord's advent, which have hitherto been considered as taking place simultaneously. A closer inspection, however, will, I think, clearly show that these events do not occur simultaneously, but that there is a consequential and prescribed order to be observed in their fulfilment. The reasons which lead me to this conclusion, I will, in dependence on God's blessing, endeavor to explain. One of these great and glorious events, presented to our faith in the word of God, in relation to the appearing and kingdom of Christ, is that of the translation; it is set before us as a way whereby we may escape "the great tribulation of the last days," which shall come upon all the world, to try them that live upon the earth. In reference to which our Lord exhorteth us thus—"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things which shall come to pass, and to stand before the Son of Man."

These words were a part of the prophetic discourse which our Lord addressed to his disciples in answer to the questions they put to him concerning the judgments which were coming on Jerusalem, the sign of his coming, and of the end of the age. In order, therefore, to understand the meaning of these words, it is necessary that we should attend to the context. Our Lord's discourse on the subjects of these enquiries is recorded by three evangelists—St. Matthew, Mark, and Luke. In the chapters immediately preceding it (Matt. 21:22,23; Mark 11:12; Luke 19:20,) we read of our Lord's solemn entry into Jerusalem as the King of Israel, and as the Just One having salvation, fulfilling the prophecy of Zechariah, which saith—"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold thy King cometh unto thee; He is just and having salvation; lowly and riding upon an ass, and upon a colt the foal of an ass." He is greeted by the multitude, crying, "Hosanna to the Son of David; blessed is he that cometh in the name of the Lord: hosanna in the highest." He entered the temple, and cast out them that sold and bought therein, overthrowing the tables of money-changers, and the seats of them that sold doves; declaring also that they had made the house of prayer a den of thieves. In the evening he left them, and went out of the city into Bethany, and lodged there. In the morning, as he returned, he cursed the barren fig-tree, condemning it to bear no more fruit to the end of the dispensation. The fig-tree, being an emblem of the Jewish nation, strikingly illustrated the fearful condition of that people, and the curse pronounced upon it showed that, through their rejection of the Gospel, they would be cast out of God's inheritance, and be no more

a covenant people bringing forth the fruits of righteousness till the end of the Christian age.*

Having again entered the temple, he illustrated and confirmed the same solemn truths by the parable of the vineyard; by that of the marriage feast; and by the woes which he pronounced upon the Scribes and Pharisees. Moreover, as he beheld the city he wept over it, saying—"If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another, because thou knewest not the time of thy visitation."—"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate. For I say unto you, ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord."

Afterwards, he left the temple, and retired to the Mount of Olives. As he was going there his disciples came to him, to show him the beautiful building they had just quitted, expressing their admiration of it! Our Lord, recalling to their mind the awful judgments he had just pronounced upon their nation, observed that the days were coming in the which there should not be left one stone upon another that should not be thrown down. Having reached the Mount of Olives, as he sat down, his disciples came to him privately, saying—"Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the age?"

To be continued.

Prophecy.

The nations are rapidly acquiring population, arts, merchandize, science and wealth; but what observing man can fail to see that in the ratio of the growth of these things, godliness is losing ground. There may be increase of good men in the earth, but it is undeniable that ungodliness is making much more, yea, a fearfully greater increase. It is only in the sure word of prophecy that the servants of God have any certain guarantee of the will of God being done upon the earth as it is done in heaven. Indeed, there is such an irrepressible desire in man to know the future, that I question if any would find fault with the study of prophecy, if it were not for the difficulty of reconciling it with some favorite theory of their own, cherished as their own offspring, or as a sacred family distinction among men. Alas, that we should any of us be so blind to our true interests. It is the truth obeyed that purifies the heart; it is by being of the same mind in the truth that we are manifestly of the family of God; and it is by walking in the truth that we have fellowship with the prophets and apostles of God, and indeed with God himself.

Without the study of Divine prophecy how can we understand the Scriptures? How can we understand Genesis 2:15: "It (or rather he) shall bruise their head, and thou shall bruise his heel?" But turn to Rev. 20:2-10, and all is plain and intelligent; and what the same writer says 1 John 3:8, makes all plain: "For this purpose the Son of God was manifested that he might destroy the works of the devil."

The study of prophecy shews that the people of God are one in principle and in faith, in all ages; and how delightfully all who come from the east and from the west may sit down together with Abraham and Isaac and Jacob in the kingdom of God, when all the prophecies are fulfilled, and the ransomed of the Lord shall return to Zion with songs and everlasting joy upon their heads.

The study of prophecy affords the humble child of God the most encouraging assurance of the fulfillment of all the promises. The Son of God has appeared and suffered all that the pro-

* As no man was to gather fruit from the barren fig-tree forever, the emblem gives no hope to the Jew, as a Jew, even when this age shall end. Ed.

phets said he should suffer; he has entered into heaven with his own blood once for us all; and is there expecting until his enemies be made his footstool. What a pledge this is that he will come again, and having taken the kingdom to himself, receive all his people to himself, that where he is there they may be also.—*Sabbath Recorder*.

The Study of Language.

The study of language has ever been considered a study of high importance, regarded merely as a means of intellectual cultivation.

There are obvious reasons for this. The analysis of language is the analysis of thought. Resolving complex forms of speech into simple ones, and again combining simple expressions into those which are complex, and investigating, alternately by logic and aesthetics, the varying properties of words and phrases, are operations which come nearer, perhaps, than any other in which we are engaged, towards subjecting spirit itself to the crucible of experiment. The study of grammar, the comparison of languages, the translation of thought from one language to another, are so many studies in logic and the laws of mind. The subtleties of language arise from the very nature of that subtle and mysterious essence, the human mind, of which speech is the prime agent and medium of communication.

The class of studies under consideration bears nearly the same relation to the spiritual that anatomy does to the bodily part of us. It is by the dissecting knife of a keen and well tempered logic, applied to the examination of the various forms which human thought assumes, that we most truly learn the very essence and properties of thought itself. It is this intimate, immediate, indissoluble connection and correlation between mind and language, between human thought and human speech, between the soul itself and the mould into which it is cast, that gives such importance to the general class of studies known as philological.

The study of language, more than any other study, tends to make the mind acute, discriminating and exact. It tends also, in a most especial manner, to fit a person to train the minds of others to acuteness, discrimination, and exactness. The person who has learned to express a thought with entire exactness and idiomatic propriety in two languages; or where, from the want of analogy between the two languages, he finds this impracticable, to perceive the exact shade of difference between the two expressions; who can trace historically and logically the present meaning of a word from its original starting point in reason and fact, and mark intelligently its gradual departures and their causes; who can perceive the exact difference between words and phrases nearly synonymous, and who can express that difference in terms clear and intelligible to others,—that person has already attained both a high degree of intellectual acumen himself, and an important means of producing such acumen in others.

The study of language is, in the profession of teaching, like the sharpening of tools in the business of the mechanic. Words are the teacher's tools. Human knowledge, even before it is expressed, and as it is laid up in the chambers of the mind, exists in words. We think in words. We teach in words. We are qualified to teach only so far as we have learned the use and power of words.—*S. S. Times*.

Original.

Adventism in Wesley's Collection of Hymns.

The above caption is suggested by some meetings which I recently held on Melbourne Ridge, C. E. Being refused the use of the Methodist chapel which was unoccupied, we met in a pleasant school house, and had a good time. As several Methodists attended, but brought their hymn books, and were ready to aid in singing, we used their books, along with the Advent Harp; and it was delightful to see the Christian spirit which was manifested.

While turning over the leaves of Wesley's collection, I thought how easy it would be to preach

an advent sermon from that book. A plan like the following suggested itself. Wesley's collection teaches,

1. The personal coming and reign of Christ on earth.

Proof:

"Lo! He comes with clouds descending,
Once for favor'd sinners slain;
Thousand thousand saints attending,
Swell the triumph of his train:
Hallelujah! God appears on earth to reign."
Hymn 66.

The last line is as it came from the pen of the author, but in most Hymn Books it has been altered for the worse.

1. The literal resurrection of the body.

Proof: "In this identic body I,
With eyes of flesh refined,—restored,
Shall see that self-same Savior nigh,
See for myself my smiling Lord.
See with ineffable delight;
Nor faint to see the glorious sight."
Hymn 718.

3. The new creature.

Proof: "Every fresh alarming token
More confirms the faithful word;
Nature (for its Lord hath spoken)
Must be suddenly restored:
From this national confusion,
From this ruin'd earth and skies,
See the times of restitution,
See the new creation rise! Hymn 60.

"Sublime upon his azure throne,
He speaks the Almighty word:
His fiat is obey'd! 'tis done;
And Paradise restored.

So be it, let this system end,
This ruinous earth and skies;
The New Jerusalem descend,
The new creation rise." Hymn 64

"O might we quickly find
The place for us design'd;
See the long expected day
Of our redemption here;
Let the shadows flee away,
Let the new made world appear."
Hymn 67.

"These eyes shall see them fall,
Mountains, and stars, and skies.
These eyes shall see them all
Out of their ashes rise!
These lips His praises shall rehearse,
Whose nod restores the universe.

According to his word,
His oath to sinners given,
We look to see restored
The ruin'd earth and heaven;
In a new world his trust to prove,
A world of righteousness and love."
Hymn 536.

4. The millennium in the new creation, and the eternal state.

Proof: "Nothing hath the just to lose,
By worlds on worlds destroy'd;
Far beneath his feet he views
With smiles the flaming void:
Sees the universe renew'd,
The grand millennial reign begun,
Shouts with all the sons of God
Around the eternal throne." Hymn 61.
"The arrow is flown, the moment is gone,
The millennial year
Rushes on to our view and eternity's here."
Hymn 46.

5. The Second Advent, the resurrection of the just, and the establishment of the everlasting kingdom, in connection with the sounding of the seventh trumpet, and therefore before the millennium.

Proof:

"He comes! he comes! the Judge severe!
The seventh trumpet speaks him near;
His lightnings flash; his thunders roll:
How welcome to the faithful soul!

Descending on his azure throne,
He claim the kingdoms for his own;
The kingdoms all obey the word,
And hail him their triumphant Lord.

Shout all ye people of the sky!
And all the saints of the Most High:
Our Lord, who now his right obtains
For ever and for ever reigns."
Hymn 56.

Resting in the glorious hope,
To be at last restored,
Yield we now our bodies up
To earthquake, plague or sword:
Listening for the call divine,
The latest trumpet of the seven,
Soon our souls and dust shall join,
And both fly up to heaven." Hymn 61.

6. The destruction of the man of sin, as connected with the Second Advent, and the introduction of the eternal state

Proof:

"Come Desire of nations, come!
Hasten Lord the general doom!
Hear the Spirit and the Bride;
Come and take us to thy side.

Thou who hast our place prepared,
Make us meet for our reward;
Thou with all thy saints descend;
Then our earthly trials end.

Mindful of the chosen race,
Shorten these vindictive days;
Who for full redemption groan,
Hear us now and save thine own.

Now destroy the man of sin;
Now thine ancient flock bring in!
Fill'd with righteousness divine,
Claim a ransom'd world for thine.

Plant thy heavenly kingdom here;
Glorious in thy saints appear,
Speak the sacred number seal'd;
Speak the mystery reveal'd.

Take to thee thy royal power;
Reign, when time shall be no more;
Reign, when death no more shall be;
Reign to all eternity." Hymn 555, entitled "On the Second Coming of Christ."

7. These events are near.

"Hearken to the solemn voice,
The awful midnight cry!
Waiting souls, rejoice, rejoice,
And see the Bridegroom nigh."
Hymn 54.

"Whatever ills the world befall,
A pledge of endless good we call;
A sign of Jesus near:
His chariot will not long delay;
We hear the rumbling wheels, and pray,
Triumphant Lord, appear." Hymn 62.
See the entire hymn.

"Sinners expect these heaviest showers;
To meet your God prepare!
For, lo! the seventh angel pours
His phial in the air." Hymn 63.

"Lift your heads, ye friends of Jesus,
Partners in His sufferings here;
Christ to all believers precious,
Lords of lords, shall soon appear;
Mark the tokens
Of his heavenly kingdom near." Hymn 729.

8. We are to love the appearing of Christ, and pray for it.

Proof:

"Vanish, then, this world of shadows;
Pass the former things away:
Lord, appear! appear to glad us
With the dawn of endless day!

O conclude this mortal story,
Throw this universe aside!
Come eternal King of glory,
Now descend and take thy "bride."
Hymn 60.

"The church in her militant state
Is weary, and cannot forbear;
The saints in an agony wait
To see him again in the air.
The Spirit invites in the bride,
Her heavenly Lord to descend,
And place her enthroned at his side,
In glory that never shall end.

The news of his coming I hear,
And join in the catholic cry:
O Jesus in triumph appear,
Appear in the clouds of the sky,
Whom only I languish to love
In fulness of majesty come,
And give me a mansion above
And take to my heavenly home."
Hymn 77.

We are to be waiting and watching for these things.

Proof:

"Happy he whom Christ shall find
Watching to see him come;
Him the Judge of all mankind
Shall bear triumphant home." Hymn 54.

"O may we thus be found
Obedient to his word:
Attentive to the trumpet's sound,
And looking for our Lord." Hymn 55.

"Then let us wait to hear
The trumpet's welcome sound;
To see our Lord appear,
Watching let us be found;
When Jesus doth the heavens bow,
Be found—as, Lord, thou find'st us now!"
Hymn 65.

Lastly we are to be active in view of the second Advent.

Proof:

"Come let us anew our journey pursue,
Roll round with the year,
And never stand still till the Master appear

His adorable will let us gladly fulfill,
And our talents improve,
By the patience of hope and the labor of love." Hymn 46.

The Wesleys were Adventists. But their Advent hymns are obsolete among those who claim to be their followers. These hymns, however, are loved and sung by another people.

R. HUTCHINSON.

Waterloo, C. E. April 21, 1860.

Original.

THE PENITENT THIEF.

Luke 23:42,43.

"Remember me," said the dying thief,
As he hung in dreadful pain,—
"Remember me, O Lord, I pray,
When Thou dost come to reign."

"Thy prayer is heard," said the dying Christ,
"I will remember thee;
Even to-day, as a certain pledge,
In bliss thou shalt be with me."

But tho' the thief is "in paradise,"
And free from every stain,
He is waiting for his full request,
Till Jesus comes again.

Thus all who've "died in faith," are blessed,
But waiting for that day,
When Jesus will "remember" such,
As trust, and love, and pray.

Canada.

R. H.

Original.

The Inheritance of the Saints.

NO. 1.

By the help of God, I expect to prove by several chains of Scripture argument, that the earth on which we live, will be the final inheritance—the everlasting abode of all the faithful: Not in its present condition, but in a renovated state.

An inheritance is property received by bequest legally inherited by virtue of a blood relation, or by adoption.

"The earth is the Lord's and the fullness thereof." He therefore has the exclusive right of bequeathing it.

In this No. proof will be given that Abraham is "heir of the world"—made so by God's bequest, as a reward of his faith, by which he became the friend of God. Also that those of the same faith are joint heirs.

"For the promise that he should be the heir of the world, (or habitable globe) was not to Abraham or his seed through the law, but through the righteousness of faith," Rom. 4:13. Paul refers to "the promise" found in Gen. 13:14-17. "And the Lord said unto Abraham, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward and southward, and eastward and westward. For all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth then shall thy seed be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee."

Abraham was directed toward the four points of the compass, and to walk through the land without limit. God assured him that the whole land should be given to him, and that the possession should be "everlasting."

And yet, in the 15th chapter, 15th verse Abraham is told by the Lord: "And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age."

And Stephen, the first Christian martyr who sealed his testimony with his blood, declares that "God gave him—(Abraham) none inheritance in it; no not so much as to set his foot on; yet he promised that he would give it him for a possession, and to his seed after him, when as yet he had no child." See Acts 7:5. And St. Paul in the 11th of Hebrews declares that Abraham and others of the faithful, died in faith not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." He adds, that "they that say such things declare plainly that they seek a country"—a better country than the one from which they came out; that is an heavenly.

As Abraham died not possessing a foot of the land promised to him, it follows that he must

possess it after the resurrection. It is impossible for God to lie, and he confirmed his promise to Abraham with an oath, saying, "in blessing I will bless thee, and in multiplying I will multiply thee." The inheritance is a part of the blessing. That inheritance is "land."

But, says, the objector, "How do you know but there is land in heaven?"

I reply, suppose there is, Abraham did not "see" it, walk through it, or stand upon it, at the receiving of the promise. "All the land which thou seest will I give to thee, and thy seed after thee, for an everlasting possession." The possession being everlasting, implies that it is to be enjoyed in an immortal state. Its being a heavenly country, implies that the curse will be removed, death will be abolished, sin and sinners banished, and the will of God be done in earth as in heaven.

"The seed," referred to, is Christ, and all who are Christ's. "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and thy seed which is Christ. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:16, 29.

Though with the poet we may sing,

"No foot of land do I possess,
No cottage in this wilderness,"

if we "are of faith then are we the seed of Abraham," and shall finally be immensely rich.

In securing a home, nothing is considered of more importance than a good title to the land. It should be remembered that no title excepting one obtained by adoption, into the family of Abraham, by faith in Christ Jesus, will avail beyond the present life. Life is uncertain, and short at longest. It would profit us little if we could gain the whole world, if at death we are to part with it forever. To secure an everlasting inheritance, should be the all-absorbing motive of our lives. The Lord help us.

H. BUCKLEY.



ADVENT HERALD.

BOSTON, MAY 19, 1860.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Correspondents, on matters pertaining solely to the office, if they will write "Office," on the envelope, will have their letters promptly attended to, even though the editor be temporarily absent.

The Chronology of Fines Clinton.

Concluded.

In our last we showed our view of the period from Creation, to the building of the Temple in the 4th year of Solomon, as follows:

TABLE I.

Adam	
To the Deluge.....	1656 years
To the death of Terah.....	427 "
From the Call of Abraham to the Exode.....	430 "
Here begins the time from the exode to the Temple, viz.	
In the wilderness.....	40 yrs
To the division of the land.....	6 "
Here begin Paul's 450 years to Samuel—as follows:	
To the death of Joshua.....	19 yrs
To the 1st servitude.....	11 "
The servitudes and judges to the end of the Philistine servitude of 40 years—including Samson, and the first 30 years of Eli.....	390 "
The last ten of Eli, and a 7th servitude, while the ark was at Kirjath-jearim, and ending when Samuel judged Israel in Mizpeh.....	30 "
Thus completing Paul's period from the division of the land, of.....	450 "

From Samuel, at the day of Mizpeh, to the election of Saul, and then including the reign of Saul to his death.... 40 "
The reign of David, and 3 yrs of Solomon 43 "
Making from the Exode to the Temple—in the 4th year of Solomon..... 579 "

And so making from Creation to the Temple, 3092 "

The argument in defence of the above estimate of the world's age at the building of the Temple, will be found in the *Herald* of May 12th. The details of the periods of the Judges, the only uncertain link in the entire chain is also there given.

This agreement of the times in the book of Judges with the periods specified by Paul in Acts 13:19-22, requires that the one testimony in 1 K. 6:1 should give place to them; and as a variation of just 100 years in that period, is more probable than a greater or a less variation, and as that precisely harmonizes the three testimonies, it is very probable, though it cannot be absolutely demonstrated, that the chronology thus far given, is as near an approximation as can be arrived at by human means, to the time between the Creation and Temple.

Mr. Browne gives 6 years less, and so nearly agrees; whilst Messrs. Elliot and Bowen almost precisely agree with it. Mr. Elliot says:

"The time of the Judges, exclusive of Joshua and Samuel, appears from these numbers to have been 390 years: and if we add 30 years for Joshua and the Egypt-born elders that out lived Joshua, reckoned from after the time of the conquest and division of Canaan (about seven years having intervened between that event and Moses' death), and 30 years more for Samuel's judgeship after the Philistines' defeat, it exactly makes up St. Paul's 'about the space of 450 years.' Add 7 for the conquest of Canaan, 40 for the wilderness, 40 for Saul, and 40 for David; and then the 4th year of Solomon comes to be about the 580th year from the Exode; instead of the 480th as the Hebrew text defines it in 1 K. 6:1. And therefore the only solution of the difficulty, that I see, is by supposing a mistaken reading in our Hebrew copies of 480 for 580."—*Hore Apoc.*

As we have brought our Chronology down from the Creation to the building of the Temple,—covering a period of more than one half of the 6000 years of man's estimated probation, we will continue it in this connection down to Anno Domini, according to the vulgar era, in Tables 2 and 3.

TABLE II.

From the Temple		
To the death of Solomon	1 K. 11:42	37 yrs
Rehoboam	" 14:21	17 "
Abijam	" 15: 2	3 "
Asa	" 10	41 "
Jehoshaphat	2 Chr. 20:31	25 "
Jehoram	" 21: 5	8 "
Ahaziah	2 K. 8:26	1 "
Athaliah	" 11:1-3	6 "
Jehoash	" 12: 1	40 "
Amaziah	" 14: 2	29 "
Interregnum	2 K. 14:23 & 15:1	11 "
Azariah	2 K. 15:2	52 "
Jotham	2 Ch. 27:1	16 "
Ahaz	" 28:1	16 "
Hezekiah	" 29:1	29 "
Manasseh	2 K. 21:1	55 "
Amon	2 Ch. 33:2	2 "
Josiah	" 34: 1	31 "
To the 4th yr. of Jehoiakim. Dan 1:1, Jer. 25:1-12; 45:1; 46:2		3 "

Making from the temple to the subjection of Israel to Babylon..... 422 "

The above is the precise estimate given by Doctors Jarvis and Hales for the same period. Mr. Cunningham varies from it, only in giving 12 years to the interregnum; and Messrs. Elliot and Bowen, only in the omission of the interregnum. Usher omits the interregnum, omits 3 years in the reign of Jehoram, 1 yr. in that of Jehoash; and 1 in that of Ahaziah; which, with his variation of 100 years in the period of the Judges, are all the variations between his entire chronology and ours.

We are now prepared to specify all the variations in Mr. Clinton's Chronology from ours: viz;

1. In Table I. he reckons the 450 years of Paul from the death of Joshua; whilst Messrs. Elliot and Bowen reckon them as we do, and as Paul directs, from the division of the land; Mr. C. also estimates 7 years, instead of 6, from the entrance into Canaan to the division of the land, and 20, instead of 19, from that division to Joshua's death; so that in reckoning the 450 from the last event, he makes an excess, over our estimate, of the interval between Paul's periods of 40 years in the wilderness, and of 450 of Judges, of 21 yrs.

2. He ends the 450 years at Mizpeh, as we do, and then allows for Samuel, before the election of Saul—giving to Saul the whole of Paul's space of forty years—a period of 12 yrs.

And thus the interval between the Exode and the Temple, in his estimate, extends into a period 612 years: which is 33 years more than are required to harmonize the periods in the book of Judges, and those of Paul in Acts, as is estimated by Jackson, Bowen, and Elliot, in harmony with our own; and it is an excess of 133 over the measurement expressed in 1 K. 6:1.

The correction of this excess would extend his 6000th year epoch 33 beyond 1862, had he not made

corresponding omissions, to the amount of 15 years, in Table II, as follows:

1. In the length of the reign of Jehoshaphat: It is said in 2 Ch. 20:31, that he "reigned twenty-five years." Mr. Clinton says 24,—a loss of 1 yr.

2. In the reign of Jehoram: The Scripture says 2 Ch. 21:15, that he reigned "eight years," Mr. C. says 7,—a loss of 1 "

3. In the reign of Jotham and Ahaz: Of each, the scriptures read, 2 Ch. 27:1; and 28:1; he reigned "sixteen years," Mr. C. says 15,—a loss of 2 "

4. He omits the interregnum, 11 "

Making a loss of 15 "

The loss of 15 years, deducted from the gain of 33 years over our chronology in Table I. leaves a net gain to him of 18 years in his interval between the Creation and Vulgar era; and so terminates his chronology in 1862, 3.

The existence of the Interregnum given in Table II, is considered well established by Messrs. Jarvis, Usher, Hales, Cunningham, and others; and if allowed by Mr. Clinton, it would, with his other estimates, have ended his 6000 years in 1851, 2. The inferences on which it rests, are the following:

In 2 K. 14:2, we read of Amaziah, that "He was twenty and five years old when he began to reign and reigned twenty and nine years in Jerusalem." Also, in v. 23, that "In the fifteenth year of Amaziah, the son of Joash, king of Judah, Jeroboam, the son of Joash king of Israel, began to reign in Samaria, and reigned forty and one years."

As the 1st year of Jeroboam and the 15th of Amaziah thus synchronized, it follows that the 29th and last year of Amaziah must have synchronized with the 15th of Jeroboam. But, 2 K. 15:1. "In the twenty and seventh year of Jeroboam, king of Israel began Azariah, son of Amaziah, king of Judah, to reign." As the last year of Amaziah's reign, synchronized with Jeroboam's 15th, and the 1st of Azariah's with Jeroboam's 27th, it follows that there was an interregnum between Amaziah and Azariah's reigns, extending from the end of Jeroboam's 15th year, to the beginning of his 27th—an interval of eleven years.

The reason for this interregnum seems to have been owing to the infancy of Azariah at his father's death. "All the people of Judah took Azariah, which was sixteen years old, and made him king instead of his father Amaziah," 2 K. 14:21. As Azariah was only 16 years old in the 27th year of Jeroboam, when he was made king, he could have been only 5 years old at his father's death, at the end of the 15th of Jeroboam. Dr. Lightfoot and others, have therefore supposed that the government was administered by regents during eleven years of the minority of Azariah—covering the Interregnum thus shown.

According to Mr. Cunningham, Mr. Clinton simply affirms that the interregnum is not to be discovered in the Scripture narrative, and that the reading of 2 K. 15:1, is to be rejected as corrupt; but Mr. Cunningham replies: "There is not a various reading in any copy of the Hebrew or seventy. No passage of scripture is therefore supported by stronger evidence."—*Fullness of Times*, p. 193

Mr. Miller saw and admitted this interregnum for which Dr. Jarvis; who had not then seen it, rated him soundly, affirming that "if you examine the chapters to which he refers, you will be astonished to find there is not in either of them a word on the subject"—*Sermons* p. 55.

Dr. Jarvis, however, afterwards, saw that those chapters did teach it, and had the manliness to confess that when he read Mr. Miller, "the existence of such an interregnum was entirely a new idea to him;" and then he says of Mr. Miller's perception of it, that "as a plain unlettered man, his perspicuity in reading his Bible, and his Bible only, is much to his credit."—*Preface to Sermons*.

Our readers are thus in possession, of all the elements of Mr. Clinton's Chronology, and can form an estimate whether it should be received as a demonstration of the world's age; or, as an approximation to it—as Mr. Clinton's opinion, formed according to his best judgment.

One thing however is certain viz. that there is no danger in looking at too early an epoch for our Lord's return, provided there is no disposition to dogmatize respecting it; whilst there is danger that that day will come upon us unawares. And therefore if any of you ask, if we know that the world will not be 6000 years old at the epoch, where Mr. C's chronology estimates it, we tell you no; that its precise year has not been positively demonstrated, and that it is with modesty and humility, that we should discuss the year of its ending. We have given you the results, according to the best light we could find, of the duration of each individual period, irrespective of what the result would be; but we present it not as a demonstration; and whilst it is duty to be ever ready and constantly watchful for the advent in glory, let no one on his peril say in his heart, "My

Lord will delay his coming;" for there is a period, covering the times of Eli, Samson, and Samuel, which no human chronologer can determine with precision. And whilst it cannot be demonstrated that this earth will reach its 6000th year at the earliest epoch named, neither can it be demonstrated that any day between now and then may not complete that number. It is the only wise course, therefore, to regard the great event in this world's history as ever imminent, and as liable to transpire at any time—at even, at midnight, at cock crowing, or in the morning, of any diurnal revolution of this earth upon its axis. We are not therefore warranted in saying that it cannot come till, or will come specifically at some given year in the future; though we may and must look at points in the future with greatly increased interest.

In the remaining periods, from the 4th year of Jehoiakim to our A. D. there is entire agreement between our Chronology and Mr. Clinton's; but as there is serious disagreement between Mr. Clinton and Mr. Shimeall during the same, we will insert, for subsequent reference, and to fill up the whole interval from Creation, another table, as follows:

TABLE III.

"In the fourth year of Jehoiakim the son of Josiah king of Judah, that was the first year of Nebuchadnezzar king of Babylon," the word came to Jeremiah saying,—"This whole land shall be a desolation, and an astonishment, and these nations shall serve the king of Babylon seventy years," Jer. 25:1, 11. "In the third year of the reign of Jehoiakim, king of Judah, came Nebuchadnezzar, king of Babylon, unto Jerusalem and besieged it." Estimating the conquest of the king of Babylon from the end of the third, we have

From beginning of Babylonian servitude in Jehoiakim's 4th year, to the death of Jehoiakim, 2 K. 23:31 8 yrs
Jehoiachin reigned 3 months, and was then carried a captive to Babylon, 2 K. 24:8, 12 0 "
Zedekiah, 2 K. 4:18, to the burning of the temple and 25:1, 9 10 "

"It came to pass, in the seven and thirtieth year of the captivity of Jehoiachin, king of Judah, in the 12th month, on the seven and twentieth day of the month, that Evil-Merodach, king of Babylon, in the year that he began to reign, did lift up the head of Jehoiachin, king of Judah, out of prison," 2 K. 25:27; Jer. 52:31. The end of Jehoiachin's 37th year, was thus the beginning of Evil-Merodach's 1st, and as the years of Jehoiachin's captivity were synchronous, with those of Zedekiah's reign, it extended, after Zedekiah,

We then have the reigns of the kings of Babylon and Persia, as given in Ptolemy's Canon, as follows:

Evil-Merodach..... 2 "
Neriglissar..... 4 "
Nabonadius (Belshazzar), reckoned in the Canon only to his being driven into the city by Cyrus, 2 years before the conquest of the city, 17 "
Cyrus, after driving Belshazzar into, and before he took the city, 2 "

Making from the conquest of Judaea by Nebuchadnezzar, to the death of Belshazzar—when commenced Cyrus' 1st year's reign within the city,—a period of just SEVENTY YEARS. "Now in the first year of Cyrus, king of Persia, that the word of the Lord, spoken by the mouth of Jeremiah, might be accomplished, the Lord stirred up the spirit of Cyrus, king of Persia, that he made proclamation throughout all his kingdom . . . Who is there among you of all his people? The Lord his God be with him and let him go up," 2 Ch. 36:22, 23. And so this ends the 70 yrs in Babylon, which extended from the 4th of Jehoiakim to Cyrus.

After the conquest of Babylon Cyrus reigned, according to the Canon, 7 "
Cambyses..... 8 "
Darius I. (Hystaspes) to his decree for the completion of the temple, in his 4th year, Ezra 6:8 3 "
And so there were seventy years from the burning of the temple in the 11th of Zedekiah, to its rebuilding in Darius' 4th, as well as seventy from the commencement of the captivity in the 4th of Jehoiakim and their first return under Cyrus in his 1st.

From Darius' 4th year to his death..... 33 "
Xerxes..... 21 "
Artaxerxes, to his 7th year..... 6 "
To the Vulgar Era, according to the Canon..... 457 "

Making from the 4th of Jehoiachin..... 605 "

As there is entire agreement between the Chronologies of Mr. Clinton and those of Dr. Jarvis, Dr. Hales, Mr. Cunningham, and our own in respect to the periods covered by this last table, its importance in this connection will be seen when we take up the chronologies of Mr. Shimeall.

Erratum.

Several errors occurred in *Herald* of last week in the articles on Chronology. 450 in one place read 15; and in another, 450; and in another paragraph, the words "two years before," should have been inserted. These corrections would make the following paragraphs read thus: In 4th column p. 4.

II. To fill up Paul's period of about the space of 450 years till Samuel the Prophet, reckoned from that division, we have.

In 1st col. p. 5:

We thus have as before, 40 yrs
In the wilderness..... 6 "
To the division of the land..... 450 "
The judges to Samuel at Mizpeh..... 40 "
To this add Paul's period to the death of Saul. 40 "
For David and to the 4th of Solomon..... 43 "

And it makes the 579 "

And in 2d col. p. 5,

6th. If we suppose Saul's reign was 40 years,—then, in view of the above facts he must have been 80 at his death;—a very old man for those days. See 2 Sam. 19:32. Jonathan must have been more than 60; he must have been at least 57 at the birth of his eldest son, and more than 30 years older than

David, and yet had a sister young enough to be David's wife; and it would make Samuel at least 98, two years before Saul's death—all of which chronological synchronisms are incompatible with the supposition that Saul's reign exceeded about 20 years. It is thus very evident that the "space of forty years" mentioned by Paul, extended from the day of Mizpeh, to Saul's death, and so making continuous, the "four hundred and fifty," and the forty years.

New Work.

"OUR BIBLE CHRONOLOGY Historic and Prophetic, Critically Examined, and Demonstrated, and harmonized with the chronology of profane writers," &c. &c. &c. By the Rev. R. C. Shimeall, a member of the Presbytery of New York. Published by A. S. Barnes and Burr, 51 and 53 John St. New York: 1860.

We are indebted to the publishers,—through the politeness of Messrs. Crosby and Nichols, publishers and booksellers, at 119 Washington St. Boston, who have it for sale—for a copy of the above work.

It is a thin volume, of the Royal Octavo page, magnificently printed on splendid paper. It displays considerable ability and research; advocates the authenticity of the chronological numbers, as expressed in the Hebrew text, in preference to those of the Septuagint and Samaritan versions; enters into a disproof of the claims set up for the antiquity of Egyptian, Hindoo and other chronologies; and attempts the demonstration of the ending of the 6000 years of the world's age in 1868. It also argues the same as Dr. Cumming, the ending of the 1335 days in that year, and contains numerous tables of assumed chronological argument.

Were this book all that it claims to be, it would be one of the most invaluable and timely works that ever emanated from the American press. If it be much less than it claims, it does not therefore follow that it may not be a valuable addition to any library.

We must, however, confess to a feeling of disappointment, on examining this pretentious volume, to find that it is much less logical and profound in its chronological deductions, than we had hoped, and had expected to find from laudations that we had seen of it. Either he greatly misapprehends what is essential to conclusive reasoning, and to mathematical demonstration, or we do. It is very easy, however, to depreciate, as it is to laud in general terms; and whilst the laudation and endorsement of no one is of any value, except as there is possessed a logical discrimination and mathematical accuracy, by those who approve, and as they show a competency to weigh well, and discern clearly all points of agreement or difference, so is no depreciation to be regarded, except as it is accompanied with an actual development and specification of the errors, or deficiencies of reasoning and demonstration, which derogate from its claims to critical accuracy.

We shall therefore soon notice his chronology in detail, show its variations from our own and other chronologies, the process by which its result is arrived at, and the reasons for our judgment of its insufficiency.

As, however, the only way to adjust questionable, or disputed points, to solve difficulties, or to harmonize disagreements of opinion, is by a comparison of each other's views and arguments; and as every contribution to this department of literature, resulting from well-meant and conscientious effort to elucidate truth, is to be welcomed as aiding in this great field of research; so we welcome this work, without classing it among the infallible.

It can be obtained at this office. Price \$2. postage 35 cts.

Peace and Safety.

"Of the times and seasons brethren, ye have no need that I write unto you. For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night. For when they shall say Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness that that day should overtake you as a thief." 1 Thess. 5:1-4.

"When they shall say, Peace and Safety." Of whom speaketh the apostle this? It is doubtless spoken of those who believe not—of the infidels who should live just before and at the time of Christ's advent in glory. The leading infidel paper in this country is the Boston Investigator—a paper that is conducted with marked ability. It is interesting, therefore, to note whether any jubilant utterances emanate from that quarter—whether any self-congratulations are indulged in, because of fancied exemption from the predicted doom of all who reject God's offer of mercy. The following in that sheet has struck our eye. Referring to the phrase, "the midnight cry," and explaining to its readers that it means—"the Savior is at the door,"—the Investigator says:

"Brother Infidels! let us rejoice that having got

rid of superstition, we are invulnerable to fanaticism. No 'midnight cry' disturbs our slumbers; nobody 'at the door' either angel or sheriff, prevents us from emerging; but safe and secure in our common sense philosophy, we sleep in peace and wake with satisfaction. Such are the triumphs of Infidelity, and it will extend them, we think, by keeping alive the Boston Investigator."

And what will ye do in the end thereof, O "brother Infidels"? For, "Then shall all the tribes of the earth mourn; and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24:30. "Blessed are all they that put their trust in him," Psal. 2:12.

Notices of Pamphlets.

The Doctrine of Endless Misery an Occasion of Scepticism:—extracts from the Epilogue to 'Essays in Ecclesiastical Biography.' By the late Sir James Stephenson. Boston, John P. Jewett and Co. 20 Washington st.—a pamphlet of 21 pp.

Were this so, it would explain, we suppose, why it is that there is so much less infidelity, and so many more revivals and conversions among Universalist and Unitarian Societies, where this doctrine is rejected, than there is among the evangelical sects where it is held!

Notes on Nursing. What it is, and what it is not, by Florence Nightingale, with some account of her life. Boston: Wm. Carter 5 Water st. 1860—a pamphlet of 104 pp.

It gives some very good practical hints and suggestions on this subject—the writer being the one who went to the Crimea, as an angel of mercy to the suffering soldiers there during the late Russian war.

BIBLE UNION REPORTER.—Have received Nos. 43 and 44, containing Philemon. It is a long time since we have had a previous No. We wish they came regularly. Every new version is an aid as a comment on the text.

"Notes on the Greek Text of the Epistle of Paul to Philemon, as the basis of a Revision of the common English Version; and a Revised Version with Notes." New York: American Bible Union, &c.

Since receiving a copy of the Reporter, as above noticed, we have received the contents of the same in a neat volume convenient for examination and reference. This last can be obtained at the store of A. F. Graves, No. 24 Cornhill, Boston.

OUR MISSIONARY.—A Note from Bro. G. W. Burnham, our missionary, reminds us that the friends are in arrears to him for his services. It is designed that the mission shall be self-sustaining; and that the lack of help in some places will be made up by the abundance in others. He has his expenses and family bills to meet, and needs the means. Those disposed to assist will contribute direct to him. We would urge those among whom he labors to be sure and do their part.

A Brother who writes that he was 72 years old on the 1st day of May, and still works daily in the field to earn the means of support, encloses a dollar to pay in advance for the Herald, and writes:

"I send you one half of all the money I have in the world, as I cannot do without the Herald. I must renew the subscription. The Herald I prize very highly, as it is the only good Advent doctrine I can get, except the Bible."

Well, brother, this toil will not be always. When there shall be "no more curse," the dressing and keeping of the garden will be a pleasure and not a toil. It will be a luxury, and not a fatigue.

Dr. C. O. Towne of West Lebanon N. H. in sending a new subscriber, announces the prospect of additional ones soon. Where there is a will there is a way, and so we shall expect more from that quarter. If one half of our readers would send one subscriber each, what encouragement it would be in these days when the majority of men are lovers of themselves more than lovers of God.

A REQUEST.—Will the Editor of the St. John's Religious Intelligencer send us a copy of his well-conducted paper that contains extracts on the 9th and tenth commandments.

The extracts being given in the Herald, on the Commandments, are copied from that paper, and that No. was not received.

To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please to call the editor's attention to the omission.

J. S. Brandeburg. Thank you for sending a new subscriber and for your words of commendation.—We hope your times will improve at the west; but

He who ordereth rains and fruitful seasons according to his pleasure, will do all things in wisdom.

A. Brown. Is on file for insertion.

BRO. EDWIN BURNHAM.—By a note from Bro. Edwin Burnham in the last Herald, it will be seen that he has returned to Newburyport, Mass. disabled for awhile from labor, with acute rheumatism. In his isolation he would be pleased to receive letters from the brethren scattered abroad. We would also suggest in this connection that he may be prostrated for several months, that his public labors are his only means of support, and being unable thus to labor, any aid that may be rendered him will be thankfully received, and may be returned to the giver in unnumbered mercies in this life, and with a rich reversion in the world to come.

CONGRESS recently passed a law which provides that when any person shall endorse on any letter his or her name and place of residence as writer thereof, the same, after remaining uncalled for at the office to which it is directed, thirty days, or the time the writer may direct, shall be returned by mail to said writer, and that no such letter shall be advertised, nor shall the same be treated as dead letters, until so returned to the post office of the writer, and there remaining one quarter.

A YOUNG AERONAUT KILLED.—On Thursday afternoon at 4 o'clock, Mr. Augustus M. Connor, said to be a pupil of Prof. Wise, was advertised to make his first aerial voyage in his new balloon, "Venus," from Palace Garden, New York. At that hour there were four or five thousand persons gathered in the vicinity to witness the ascension. Shortly after that hour, Mr. Connor, accompanied by his wife and several relations and friends, appeared at the garden, and immediately commenced operations for the ascension. When the balloon was inflated, a squall sprung up, and the wind rocked the huge globe about in a frightful manner. Mr. Connor's friends, as well as the company in attendance, used every effort to dissuade him from making the ascension, but he laughed at their fears and replied that he would go as soon as the squall was over. His wife, who was to make an ascension with him next week, expressed a great desire to go up on the present occasion, but he said to her very calmly, "My dear, you must wait until the next time."

At length Mr. Connor stepped into the basket and gave word to the gentlemen who were holding the rope to cast off, when just at that moment another squall arose, and the balloon was driven against the metal cornice of the concert building, bending it like so much thin lead. The wind subsiding, the balloon rose above the high ornament of the building referred to, and then suddenly collapsed, and with its basket and occupant instantly disappeared from sight. A scene of the wildest confusion now ensued, loud shrieks rending the air. Young Connor was found lying on the roof of the building covered with the wreck of his balloon. He was injured internally and died the same evening. No one was present assisting Mr. Connor, who was accustomed to making ascensions, and his foolhardy rashness was the only cause of the sad termination of his voyage.

TERRIBLE CALAMITY!—Twenty-five persons drowned. The telegraph has briefly reported a melancholy accident near Camden, S. C., by which no less than twenty-five persons met with an untimely death. The Sumpter (S. C.) Watchman brings full particulars. A large party of pleasure, it appears, visited Boykin's Mill Pond, near Camden, on the 5th inst., and a portion of them, mostly ladies and children, were engaged in sailing about the pond in a large flat boat, when the boat struck upon a snag. The scene that followed is thus described:

"This excited little or no fears, as it was supposed that a speedy extrication would be effected. Soon it was perceived that the great pressure of the boat upon the snag (in consequence of the number it contained) was puncturing its bottom, and that the water was making its way inside. Momentarily the danger became greater, and momentarily the excitement of those on board, as well as those on shore, became more intense. It seems that deliverance would have come, and that the boat would have probably been pushed off and run near enough to the shore for many if not all to escape, had it not been that those who stood at each end (a white man and a negro) with their poles laboring with all their power, shoved each in the same direction, thus mutually destroying the effect of their efforts. Soon she began to sink! When this was seen, and the fact that she could not be moved became so apparent, the scene became frightful indeed. The wildest excitement and fear seemed to seize every heart, and but few if any were sufficiently collected to enable them to employ their efforts for rescue advantageously. In a few moments she sank, while the scene

may be better imagined than described. Piercing cries and shrieks, and calls for help, both from those on shore and those on the boat, filled the air.

The boat seems to have committed them to the bosom of the water, huddled together, mainly in a mass. The water is supposed to have been about twenty feet in depth. Thus thrown together, one clinging to the other, with a grasp which belongs only to those in a drowning condition, there was little opportunity for the males in the company to rescue the ladies or even to save themselves.

But a few, we have not been apprised of the exact number, were saved, of those upon the boat. One act of daring, manly and gallant rescue, demands especial notice. Mr. Jones, a fireman upon the Camden train, rushed to the spot, and by almost superhuman efforts, coupled with the most cool and manly courage, brought three of the drowning persons to the shore.

Efforts to secure the unfortunate drowned were immediately employed. Some were taken from the water. Others could not be found. The flood gates of the pond were soon hoisted, but the body of water was great and could not be soon run off."

Foreign News.

THE CONGRESS QUESTION.

The Paris correspondent of the London Globe, writing on the 25th, says: "Le Nor'd asserts authoritatively that there will be neither congress nor conference concerning the facts accomplished at the foot of the Alps; that the telegrams industriously circulated about protocols and conventions are all fabricated in the same workshop for an obvious purpose; that nothing is changed in Central Europe, Switzerland having precisely now the same rights as also the same duties as before—the right to European protection of its neutrality, and the duty not to create disturbance. From the tone adopted all along by this Russian organ it is clear that one of the great powers is adverse to Swiss pretensions, another professedly indifferent, and that Prussia is the only continental government sensible to any remonstrances on this topic."

AUSTRIA.

Vienna, April 27. The official Wiener Zeitung publishes the following facts in connection with the death of Baron Von Bruck: "On the evening of the 20th inst. Baron Von Bruck was heard as a witness relative to the frauds of the late Gen. Eynaten. His examination gave rise to further inquiries, which would probably have led to his confrontation with other witnesses and accused parties. Under these circumstances, the Emperor issued an autograph letter on the 22d inst., in which his Majesty said: 'I temporarily remove you from office, according to your request, and provisionally transfer the charge of the Ministry of Finance to the Councillor of State Von Plener.' This autograph letter was remitted to Baron Von Bruck on the evening of the 22d inst., and on the morning of the 23d the Baron was found in bed bleeding. On the 25th a judicial post mortem examination took place, the result of which was announced in yesterday's telegram."

THE TWO SICILIES.

Turin, April 27. The government has received the following dispatch, dated "Roads of Palermo, Wednesday evening, April 25,":

"The insurrection at Palermo has been suppressed. The state of siege is rigorously maintained, and great numbers of royal troops are quartered in the city. Messina is tranquil. The armed bands in the island are insignificant and appear to be dispersed in all directions. The coasts are watched. Great agitation prevails throughout the island, including the province of Trapani. It is only in the province of Marsala that the royal authority has not been established."

Naples, April 26. The insurgent bands are being pursued continually and are retiring before the royal forces. They had intrenched themselves in the small town of Carlini, which was surrounded by the royal troops, by whom they have been completely destroyed. The remnant have made their submission. Throughout Sicily and the Kingdom of Naples the most perfect order and tranquillity prevails.

Garibaldi, having been offered the freedom of Brescia, as compensation for the loss of that of Nice, at once accepted the offer, and in the course of his letter to the Brescians he made the following allusions to Nice and Sicily, confirming the impression that he intends to go to the island which is now struggling for its independence.

"The misfortunes of Italy have always arisen from the same cause, that those who were not directly threatened forsook their brothers in danger; and if the present is more edifying by the admirable unanimity of all the populations of the peninsula, it is still stained by one immoral and dishonorable deed. I accept with gratitude the freedom of the town offered by our dear Brescia; but as an Italian and Nizzard I do not mean to forsake my cradle, the grave of my mother, and the rights of Italy, or the land of Segurana and of Massena."

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as 'slandering the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

From Bro. Samuel Chapman.

Dear Bro. Bliss:—Two and a half months (my usual time for writing) having now passed, since I wrote you from Springwater Feb. 15th, I take pen in hand to continue my journal through the columns of the Herald. When writing that letter I expected to leave soon to meet a call at some distance from there; but being requested by a prominent brother to hold a few meetings on the east line of Sparta (six miles west of Springwater) I made an appointment for one evening, and met the same. The community was composed principally of Baptists and Methodists, who were desperately opposed to what they denominated advent doctrine. This being the case, but few came out that evening to hear. That few however being anxious to hear more, I left an appointment for the next evening, signifying that I might continue with them over the Sabbath. The next morning I took an early three miles walk, to enjoy a brief visit with father and mother Jenne, in Conesus, and return to my meeting that evening. On the way I met a stranger, Mr. W., a prominent member of the Baptist order, of whom I enquired respecting the way, &c. He also enquired of me, "Are you, sir, the minister that preached at the school house last evening?"

Being informed that I was, he remarked, "I have heard some advent preaching, and have been interested in many things that they teach; but you preach some things which I cannot conscientiously receive; for my Bible does not read so."

"Pray what things," I enquired, "do we preach that you cannot receive?"

He replied, "One thing is, you say a man has no soul, or spirit, that exists in a conscious state after the body is dead, any more than that of a swine; and you also teach that the wicked are utterly destroyed, or annihilated, and that is the final end of them; when, if I am not mistaken, the Scriptures teach that Christ will say to such, 'Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels;' and again, 'These shall go away into everlasting punishment,' &c.; and I think," continued Mr. W., "that your kind of preaching has a tendency to lull the sinner to sleep in his sins, and do much more hurt than good. And now, sir, lest we should be charged with countenancing such an evil, most of us stay away from advent meetings. Otherwise we should be glad to hear you preach."

In reply, I admitted that there was some force in his arguments, and observed that it was my usual custom to speak out my faith on those points of doctrine in my first discourse, when I enter a new field of labor, after which I generally confine myself to the work or message assigned me. See Joel 2:1; Hab. 2:2, 3; Matt. 24:45, &c.; and added, "Had you been present last evening, you would have discovered that there is not so wide a difference in our faith in these matters as you had imagined."

He apprehended me, and said, "I shall be in to hear you this evening." He was faithful to his promise, and being interested he continued to come, bringing his brethren and sisters with him, and soon our sanctuary was full, and very solemn attention was paid to the word. Several of them and others embraced the doctrines we teach, understandingly. Mr. W. especially received the word gladly, and in making public confession of his faith was signally blest. This was very cheering to father J., he being an intimate friend of his. One young man was thoroughly converted to Christianity and to the blessed hope, as we might naturally expect, and it is said is "an epistle read and known of all men" in that community. Several others appeared penitent, and were enquiring, What shall we do? In this state of things (the result of one week's labor in connection with Bro. Hyde) we had to leave to meet other engagements. Am informed that a Baptist minister is now preaching to them, who speaks favorably of our views, and they are enjoying a refreshing season. We were then called to E. Springwater, six miles east of Springwater, where the inhabitants were generally composed of Universalists and common sinners. Some said to us, "They will

doubtless come out and hear, but it is a hard place; it will be of no use to go there," &c. I replied, "It is the very place I wish to go, with the hope of doing good. So we met the call, having a good congregation to commence with. I spoke the first evening, using for a text Heb. 9:27, 28. Being familiar with my subject I did not call for a Bible, but had a free time in speaking, and good order was observed. The next evening, as Bro. Hyde entered the desk, he enquired, 'Can some one furnish me with the Bible?' A gentleman stepped out readily, and soon returned, bringing a book with him, which he laid upon the stand, saying, 'There, sir, is a Universalist Bible. It may not answer your purpose.' Bro. H. said, 'We will try it,' and had great liberty in speaking. We continued our joint labors there, having a crowded house and respectful attention paid to the word, for two weeks. Bro. H. tarried a week longer, and it was by no means labor spent in vain. Although a large majority in that community were of the classes above described, yet there were quite a number of isolated professors of religion among them. These, or the most of them, received the doctrines we proclaimed understandingly, took an active part in our meetings, and were blest. Universalism seemed to die away, and several precious souls were manifestly converted to God, and to the faith. Four of them received baptism at my hands. Others were waiting. Bro. H. will attend to them—having his appointments there steadily hereafter. Springwater being our centre-point we have frequently held our meetings there on the Sabbath, through the winter. Had several seasons of baptism and the Lord's supper. The friends, disregarding the expense, have come in from our four prominent fields of labor, viz. Wayland at the south, Canadice at the north, Sparta at the west, and East Springwater at the east—six miles each way—to mingle with us in worship. These seasons have been peculiarly interesting. Except when holding a protracted meeting, Bro. Hyde and I have separated and administered the word to the various flocks in their own neighborhoods. By that means, some souls have been converted, and a good interest is kept up in each place. A Mr. B. and his wife, residing some two miles north of Springwater village, being converted and baptized during the past few months, were very anxious that their neighbors should hear the gospel by which they had been so richly benefited. He therefore (being trustee for that district) invited us to hold meetings occasionally at their school house. We complied with the request, and had respectable congregations, to whom we preached a dozen or more times. Much prejudice was removed. Quite a number received the word readily. The school teacher, a well-informed young Wesleyan preacher, became deeply interested and was with us much of the time, making friendly inquiries, and "searching the Scriptures to see whether these things were so." From the last conversation I had with him—the day I left—I should think the question was about settled in his mind that the coming of the Lord was even at the doors. Bro. B. and others hope much in the case. Such an interest was awakened in that district, the Springwater church had about decided, when I left, to hold their Sunday meetings there half the time. Sunday the 8th of April we supposed would close my labors with the Springwater church. Five happy converts were baptized that day, and seven were added to the church. On Tuesday, when I was all packed up and ready for the cars, a message came for me to tarry and attend the funeral of a child in Canadice the next day. This detained me so that I remained and preached to the Springwater brethren—in connection with Bro. Hyde—the next Sabbath, and we had a refreshing farewell season. The Bro. Blake that I reported in my last has recently located his family in East Springwater. He remains steadfast in the faith, and will hereafter labor in connection with Bro. Hyde. A large field is now open to them in that section, and I trust they will be diligent and clear their skirts of the blood of their fellow men. On Monday April 16th I left Springwater and started for this place, where I have had a standing call for several months. Stopt in Conesus to make my farewell call on father and mother Jenne. Preached at their house Tuesday evening, and was urged by many to remain there a while, but for various reasons it seemed like duty to leave. Stopt in South Lima, intending to spend a few hours only with the friends and then proceed on my journey; but they being hungry for the word, notice was circulated and I preached to very attentive congregations Thursday and Friday evenings, and visited much, which was manifestly productive of good. On the Sabbath April 22d by request I preached at the Christian church in Lakeville morning, afternoon and evening. Being invited to preach in the morning only, and supposing that might be my last opportunity to warn them of the speedy coming of Christ, I gave them strong meat; but the word was so well received by the leading members, they asked

me to continue my labors through the day and evening, and it was doubtless well that we did so. At the close of evening service several lingered and frankly confessed that they had become convinced that day, for the first time, that the coming of the Lord was right upon us. Stopt in Avon and spent Monday night in the family of Bro. Green (railroad agent, late from Wayland). They embraced the faith under our labors last winter, and sister G. received baptism at my hands, since which they have been prominent actors in the cause, and will, I trust, though isolated, exert a salutary influence where they now reside. On Tuesday came to the Suspension Bridge. Spent the night at a public house near by. Oh what a sight that is to behold, especially when it is being crossed by a heavy train of cars, some three hundred feet above those foaming waters of the Niagara. On Wednesday morning, Apr. 25, I took the cars for this place, 5 miles north, where I met a warm reception, and spent the night in the family of Mrs. Goings, the mother-in-law of Bro. Wm. H. Sage, my Lewiston correspondent. Providentially I met sister S. there with her mother, on a visit. All were personally strangers to each other; but mutually waiting, and looking for the same blessed hope, we soon lost all needless restraint, and had a refreshing interview with each other. The next morning I walked out to Bro. Sage's residence, 3 miles east of the village, where I find a pleasant and very welcome home. Arrangements were made, the people notified, and we entered upon our work at a large school house near by on Saturday evening the 28th ult. Had a good congregation and respectful attention was paid to the word. Sunday evening extra seats were furnished, and the house was crowded to overflowing, and quite a number outside, who listened at the door and window for want of room within the walls, and all solemn and still, as on a funeral occasion. Owing to previous appointments at the school house for Sunday, and Tuesday evening (this evening) and having to write this letter, we deferred making other appointments there till to-morrow evening, when we expect another large gathering. Last Sunday morning the Presbyterian church in the village was opened to us, and an unusual number, it was said, were out to hear. The Pastor, Rev. Mr. C., sat in the desk with me. By request he performed the introductory services, in their usual way. He courteously enquired if I had any particular portion of Scripture for him to read; but as I had none, he selected and read the 46th Psalm. Being familiar with that, and also with the following Psalm, and perceiving that the one to which we had listened predicted the heathen's rage, moving of kingdoms, destruction of all war implements, and the melting of the earth, and that the next Psalm very appropriately places Christ on the throne, as Lord and king over all the earth, when, as such, he will enter upon his eternal reign, I could not well enter upon the subject I had arranged to speak on till I had made a few explanatory remarks on that important scripture to which our attention had been called. I did not intend, however, to occupy five minutes on that subject when I commenced; but kindred scriptures like a flood rushed on my mind till I had spoken with considerable rapidity for full twenty minutes; and then, perceiving that it was too late to speak on my intended subject, I offered an apology, and continued my remarks on the coming and kingdom of our blessed Lord for more than three-quarters of an hour longer then, using for a text a portion of the prayer dictated by our Lord, Matt. 6:9, 10, and showing from Dan. 7:13, 14, Luke 19:11, and onward, and a host of kindred scriptures, that the king and kingdom both come at one and the same time; and though I had great liberty in speaking, and some received the word understandingly, yet I should think from appearances that we were quite too literal in our expositions and application to please the minister and some of the "principal of the flock," who were vainly looking for the conversion of the world. But my skirts, I am sure, are now clear of their blood, and by the grace of God I shall continue to speak, with great boldness, on these important truths, whether men hear or forbear. On Thursday evening of this week I am to preach at a convenient hall on Main street (a few rods from the church) which is freely opened to, and lighted up for us. The Lord aid us, and direct our future steps, is our constant and earnest prayer. Remember us in your prayers, dear brethren and sisters, and continue to write; for kind letters from sympathizing friends are truly comforting, while passing through these perilous times. Direct, for the present, to the care of Wm. H. Sage, Lewiston, Niagara Co., N. Y. Yours, Bro. B., confidently expecting redemption soon.

SAML. CHAPMAN.

Lewiston, Niagara Co., N. Y., May 1, 1860.

Brother Bliss:—During the last two months I have visited Albany, Troy, Freehold and Low Hampton, N. Y. and Addison, Vt. Excepting Troy, where

I called on a few faithful ones, labored to the extent of my ability in all these places. Rejoiced to meet, after the lapse of years, many tried friends, with whom very bitter as well as joyous days of my ministry have been spent.

A good degree of union seemed to prevail, with a determination to enter the heavenly rest. Audiences were good and encouraging attention was given to the word preached. Think some good was done.

It is evident that in some of these, as in other sections, good opportunities exist to enlarge our interests and build up flourishing societies. It is also a fact, that such opportunities can be well improved only by liberal and systematic efforts, perseveringly continued. While we all admit the great aim of the gospel to be the "perfecting of the saints," and the salvation of lost sinners, it is painfully true, that much of our strength has been wasted, our influence for good diminished, by seeking to "please ourselves" in unprofitable and distracting disputations. We need, and if we would please God and do good we must have a deeper experience in that "covenant with Him," which is "by sacrifice." Who, of the countless throngs ready to perish in their sins forever, will feel that we care for their souls, or be won by us to the Savior, while our great zeal and apparent pleasure is to prove to those who perhaps have no doubt of it, that

Our light is light,
And we all unite,
Being of one sight?

This indeed is about all that much of the controversy on certain questions amounts to. Let us, my brethren, be more imbued with the spirit of Him "who went about doing good." Let us seek by all means to save some in that precious name.

G. W. BURNHAM.

New Haven, Vt. May 5th, 1860.

We heartily desire and wish there could be a general and realizing sense of the profitlessness of controversy, and of the endless presentation of questions that gender strife. A conviction that controversy is the easiest met by inserting it and letting it alone, has enabled us to keep the Herald comparatively free from it since it has been under the care of the A. M. A. Ed.

From Bro. Nicholas Smith.

My dear Bro. Bliss:—I thought I would write a few lines for the Herald,—considering it to be one of the best papers there is published in the world, and one I have taken the most interest in—and through this means, let my friends, some of them at least, know that I am still alive, and still love the Advent Cause. I have never been for once, tempted to leave it. Were I, where should I go?

I have been much pleased with your expositions of Scripture and your writings on Daniel; also with the extracts published from the pen of Dr. Cumming, also with the letters from Bro. Chapman, Wellcome and others; also Bro. Himes' Journal. In a word Bro. Bliss, I cannot do without the Herald, but can't do for it as I could once. Accept my thanks for the favor I receive with respect to it.

Yours, hoping the King will come within eight years,
N. S.

Hallowell, May 8th.

Our friends will recollect that in days past our Bro. Smith was one of the "stand by's" of the Herald,—with pen and purse. He is now in very feeble health, and all his friends sympathize with him; for if one member suffer, all should suffer alike. We are glad to get even this word from him.

Ed.

From sister Josephine Orrock.

Bro. Bliss:—It affords me much pleasure to send you the names of two new subscribers to the Herald, and one dollar a donation to the A. M. Association. Perhaps I may be able to do something more hereafter. I will try. I was glad the friends of the cause responded so nobly to the call to liquidate the debt of the office, and trust they will not be weary in well doing; for in due season we shall reap, if we faint not.

For several years I have been deeply interested in the subject of the speedy coming and kingdom of Messiah, and in common with those of like precious faith have been called to endure trials; but these we must expect, for the words of our Saviour—"In the world ye shall have tribulation,"—are equally true with the declaration—"but in me ye shall have peace." We are too prone to desire the "peace" without the "tribulation"—the crown without the cross, but they cannot be expected. The kingdom of God is a prepared place for a prepared people, and we must not expect to find the road that leads to it without its thorns to remind us that we are yet in the wilderness, or its crosses to make us feel that we are still in the enemy's land. But while we are pilgrims here hoping for rest in the world to come, we may say with the poet:
"Let trial and danger my progress oppose,

They only make heaven more sweet at the close ;
Come joy, or come sorrow, what'er may befall,
A home with my God will make up for it all.

With a scrip on my back, and a staff in my hand,
I march on in haste, through an enemy's land ;
The road may be rough, but it cannot be long,
And I'll smooth it with hope, and I'll cheer it with song."

Hoping the scattered flock of the smitten Shepherd
will soon be gathered into the rich pastures of the
new earth, and that we shall be there, I bid you,
Adieu. JOSEPHINE ORROCK.

Stanstead, C. E. May 3, 1860.

The names of new subscribers and donations, ac-
companying communications, give them spice and
flavor. It is like adding sugar to tea. Ed.

A Sister writes :

"Kind sir :—Taking encouragement from your
kind and generous offer of assistance in rendering
articles which should be sent you fit for the public
eye, I send you these lines for your columns should
you deem them worthy a place therein, trusting
that you will excuse all imperfections. The Herald
is a source of much comfort to me, and in taking
pleasure in reading its well filled columns the thought
has sometimes occurred to me, that perhaps even I,
might contribute in this way, and so perhaps be of
some service. What think you ?"

We think the thought a good one. Communica-
tions written with a desire to do good are
the ones we want. They are much better than those
written for controversy, or for self-glorification.
Ed.

To Backsliders.

Of all unhappy things that befall a man, I pre-
sume it is the worst. A wounded conscience—a mind
sick of itself—a memory full of self-reproach,—a heart
pierced through with the Lord's arrows—a spirit
broken with a load of inward accusations ; all this
is a taste of hell. It is the kindling of a flame that
shall never be quenched—the gnawing of a worm
that will never die. Then there are those who run
well for a season, who fled because their friends
were fleeing. But soon became "weary because of
the way." Such are travelling the same dangerous
road in which the others have gone. And though
they have not descended as far into the regions of
infidelity and darkness, they are fast approximating
that point where God will allow them to have a tre-
mendous fall.

It is not an uncommon thing for these Christians
to embrace religion at every protracted meeting, un-
til by and by they conclude that a compliance with
the requisitions of God's word is a matter of utter
impossibility. In speaking of them, Mr. Spurgeon
remarks, "They resemble the nautilus, which in fine
weather swims on the surface of the sea in a splen-
did little squadron, like the mighty ships ; but the
moment the first breath of wind ruffles the waves
they take in their sails and sink into the depths."

W. H. S.

From Bro. S. Palmer.

S. Bliss :—Dear brother :—I cannot do with-
out the Herald, while I can pay for it. I rejoice that
there is one paper in the land that is above dabbling
in politics (although I am a decided republican)
but will stand up fearlessly to advocate the nearness
of the return of our Lord and Master, when the
kingdoms of this world shall become the kingdoms
of our Lord and Savior. I rejoice in every additional
evidence of the nearness of the coming of the Son of
man. "Come Lord Jesus, come quickly."

Yours in the blessed hope, S. P.
Orangeville, Trumbull Co., O., May 2, 1860.

We are a monarchist : To the King eternal, im-
mortal, invisible, the only wise God and our Sav-
iour, be glory for ever. Ed.

From Bro. J. B. Estabrook.

Bro. Bliss :—Do they not err who are fixing the
time of our blessed Savior's coming 7 years hence ?
Are we not to be on our watch as much this year
for the event as in '67 according to our Lord's com-
mandment, as recorded by Mark 13:22 to 37 ? It
seems that we should not be off our constant watch-
ing and waiting for him till he come. It looks rea-
sonable that another 10 years will not be added to
this world's history ; and Oh, let us awake, one and
all, to the help of the Lord to sound the alarm !

Yours, &c. J. B. ESTABROOK.
Factory Point, Vt.

It would certainly be very wrong to say the Lord
will delay his coming to any given date in the future ;
but if it is held that he may come at any time, points
in the future may be looked forward to with great
interest. Waiting, hoping, expecting, desiring, and
watching, are all within the line of duty, and that
continually ; but a positive assumption of knowledge
respecting a given date, is hardly in good taste, or
warranted by the word. Ed.

"Spiritualism Exposed in the Light of Divine
Revelation, and an Examination of the position of
A. J. Davis, and Mr. Dods. By Mary D. Well-
come."

This is a large sized pamphlet, giving in a con-
densed form, a Bible argument against Spiritualism.
The writer appeals to the law and the testimony,
for proof that it is wrong to seek unto the dead
for knowledge, and by a presentation of the doctrine
taught by Spiritualists, and contrasting therein the
doctrine of the Bible, it is made evident that in or-
der to adopt the former, there must be a rejection of
the latter. The foundation of Spiritualism is next
examined, and demonstrated to be rotten throughout ;
hence unreliable. The three prominent positions
taken by writers upon the subject, are also examined
—viz.

1st. These phenomena are the work of angelic
beings once tabernacled in the form.

2nd. They are all explained by natural laws.

3. They are the work of demons, or evil spirits.

These several positions are tested by facts and the
Bible. Read for yourselves, and decide who is right.

Retail price of the work, 12 cts. ; 30 per cent dis-
count by the dozen. Where the poison is spreading
circulate the antidote. Orders can be sent to the
author, Richmond, Me.

M. D. W.

We have not seen the copy you sent. It has not
been received. Ed.

A Brother writes :

Bro. Bliss :—From week to week, since the re-
newal of my subscription has been due, I hoped to
be able to procure enough to pay at least for the pa-
per for six months ; but unto the present have been
unable to do so ; for both health and purse are very
low with me at present ; but should the one be re-
stored or the other filled, the Lord grant me a heart
to use them in his service.

I much regret being unable to respond to the call
in behalf of the Association, but am in hopes yet to
be able to do something.

As our brother let only three weeks pass over,
without renewing his subscription, we trust that
the Lord, on whom for purse and health we are en-
tirely dependent, has aided him in the one respect ;
and may He, whose is the silver and the gold and
the cattle on a thousand hills, and who giveth life
and health and all things, make up all deficiencies
in either. Ed.

OBITUARY.

DIED in West Derby, Vt. February 21st 1860 O-
RILLA R. BAYLEY, aged about 34 years.

The deceased was a native of Coventry, Vt. and
made a profession of religion while living with her
first husband—Lewis Davis, who died in 1848. In
1850 she was married to Joshua Bayley, who found
her a help-meet in temporal and spiritual things.—
During the last eight months of her life, her suffer-
ings were at times very severe, but she bore them
with Christian fortitude and resignation. Death
was to her disarmed of his terrors, for she could say
with the apostle, "I know whom I have believed,
and am persuaded that he is able to keep that which
I have committed to him against that day." A kind
husband, four children, and other near relatives were
among the ties she had to bind her to earth ; but by
grace she was enabled to leave them all in her Mas-
ter's care, and with her mind strong to the last she
departed in peace.

The services connected with her burial were held
in the Union Chapel in the village. The audience
consisting of about two hundred persons listened
with attention to a discourse by the writer based on
Numbers 23:10, "Let me die the death of the right-
eous, and let my last end be like his." This is the
second time the rider on the pale horse, has laid low
a companion by our brother's side ; but the day of
reunion is at hand, and for its dawn he looks with
interest.

"Yes, Lord ! a body glorious as thine own
Shall upward from the dusty ruin spring ;
And the unsightly grain, in weakness sown,
Shall rise in power, a holy, heavenly thing ;
When thou shalt come to sit on David's throne,
And rule in righteousness as Zion's king,
With all thy risen saints. Oh, soon again,
Lord Jesus, come ! Take thy great power and
reign !" J. M. ORROCK.

DIED, in Pittsfield, N. H., Jan. 14, 1860, of quick
consumption, Bro. JOSIAH L. GREEN, aged 60 years.

Bro. Green was a devoted man of God. He ex-
perienced religion about twenty years ago, was bap-
tized by Elder Silas T. Bean and joined the F. W.
Baptist church in Chichester ; of which he remained
a worthy and active member, till his death, which
he met with great composure. He loved the doc-
trine of the Saviour's coming, and fell asleep in ex-
pectation of a speedy and glorious resurrection.

A godly widow is bereaved—and faithful children
mourn. JOSEPH HARVEY.

ADVERTISEMENTS.



AYER'S CATHARTIC PILLS.

Are you sick, feeble, and complain-
ing? Are you out of order,
with your system deranged, and
your feelings uncomfortable? These symptoms are often the
prelude to serious illness. Some
fit of sickness is creeping upon
you, and should be averted by a
timely use of the right remedy.
Take Ayer's Pills, and cleanse
out the disordered humors—pu-
rify the blood, and let the fluids
move on unobstructed in health
again. They stimulate the func-
tions of the body into vigorous
activity, purify the system from
the obstructions which make
disease. A cold settles some-
where in the body, and obstructs
its natural functions. These, if not relieved, react upon
themselves and the surrounding organs, producing gen-
eral aggravation, suffering, and disease. While in this
condition, oppressed by the derangements, take Ayer's
Pills, and see how directly they restore the natural ac-
tion of the system, and with it the buoyant feeling of
health again. What is true and so apparent in this trivial
and common complaint, is also true in many of the deep-
seated and dangerous distempers. The same purgative
effect expels them. Caused by similar obstructions and
derangements of the natural functions of the body, they
are rapidly, and many of them surely, cured by the same
means. None who know the virtues of these Pills, will
neglect to employ them when suffering from the disor-
ders they cure.

Statements from leading physicians in some of the
principal cities, and from other well known public per-
sons.

From a Forwarding Merchant of St. Louis, Feb. 4, 1856.

DR. AYER: Your Pills are the paragon of all that is
great in medicine. They have cured my little daughter
of ulcers upon her hands and feet that had proved
incurable for years. Her mother has been long griev-
ously afflicted with blotches and pimples on her skin and
in her hair. After our child was cured, she also tried
your Pills, and they have cured her.

ASA MORGRIDGE.

As a Family Physic.

From Dr. E. W. Cartwright, New Orleans.

Your Pills are the prince of purges. Their excellent
qualities surpass any cathartic we possess. They are
mild, but very certain and effectual in their action on the
bowels, which makes them invaluable to us in the daily
treatment of disease.

Headache, Sick Headache, Foul Stomach.

From Dr. Edward Boyd, Baltimore.

DEAR BRO. AYER: I cannot answer you what com-
plaints I have cured with your Pills better than to say
all that we ever treat with a purgative medicine. I place
great dependence on an effectual cathartic in my daily
contest with disease, and believing as I do that your Pills
afford us the best we have, I of course value them highly.

PITTSBURG, Pa., May 1, 1855.

DR. J. C. AYER: Sir: I have been repeatedly cured of
the worst headache any body can have, by a dose or two
of your Pills. It seems to arise from a foul stomach,
which they cleanse at once.

Yours with great respect, ED. W. PREBLE,

Clerk of Steamer Clarion.

Bilious Disorders—Liver Complaints.

From Dr. Theodore Bell, of New York City.

Not only are your Pills admirably adapted to their pur-
pose as an aperient, but I find their beneficial effects upon
the Liver very marked indeed. They have in my prac-
tice proved more effectual for the cure of bilious com-
plaints than any one remedy I can mention. I sincerely
rejoice that we have at length a purgative which is wor-
thy the confidence of the profession and the people.

DEPARTMENT OF THE INTERIOR,

Washington, D. C., 7th Feb., 1856.

SIR: I have used your Pills in my general and hospital
practice ever since you made them, and do not hesitate to
say they are the best cathartic we employ. Their regu-
lating action on the liver is quick and decided, conse-
quently they are an admirable remedy for derangements
of that organ. Indeed, I have seldom found a case of
bilious disease so obstinate that it did not readily yield to
them. Fraternally yours, ALONZO BALL, M. D.,
Physician of the Marine Hospital.

Dysentery, Diarrhoea, Relax, Worms.

From Dr. J. G. Green, of Chicago.

Your Pills have had a long trial in my practice, and I
hold them in esteem as one of the best aperients I have
ever found. Their alternative effect upon the liver makes
them an excellent remedy, when given in small doses for
bilious dysentery and diarrhoea. Their sugar-coating
makes them very acceptable and convenient for the use
of women and children.

Dyspepsia, Impurity of the Blood.

From Rev. J. V. Himes, Pastor of Advent Church, Boston.

DEAR AYER: I have used your Pills with extraordinary
success in my family and among those I am called to visit
in distress. To regulate the organs of digestion and
purify the blood, they are the very best remedy I have
ever known, and I can confidently recommend them to
my friends.

Yours, J. V. HIMES.

WARSAW, Wyoming Co., N. Y., Oct. 24, 1855.

DEAR SIR: I am using your Cathartic Pills in my prac-
tice, and find them an excellent purgative to cleanse the
system and purify the fountains of the blood.

JOHN G. MEACHAM, M. D.

Constipation, Costiveness, Suppression,

Rheumatism, Gout, Neuralgia, Dropsy,

Paralysis, Pits, etc.

From Dr. J. P. Vaughn, Montreal, Canada.

Too much cannot be said of your Pills for the cure of
costiveness. If others of our fraternity have found them
as efficacious as I have, they should join me in proclaim-
ing it for the benefit of the multitudes who suffer from
that complaint, which, although bad enough in itself, is
the progenitor of others that are worse. I believe cost-
iveness to originate in the liver, but your Pills affect that
organ and cure the disease.

From Mrs. E. Stuart, Physician and Midwife, Boston.

I find one or two large doses of your Pills, taken at the
proper time, are excellent promotives of the natural
secretion when wholly or partially suppressed, and also
very effectual to cleanse the stomach and expel worms.

They are so much the best physic we have that I recom-
mend no other to my patients.

From the Rev. Dr. Hawkes, of the Methodist Epis. Church.

PULASKI HOUSE, Savannah, Ga., Jan. 6, 1856.

HONORED SIR: I should be ungrateful for the relief
your skill has brought me if I did not report my case
to you. A cold settled in my limbs and brought on ex-
cruciating neuralgic pains, which ended in chronic rheu-
matism. Notwithstanding I had the best of physicians,
the disease grew worse and worse, until by the advice of
your excellent agent in Baltimore, Dr. Mackenzie, I tried
your Pills. Their effects were slow, but sure. By per-
severing in the use of them, I am now entirely well.

SENATE CHAMBER, Baton Rouge, La., 5 Dec., 1855.

DR. AYER: I have been entirely cured, by your Pills,
of Rheumatic Gout—a painful disease that had afflicted
me for years.

VINCENT SLIDELL.

Most of the Pills in market contain Mercury,
which, although a valuable remedy in skilful hands, is
dangerous in a public pill, from the dreadful consequences
that frequently follow its incautious use. These contain
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For sale at this office, The Discussion between Messrs.
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pd to Sept 18 '69

WHITTEN'S GOLDEN SALVE is a step by way of
progress in the healing art. It is adapted to all the
purposes of a family Salve. It effectually cures piles,
wounds, bruises, sprains, cuts, chilblains, corns, burns,
fever-sores, scrofulous humors, erysipelas, salt-rheum,
king's evil, rheumatism, spinal difficulties, chafings in
warm weather, &c. &c., and is believed by many experi-
enced and competent judges to be the best combination of

medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teats on cows. It cures felons. It cures warts.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve. Mr. Farrington, a wealthy merchant and manufacturer of Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth a hundred dollars a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though I never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable."

"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes."—Walter S. Plummer, Lake Village, N. H.

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald.*

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be. J. V. HIMES.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. aug 13—pd to Jan 1 '60 For sale at this office.

Important to You and Me.

We risk the remark to the afflicted that **WELLCOME'S GREAT GERMAN REMEDY**, for colds, coughs, bronchitis, inflammation of throat and lungs, influenza, croup, phthisis, &c., is effecting greater cures than any other known remedy in the New England markets. The various and numerous cases it has cured have fully established its reputation wherever known, above all others. I have many such certificates as the following, and they are multiplying fast.

From Eld. S. K. Partridge.

Bro. Wellcome—I was badly afflicted with bronchitis and cough a long time, which threatened to prevent my preaching. I took Ayer's Cherry Pectoral, and many other remedies, all to no effect. I finally obtained the Great German Remedy, which entirely cured me. I believe it the best medicine in use for such complaints, and other affections of throat and lungs. S. K. PARTRIDGE.

Whitefield, Me., Aug. 28, 1858.

From J. Morrill, Druggist.

Mr. Wellcome—I can furnish you four first-rate certificates of cures effected by your G. G. Remedy, after trying almost every thing else without effect. Send along three or four dozens more of each size. I can sell a large lot of it. J. MORRILL & Co.

Livermore, Me., Oct. 12, 1859.

It is cheaper than any other. Prices, 4 oz. 25 cts.; 16 oz. 75 cts. Agents wanted. Sells well. Terms liberal. Call for a circular. Sold in Boston by Dr. Dillingham, next door to Herald office.

I. C. WELLCOME, Richmond, Me.
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Convinced by the working of the Stoves in use, the Patentee and the subscriber offer their new stove to the Public, with entire confidence that it will fill a vacuum in general house-keeping. Without fear, we proclaim it: THIS IS THE ONLY STOVE WHICH COMBINES THE TRUE PHILOSOPHY OF COOKING. Patented Oct. 26, 1858.

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CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, MAY 19, 1860.

"I CAN'T."

Never say, "I can't," my dear;
Never say it.
When such words as those I hear,
From the lips of boy or girl,
Oft they make me doubt and fear.
Never say it.

Boys and girls that nimbly play,
Never say it.
They can jump and run away,
Skip and toss, and play their pranks;
Even dull ones, when they're gay,
Never say it.

Never mind how hard the task,
Never say it.
Find some one who knows, and ask
Till you have your lessons learn'd;
Never mind how hard the task,
Never say it.

Men who do the noblest deeds
Never say it.
He who lacks the strength he needs
Tries his best, and gets it soon,
And at last he will succeed—
Never say it.

But when the evil tempts to wrong,
Always say it.
In your virtue firm and strong,
Drive the tempter from your sight;
And when follies round you throng,
Ever say it.

When good actions call you near,
Never say it.
Drive away the rising fear,
Get your strength where good men do;
All your paths will then be clear.
Would you find a happy year?
Would you save a sorrowing tear?
Never say it.

"I Don't Love you Now, Mother."

A great many years ago, I knew a lady who had been sick for two years, as you have seen many a one, all the while slowly dying with consumption. She had but one child—a little boy.

One afternoon, I was sitting by her bedside, for dearly I loved her, watching her with an aching heart; it seemed as though she would cough her life away. Her little boy Henry sat, too, at the post of the bed, his blue eyes, so like hers, filling with tears to see her suffer so. By-and-by the terrible cough ceased. Henry came, put his arms round his mother's neck—nestled his head in his mother's bosom, and said, "Mother, I do love you; I wish you wasn't sick."

An hour later, the same loving, blue-eyed boy came in, all a-glow, stamping the snow off his feet. "Oh mother, may I go skating, it is so nice—Ed and Charlie are going."

"No, Henry," feebly said the mother, "the ice is not hard enough yet."

"But, mother," very pettishly said the boy, "you are sick all the time, how do you know?"

"My child, you must obey me," gently said the mother.

"It is too bad," angrily sobbed the boy, who, an hour ago, had so loved his mother.

"I would like to have my little boy go," said his mother, looking sadly at the little boy's face, all covered with frowns; "you said you loved me: be good."

"No, I don't love you now, mother," said the boy, going out and slamming the door.

Again the frightful coughing came upon her, and we thought no more of the boy, after the cough commenced. I noticed tears falling thick upon her pillow, but she sank from exhaustion into a light sleep.

In a little while muffled steps of men's feet were heard coming into the house, as though carrying something; and they were carrying the almost lifeless body of Henry.

Angrily had he left his mother, then gone to skate—disobeyed her, and then broken through the thin ice—sank under the water, and now, saved by a great effort, was brought home barely alive, to his sick mother.

I closed the doors, feeling more danger for her life than the child's, and coming softly in, drew back the curtains from the bed. "I heard them—it is Henry; Oh I knew he went—is he dead?" But she never seemed to hear the answer I gave, telling her, "Oh, no." She commenced coughing—she died in agony—strangled

to death. The poor mother! the boy's disobedience killed her.

After a couple of hours, I sought the boy's room. "Oh I wish I had not told mother I did not love her. To-morrow I'll tell her how I do," said the child, sobbing pitifully. My heart ached; to-morrow I knew we must tell him she was dead.—We did not till the child came fully into the room, crying, "Mother, I do love you." Oh! may I never again see agony like that child's, as the lips he kissed gave back no kiss—as the hand he took fell lifelessly from his hand, instead of shaking his hand as it always had, and the boy knew she was dead.

"Mother, I do love you now," all the day long he sobbed and cried. "Oh mother, mother, forgive me." Then he would not leave his mother. "Speak to me, mother," but she could never speak again, and he—the last words she had ever heard him say, were, "Mother, I don't love you now."

That boy's whole life was changed; sober and sad he was ever after. He is now a grey-haired old man, with one sorrow ever his, one act of disobedience, one wrong word, embittering all his life, with those words ever ringing in his ears, "Mother, I don't love you now."

Will the little ones who read this, remember, if they disobey their mother, if they are cross and naughty, they say every single time they do so, to a tender mother's heart, by their actions, if not in the words of Henry, the very same thing, "I don't love you now, mother."

Beautiful Answer.

A pupil of the Abbe Sicord gave the following extraordinary answers:

What is gratitude?

"Gratitude is the mercy of the heart."

What is hope?

"Hope is the blossom of happiness."

What is the difference between hope and desire?

"Desire is a tree in leaf, hope is a tree in flower; and enjoyment is a tree in fruit."

What is eternity?

"A day without yesterday or tomorrow—a line that has no end."

What is time?

"A line that has two ends—a path which begins in the cradle and ends in the tomb."

What is God?

"The necessary being, the sun of eternity, the machinist of nature, the eye of justice; the watchmaker of the universe, the soul of the world."

Does God reason?

"Man reasons because he doubts; he deliberates; he decides. God is omniscient; He never doubts; He therefore never reasons."

That Puzzle.

We copied for our young readers, some time since, the following puzzle from the Western Watchman:

A witty boy, writing a letter to a school fellow in a well known academy in New England superscribed his letter in the following way:

Wood
John
Mass.

which three words with the relative position of the name "John"—indicate the school fellow's whole name, and also the town and State where he studied.

The correct answer, as there given, is this: "John Underwood, Andover, Mass."

APPOINTMENTS.

The Pennsylvania Annual Conference of Messiah's Church will commence on Tuesday, May 29th, 1860, at New Kingston, Cumberland Co., Pa. The times call upon us to be fully awake to our duty. Let us then rally to this annual feast, and cheer each other by words of counsel and love, that we may all go to our fields of labor refreshed. WM. PRIDEAUX, Sec'y.

MAINE STATE CONFERENCE FOR 1860. Where shall it be held? Brethren who desire it in their vicinity should make it known to me soon. It is thought by several that June is the best month for it. We do not know the best place to meet. Nor could we say it will be held in any particular place, without the wish of brethren there located. Let us rally anew to the work, and prepare to do what we can in the little time which remains. The Lord is at hand. I. C. WELLCOME, Sec'y.
Richmond, Me., Apr 27, 1860.

CANADA EAST AND NORTHERN VERMONT CONFERENCE.—This annual conference of Adventists will be held (D. V.) at Fitch Bay, in Stanstead, C. E. Its business sessions

will commence on Tuesday, June 12th, at half-past 10 A. M. and close on the Friday following, hence it is desirable that all our ministers and delegates from churches be present at the commencement. Preaching may be expected in the P. M. and evening of each day from different ministers who are members of the conference. Let the condition and wants of each church be stated by letter. We desire a general gathering of those who are "looking for that blessed hope." Meetings will be continued over the Sabbath and longer (if the interest demands it), by such preachers as the brethren at Fitch Bay may previously engage for the purpose; but as we intend to get through with business on Friday, most of our ministers can, if they choose to do so, have appointments elsewhere on Sunday. The friends in the neighborhood of the meeting will do what they can to sustain it. We hope for a good meeting. Brethren, make the matter a subject of earnest prayer, and we will not be disappointed.

S. W. THURBER, Pres't.

J. M. ORROCK, Sec'y of Conf.

P.S. My Post-office address for friends writing from any part of Canada, is Stanstead, C. E., and for those in the U. States, is Derby Line, Vt. J.M.O.

NEW HAMPSHIRE STATE CONFERENCE, at Pittsfield.—It will be seen by the following resolution, which was adopted at the last session, that the time for holding our State Conference is at hand:

"Resolved, That this conference shall hold its sessions annually, on the first Thursday in June, at such place, and to commence at such hour of the day, as may be appointed from year to year; at which the ministers shall report themselves personally or by letter, and the churches by delegates or by letter."

It is hoped that brethren in the ministry, and also the churches, will report themselves at the Conference, as set forth in the foregoing resolution.

Conference to be held at the Advent chapel in Pittsfield, to commence Thursday, June 7th, at 2 o'clock P.M., and continue over the Sabbath.

T. M. PREBLE,
Clerk of Conference.

Concord, May 7th, 1860.

I. H. Shipman will preach in North Springfield, Vt., May 20th, on Sabbath.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

Daniel Harsey, of De Ruyter, N. Y. We cannot find your name on our books. We have the name of Daniel Harvey at Linklaen, which was changed from B. Crandall of De Ruyter. Is that the name referred to? If so, the Herald is paid for to the end of 1860. Please inform.

J. Harvey. The notice was inserted before your note was received, and Bro. T. M. P. has since written that it is correct.

T. M. Preble. The Pocket Harps were published and noticed in Herald of last week.

W. H. Swartz, \$7. Paid Harps and Herald's, one from 971, and one from 984, to 998. There is \$1 due from E. Sanders, from 945 to 971.

Mrs. I. H. Smith. Do the best you can, and we hope it will be all right in the end. We had a dollar on hand sent by Mary A. B. of Oxford, to be in such manner appropriated and have or you with it to No. 997.

Mary A. Button. Have or. the dollar you sent a week since, to a sister in Montgomery, Vt. as above.

A. Banning, \$1.08. Sent the 15th.

E. Farnsworth. Cr. \$1 on a new copy of Herald to No. 1011, with the 4 of Apr. 28.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

DONATIONS TO THE A. M. A. FOR THE QUARTER COMMENCING APRIL 1.

ACKNOWLEDGMENTS TO TUESDAY, MAY 15, 1860.

Previous receipts.....\$41.43
John G. Vallet, Providence, R. I.....\$1.00
Elizabeth Farnsworth, Groton, Mass.....2.00

My P.O. address is Dansville, Livingston co., N. Y.
D. T. TAYLOR.

FORM OF A BEQUEST.—"I bequeath to my executor (or executors) the sum of _____ dollars in trust, to pay the same in sixty days after my decease to the person who, when the same is payable, shall act as Treasurer of the American Millennial Association, Boston, Mass., to be applied under the direction of the Standing Committee of that Association, to its charitable uses and purposes."

POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

RECEIPTS.

UP TO TUESDAY, MAY 15, 1860.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 971 was the closing number of 1859; No. 997 is the Middle of the present volume, extending to July 1, 1860; and No. 1023 is to the close of 1860. Notice of any failure to give due credit, should be at once communicated to the Business Agent.

A O Tobey 1012, L H Marden 997, J S Brandenburg 971 Charles Morrison 1005,—including last week's Herald, B McCain 1016, H A Pearsall 1013,—including last two Nos. P Crofut 971, C F Hare 1016—each \$1.

I Wallace, as you did not say whether it was a donation or for your Herald, but simply for the office, have or. Herald to 1075—if wrong, please say so; Mrs P Goff 1039—sent 3 back Nos.; A Hurd 1002, E R Gwinn, by Eld O, 1040, T J Bailey 1036, G W Libbey 1008, I R Gates 997, L M Lowell 997—each \$2.
T Marshall 1004, 60 c.

* The gathering of which as we have often shown, will be in the resurrection of their number, with the other saints, from the dead. Ep.

upon it you shall use no such freedom with the name of my Maker."

Profanity Rebuked. Howard the philanthropist was seen significantly to button up his coat in the neighborhood of a shoe-shop where he heard coarse profanity. "I always do this," he remarked, "when I hear swearing. One who can take God's name in vain can steal, or do any thing else bad."

Take not God's name in vain;
Speak not that holy name—
Not with laughing lip,
Not in thy playful game:
For that great God of all
Heareth each word we say;
He will remember it
In the great judgment day.

Hush, for his hosts, unseen,
Are watching over thee;
His angels spread their wings,
Thy shelter kind to be;

Wilt thou, with words profane,
Rash and undutiful,
Scatter thy angel-guards
Glorious and beautiful.

Honor God's holy name;
Speak it with thought and care;
Sing it in holy hymns;
Breathe it in earnest prayer;
But not with sudden cry,
In thy light joy, or pain;
God will hold guilty all
Who take his name in vain!

The Religion of Impulse.

You hear one day a stirring sermon; it startles you from the lethargy of years; you are roused; you are excited to a very high degree; you think you are now a Christian. Excitement is not conviction: the feelings may be excited, and the heart may remain dead in trespasses and in sins, and as soon as the exciting force is expended the excited feelings will subside; the flame will die from want of fuel, and the cinders and the embers cold and worthless, will be all that will remain behind. Tears and smiles are like April showers and sunshine; the one do not make religion, and the other are not yet the summer.

From the Great Tribulation, by Dr. Cumming.

The Religion of Fashion.

He that knows human nature well knows it is a fact that some persons accept a religion because it is fashionable, or because it is the adoption of some one to whom he or she is deeply attached. You hear a preacher whom you esteem, whose character, whose conduct, whose personal worth you admire, or to whom you are personally, through relationship or friendship, attached; and you look at all he says in the light of the esteem and affection you bear him; and you believe what he says just because you admire and love the man. But this is not religion; the advocate changes, the toy loses its gilding, the relationship is disturbed, an incident upsets your conviction, and you return to the religion that you had, or, rather, to the negative religion that you once cherished; it is not a faith that will endure to the end. *Id.*

"Arise; He calleth thee."

Mark 10:39.

What a fulfillment is this of that gracious promise, "While they are yet speaking I will answer." How sweet, how precious, how comforting are such immediate answers to prayer! They strip off the sackcloth and gird the soul with gladness. What joys they impart! They make a new earth, a new life, a new God, and impart new joys—joys unspeakable. What heart can conceive or tongue express the joys and hopes this announcement awoke in this blind man's heart? "Arise; he calleth thee!" His heart leaped for joy. "I'm heard; I'll be helped, were his feelings, as, 'casting away his garment,' he hastened forward to receive the longed-for boon.

Oh! the power of crying prayer! It stops the Incarnate God in his journey! "And Jesus stood still." Stood still, to hear and answer the prayer of a blind way-side beggar!

And from whence did his hope of help first come? From a source he least expected it—from the crowd who but a moment before were

upbraiding him, and bidding him hold his peace! How often, in the experience of the poor and needy, the tried, the afflicted, and the injured, do hope and help come from unexpected quarters! "Arise; he calleth thee!" cried a voice from the mob of his upbraidors.

On man, on God, what power has impassioned prayer! The more they upbraided him, "he cried the more a great deal, Thou son of David have mercy on me. And Jesus stood still, and commanded him to be called!" Yes! crying prayer stopped Jesus on a journey. He "stood still." Ah! and here is the reason: the heart's cry of a distressed and heavy-laden sinner and sufferer is sweeter to his ears than songs of angels. To listen to them, he stands still! What a lesson is taught us here! Who may not pray to Jesus? Who need despair of help from him?

But what a sight is here seen—a waiting, compassionate Saviour, and an anxious, excited, crying, suppliant beggar! What feelings of hope, desire and anxiety were his! and what emotions of sympathy and compassion were the Saviour's! "Such an High Priest became us." Oh! the love Divine that bestows on man such a Redeemer!

What a moment of intense anxiety it was to the crowd! Nor were attendant angels less anxious to know the end. Jesus standing still, the beggar crying, and in anxious haste pushing his way through the throng to get at Jesus. Earth and heaven sympathized in the scene, and waited in breathless anxiety to know the issue, when the all-compassionate voice of Jesus broke the silence, and fell on their ears saying, "What wilt thou that I should do unto thee?" The answer was ready: "Lord, that I might receive my sight." The cure was immediate. "Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way."

"Wonders of grace to Christ belong;
His love and power we'll sing in song."

He put into the beggar's hand a blank order on the treasury of heaven, for him to fill up as he pleased. "What wilt thou?" Write, speak ask! "What wilt thou?" and it shall be done unto thee. My love, my pity, my compassion, my power, are all at thy command. "Ask, and ye shall receive." "What wilt thou that I should do unto thee?" Amazing grace! What a Christ is ours! how well he sustains his title Divine, "Mighty to save!" For such a Savior what debtors are we!

Nor is Jesus changed since then, but is to-day the same, ready to hear and able to help all who come unto him in faith. Cry aloud, press forward—nearer, nearer—on, on to his feet, his side—all ye "ready to perish," and "ye tossed with tempest and not comforted." Already you possess the sympathies of his heart. "Arise; he calleth thee" to receive of him blessings according to all your need, and other blessings, and better far than this beggar asked of him—even pardon, peace, eternal life, sonship of God, thrones in heaven, and crowns of glory! "Arise; he calleth thee" to receive them at his hand.—Come!

"He is ready, he is willing,
Doubt no more."

"And whosoever will may come"—the more the better—"and him that cometh, he will in no wise cast out." Now, as then, Jesus stands still to hear, receive, and bless you. Will you come?

Crossing the Arabian Desert.

Mr. Russell, the well-known war correspondent from the Crimea, from India, and from Italy, of The London Times, in his Diary of India, gives his impression of the Desert as follows:

"The desert from which we debouched from the rich oasis of Cairo, even now a glorious mass of green, resembles the bed of some deep sea; not level and smooth, but corrugated; tossed into mountains and reefs of sand, seamed with shallow ravines, and inlosing in the sweep of the sandhills, immense plains, covered with a glistening, even coat of circular and oval stones, varying in size from a nine pound shot to a grape. How they shine in the sun! flashing back their rays from the polished sides, so that, at times,

where the plain stretches far away to the tumuli on the horizon, it is scarce possible to believe that it is not a dancing sparkling sea, which is bounding by the side of the railway. This effect is increased by wavering lines of the rarified air, which give to the verge of the great circle of desolation the appearance of a rough and rapid tide-way. No pen can describe, no pencil convey the real sentiment of 'the desert.' We watch, with the profoundest interest, a string of camels, mere specks in the distance, which, under the charge of two Arabs, are ploughing their way over the sand-hills towards the horizon, on which stands a solitary date tree. The sense of indefinite space is first impressed on one by that we knew, definite enough in actuality. But, somehow or other, the sea is bounded, in our notions. We see it marked out in maps, and rounded off in the terrestrial globe, so that its vastness is destroyed; but none of us can tell where this great desert ends, where are its bounds, how far it pushes its sandy waves into the sandy heart of the continent. Sir Roderick Murchison may know; Burton may be able to tell us all about it; but it is not profitable to remove the feeling of immensity, of vagueness and of barren grandeur and primeval antiquity, which is produced by the sight of the desert whereon the Israelites wandered, and where the legions of Cambyses found nameless cemeteries. To me there is no sense of barrenness produced by the sea—the deserts first effect is productive of the sensation of a world destroyed—of barrenness, and waste, and lifelessness.

Blanched bones of camels lie in dull whiteness on the sands. Not a bird fans the hot, silent air. Stones and sand, and sand and stones, are all, and everything, and everywhere, stretched out dead and hard under the blue sky and the relentless sun. The rail which conveys us through this desolation, is single, and the line is said, by English engineers, to be very badly made, as the French engineers who laid it out, took it over a ridge 1,100 feet high, instead of following a low level near the river, which would have greatly diminished expense and cost of working. The water and coal for the engines are to be carried by the trains out to the various stations. So they are like commissariat animals in a barren country, which have to carry their own fodder and diminish their public burthens.—These stations are helpless, hot, oven-like erections, generally eked out by old Crimean wooden huts, within the shade of which may be seen an undoubted Englishman, smoking his pipe. At the twelfth station we coaled; the train ended in the desert here; but at long intervals, for miles in advance, we could see the encampments of Arabs, who, for the time, had become navvies, and were engaged in picking and burrowing and blasting through the rocks a way for the 'iron-horse.' In a long wooden shed—the centre of a group of tents—were laid out long tables, covered with hot joints of recondite animals, papier-mache chickens, and lignite vegetables. This was our dinner—it had come all the way from Cairo—so had the wine, the beer, and spirits. If manna and quails were at all eatable, we had envied the food of the Israelites.

The Resurrection of the Dead.

Previous to the coming of Christ, the world was divided into three general parties on this great question—the resurrection of the dead. The Essenes believed in the resurrection of the spirit, but not of the body. The Pharisee affirmed the resurrection of both body and spirit. The Sadducees were negative on both. They, like some of our day, may be put down as the negative party—negatively religious! So far as an active positive faith on the resurrection was involved, but two parties were found—these agreed on the spirit, but divided on the body.

The Essenic doctrine was heathenish in its origin, but, in process of time, was engrafted, in part, on the Mosaic economy, denying the prophets. The Pharisees claimed that the resurrection of the body was taught by the prophets; but the how was a difficulty that philosophy could not solve.

That all these parties could be right, no reasonable man will affirm. Christ specially, re-

bukes the Sadducees Matt. 22d: 23d—33d, and sets them aside. This narrows down our enquiry to two parties, to the Essenes and Pharisees. Christ has the power to reject these parties, on the resurrection, as he has the Sadducees if they are in error, and strike out a new course, but he cannot possibly go with both—on the resurrection of the body he must take sides. As Christ and the apostles go, so, if we take the Bible for our rule, we must go. It is therefore a question of no little importance, to know with which they agree as touching the resurrection of the dead.

We will let our Savior speak. "The hour is coming in the which, all that are in their graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." John 5th, 28th, and 29th. It is fair to suppose that Christ used words according to the common use in his time. The word of principal importance here is "the resurrection." Martha speaking of Lazarus, says, "I know that he shall rise again in the resurrection at the last day;" John 11th, 24th. She doubtless had reference to her brother's body, the Jews so understood her, and when Christ raised Lazarus, they were in great fear for their nation. So the Pharisees understood Christ to have reference to the resurrection of the body, on another occasion, and declared that he had "well said." Luke 20th, 39th. The common use religiously, of the word resurrection, was its reference to the body. When the apostles began to preach the resurrection, they distinctly referred to the body. In all places where they make reference to Christ's resurrection, the body is meant. Whenever therefore, we find this word referring to the literal dead, the same idea is clearly conveyed. Paul cried out that he was a Pharisee, and for the hope of the resurrection of the dead, he was called in question.

The Pharisee, and Christ and the apostles never disputed or differed on the resurrection. This being true, we feel justified in the conclusion that they all held to the doctrine, that the grave shall deliver up its dead—that this "vile body" shall become like Christ's "glorious body." Phil. 3d, 21st. "It is sown in corruption, it is raised in incorruption." What is raised? Is it not clear what is sown? First planted, or sown, then raised. But to put this whole matter on a solid basis, Christ was sown, he was raised. No man that claims to be a Christian, dares to say that Christ in his resurrected state, did not have the body that was buried; it bore unmistakable marks of being the identical body that was put into the tomb. He became the first fruits of them that slept.

But, says the Essenic, we are to have a spiritual body. Granted. So was Jesus' body spiritual; yet it was the body changed, and the Sepulchre was empty. So when the time comes for David to enter the state of the blessed, "for he has not yet ascended," Acts 2nd, 34th, the graves shall give up their dead, as the Sepulchre gave up Christ's body—"they that sleep in dust shall awake."

But why say anything on this question? Is it not one of the non-essentials? Our reply is this, our creed does not say so. Paul says, "for the hope of the resurrection of the dead, he was called in question." Of so vital importance did he regard it, that he allowed himself to be detained as prisoner, two years at one time, rather than pass it indifferently; besides he was otherwise afflicted at diverse times for his faith in the resurrection. If the doctrine of the resurrection is not essential, we can see no good reason for Paul's course. When he declared he was a Pharisee, he committed himself. If he had only adopted the idea of some moderns, he could have gone through the world so nice. When he fell in with the Essenes, he could tell them that the spirit rose, but the graves would never be disturbed—all the literal resurrection there was to be, took place when Christ and many of the saints arose, and so the resurrection is past. But the apostle had occasion to say that such teachers were in error, and their instruction had destroyed the faith of some. Every man at the present day, who admits a resurrection of the dead, stands with the heathen Essene or Pharisee. It is impossible to find a third party. Touching the bo-

dy, all of our readers are somewhere on these parties. Theodore Parker, though he denies the resurrection of the body, says "Paul believed it, and preached it." We are with Paul and the Pharisee; we further are of the opinion that the denial of the resurrection, is but a stepping stone to the denial of the final judgment,—denial that death will cease to reign,—denial, that the time will come when Christ will deliver up the kingdom, the whole operating to reduce the gospel scheme to a mere moral and mental philosophy, and leave the power of God out of sight. We are of those who are not prepared to write or preach that faith in the resurrection is a non-essential. Our creed does not say it is non-essential. Paul and Jesus did not act as though they regarded it non-essential—we do not believe any man has authority to say it is non-essential.

Looking at the Things Unseen.

Not unfrequently did the Apostle Paul love to express, so far as he could, some of the deep things in the kingdom of grace by paradoxical language. How can a man look at things that cannot be seen? There is a function of the soul similar to that of seeing and yet it is fulfilled without the use of the physical organ of sight, or even the exercise of the mental faculty which we employ in looking through that physical organ, the eye. Paul could not see Christ with the eye nor the faculty which looks out through the eye; but he could apprehend himself in the presence of Christ; he could act as he would if Christ were present in the body; he could be as careful to please Christ in word, and thought and deed, as was the beloved disciple when leaning upon the Saviour's bosom at the supper.

This function of the soul, this rising of the mind to the vivid apprehension of invisible things, as implied by the term, "looking," is not an involuntary state of mind; but it is one of conscious volition, of conscious direction of the spiritual eye. Of course he could not do it without the aid of the Divine Spirit; no more could he see earthly objects with common vision without the presence of light. As the light is present to the natural eye, so is the Spirit present to aid the child of God when he turns the eye of the spirit to Christ.

The Good Wife.

She commandeth her husband in any equal matter, by constantly obeying him. It was always observed that what the English gained of the French in battle by valor, the French regained of the English by cunning in treaties. So if the husband should chance by his power, in his passion, to prejudice his wife's right, she wisely knoweth, by compounding and complying, to rectify it again.

She never crosseth her husband in the spring-tide of his anger, but stays till it be ebbing water. And then mildly she argues the matter, not so much to condemn him as to acquit herself.

She keeps home if she have not her husband's company, or leave for her patent to go abroad. For the house is the woman's centre.

Her clothes are rather comely than costly, and she makes plain cloth to be velvet by her handsome wearing it. She is none of our dainty dames, who love to appear in a variety of suits every day new, as if a good gown, like a stragem in war, were to be used but once.

Her husband's secrets she will not divulge. Especially she is careful to conceal his infirmities. If he be none of the wisest, she so orders it that he appears on the public stage but seldom, and then he hath conned his part so well that he comes off with great applause.

In her husband's sickness she feels more grief than she shows. Partly that she may not dishearten him, and partly because she is not at leisure to seem so sorrowful, that she may not be the more serviceable.

The heaviest work of her servants she maketh light by orderly and seasonably enjoining it. Wherefore her service is accounted a preferment, and her teaching better than her wages.—*Thos. Fuller's Holy State.*

"The Terrible Pass."

A traveler relates that among the Alps there is a narrow path along the precipitous slope of a summit which is crossed by a deep and dark defile.

When the guides, one before and another behind the traveler, reach this fearful seam, they pause upon the dizzy edge to reassure his mind; then the leader makes a swing from a projecting rock, and lands upon the opposite side. Immediately turning toward the man he has left, urged forward by his rear-guard, he kneels upon the margin of the abyss, extends his hand over it, and says, "Place your foot there, and trust my arm to bring you over safely." It is done, and in a moment the traveler stands on the solid path leading into a sweet and smiling landscape among the mountains, "peace reposing in the bosom of strength." This is called "The Terrible Pass."

How forcibly it represents the convicted sinner's transition from disloyalty to reconciliation. He reaches the limit of his own wisdom and strength in seeking peace. Then Jesus bridges the gulf of alienation and death with his scarred hand, and invites the sinner to step by faith thereon, trust his Savior and be saved. How simple the act, how glorious the result! He is brought over the terrible dreaded pass, into "a large place," and one full of fragrance and song. Refusing to advance escape is cut off, and he falls into the "blackness of darkness forever."—*American Messenger.*

Broken Friendship.

"I have never lost a friend but by death."

It was a fortunate individual who could truthfully make the above remark. His experience was very different from that of most of us. The wrecks of ruined friendships, sad monuments of human fickleness and infirmity, are strewn thick along the pathway of many human lives. This is because we are thoughtless and proud. Heedless words are spoken without temper or malice, or unfriendly design, and there is too much poor pride in the heart to allow of explanation or reparation. How many friendships have been broken thus!

Hearts that the world in vain had tried, And sorrow but more closely tied; That stood the storm when waves were rough, Yet in a sunny hour fell off, Like ships that have gone down at sea, When heaven was all tranquillity.

It must be a bad heart that will surrender a once cherished friendship without a keen pang.

It is best to cling to old friends. Bear with their infirmities. Pardon their offences. If a cloud comes between you, sweep it away by frank confession or free forgiveness. If through misunderstanding or perverseness your friend's heart grows cold towards you, melt him down by the warmth and sincerity of your friendship. Pursue this course and you will never lose a friend that is worth having.

Christian Joy.

Christian joy is produced by whatsoever brings Christian principle into life and action; and holiness gives happiness in its very exercise, which may suffice, in regard to those joys which come home directly to the believer's private happiness.

But in the progress of his joys, we arrive at others, which are reflected, or rise out of sympathy with fellow-men. Christianity is not insulated. No man is regarded by the Master, or should regard himself, as having a separate interest. "Look not every man on his own things, but every man also on the things of others." Hence a new class of joys spring up beyond the selfish circle. "Rejoice with them that do rejoice." If I am rightly affected, that which brings good to my brother, brings good to me.—And as a large part of Christianity consists in acts of benevolence, every one of these is a means of joy. If we would be happy, we must love. We must do good and communicate. The man who, like his Master, goes about doing good walks in a path perhaps of some sorrow, yet of

more joys than any other on this side of heaven. See how remarkably this was the source of Paul's comforts. He could not be happy, unless souls were saved, so he presses truth on the Philippians—"That I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain." And in the same strain, to his beloved Thessalonians, "For what is our hope, or joy, or crown of rejoicing? Are not ye, in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy."

The more we enlarge the circle of our benevolence, even until it take in the whole race of man, the more do we widen the field of our enjoyment; it is an extension of the sentient surface. It may, it must bring its pains, but it brings pleasures which the luxury of the worldling has never surmised. Every cup of cold water given to the thirsty—every helping hand offered to the weary—every tear shed over the desolate—every alms-giving to the worthy, or visit to the dying—every page of the gospel sent to the ignorant—and every word whispered to the fainting, come back with a returning wave of joy to the soul, which by grace has originated them.—*Dr. J. W. Alexander.*

A Remarkable Story.

In a large, lonely house, situated in the south of England, there once lived a lady and her two maid servants. They were far away from all human habitations, but they seemed to have felt no fear, but to have dwelt there peacefully and happily. It was the lady's custom with her maids, to go round the house every evening to see that all the windows and doors were properly secured.

One night she had accompanied them as usual and ascertained that all was safe. They left her in the passage close to her room, and then went to their own which was quite at the other side of the house.

As the lady opened the door, she distinctly saw a man under her bed. What could she do? Her servants were far away, and could not hear her if she screamed for help, and even if they had come to her assistance, these three weak women were no match for a desperate house-breaker.

How then did she act? She trusted in God. Quietly she closed the door, and looked it on the inside, which she was always in the habit of doing. She then leisurely brushed her hair, and putting on her dressing gown, she took her Bible and sat down to read. She read aloud, and chose a chapter that had peculiar reference to God's watchfulness over us, and constant care of us by day and by night. When it was finished she knelt and prayed at great length, still uttering her words aloud, especially commending herself and servants to God's protection and dwelling upon their utter helplessness, and dependence upon Him to preserve them from all dangers. At last she rose from her knees, put out her candle and laid down in bed; but she did not sleep.

After a few minutes had elapsed, she was conscious that the man was standing by her bedside. He begged of her not to be alarmed. "I came here to rob you, but after the words you have read, and the prayers you have uttered, no power on earth could induce me to hurt you, or to touch a thing in your house. But you must remain perfectly quiet and not attempt to interfere with me. I shall now give a signal to my companions, which they will understand, and then we will go away and you may sleep in peace, for I give you my solemn word no one shall harm you, and not the smallest thing belonging to you shall be disturbed."

He then went to the window, opened it, and whistled softly. Returning to the lady's side (who had not moved or spoken) he said, "Now I am going. Your prayer has been heard, and no disaster will befall you."

He left the room, and soon all was quiet, and the lady fell asleep, still upheld by that calm, and beautiful faith and trust.

When the morning came and she awoke, she may feel she poured out her thanksgivings and praises to him who had defended her "under his wings" and kept her "safe under his feathers,"

so that she was not "afraid of any terror by night."

The man was true to his word, and not a thing in the house had been taken. O! shall we not hope that his heart was changed from that day forth, and that he forsook his evil courses, and cried to that Savior "Who came to seek and to save that which is lost," and even on the cross did not reject the penitent thief. From this story let us learn to put our whole trust in God.—This lady's courage was indeed wonderful; but "the Lord was her defense upon her right hand," and "with Him all things are possible."—*London Packet.*

ADDITIONAL. We have received an extract from a letter fully corroborating the remarkable anecdote of "The Lady and the Robber" in our October number, and adding some facts that enhance the wonder and mercy of her escape. We quote the words of the letter:

"In the first place the robber told her that if she had given the slightest alarm or token of resistance, he had fully determined to murder her; so that it was God's good guidance that told her to follow the course she took." Then before he went away, he said: "I never heard such words before; I must have the book you read out of," and carried off her Bible, willingly enough given you may be sure. This happened many years ago, and only comparatively recently did the lady hear any more of him. She was attending a religious meeting in Yorkshire, where, after several noted clergy and others had spoken, a man arose, stating that he was employed as one of the book-hawkers of the Society, and told the story of the midnight adventure, as a testimony of the wonderful power of the word of God. He concluded with, "I was that man." The lady rose from her seat in the hall, and said quietly, "It is all quite true; I was the lady," and sat down again.—*London Packet.*

Original.

The Inheritance of the Saints.

no. 2.

That the earth will be the final inheritance of the saints, is positively proved by the following passages, with many others.

"Blessed are the meek; for they shall inherit the earth," Matt. 5:5. "But the meek shall inherit the earth, and delight themselves in the abundance of peace," Psalm 37:11.

It will be observed that both our Lord and the Psalmist use the future tense. It is not they have inherited, or do inherit, but they shall inherit the earth. The argument generally instituted to prove that reference is had to the present state of Christian enjoyment, would make the words as applicable to the time of David, and of Christ, as of any time before the end of the world. It is claimed that one who enjoys that peace which flows from an abiding faith in Christ, though possessing nothing of this world, inherits the earth; that the scanty pittance of food and raiment received by such, makes them so happy, and they enjoy it so well, that they inherit the earth, in contrast with the wicked, who may possess thousands and fail to enjoy it because of a lack of gratitude.

Suppose one who thus reasons is an heir to a splendid estate of land, with every thing connected which could add to worldly comfort. But that estate is usurped by a powerful occupant, and the real heir lives upon it simply as a tenant at will, receiving only such food and clothing as necessity demands, and he must toil hard for that. He knows his rights, and feeling the injustice done him, in the delay of a lawful administration of his father's estate, complains and manifests impatience; but some kind friend tells him, he is mistaken in supposing he is really to possess the land; that a patient, grateful enjoyment of his present blessings are in reality the substance of his patrimony; and if he could only realize it, he was in fact enjoying his inheritance. Would he call his friend a sane man?

A clergyman in Providence, R. I. some years since in an attempt to instruct a young convert on this point, argued that a Christian, though reduced to two potatoes and salt per day, might be

said to inherit the earth, such would be his gratitude and appreciation of the blessing. The young disciple replied: Our Lord says, "Blessed are the meek; for they shall inherit the earth." Would you choose the blessing in the supposed case?

But as the meek,—not a part of the meek, but all the meek—are to inherit the earth, our Lord is evidently embraced; for he is the seed of Abraham, and therefore the son of man; and he says of himself, "I am meek and lowly in heart." He is our example of meekness; and as he is the seed of Abraham, to whom the world is promised, he must be embraced. He for our sakes became poor, that we through his poverty might be rich. Unlike the birds and foxes, he had not where to lay his head. And though "all power is given into his hand, in heaven and in earth," he chooses not to make his enemies his footstool yet.

But, in the dispensation of the fulness of time, he will stand upon the earth, and make the place of his feet glorious. Satan, the present "prince of this world," will be dethroned, and he whose right it is will reign. "The wicked will be cut off," and the meek "will see it." When that is accomplished, there will be no enemy to afflict the meek; no contending elements with which to war; the sword and those who use it, will have perished and "the meek will delight themselves in the abundance of peace."

James adds, "Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him?" They are actually poor now; but as their hope embraces an inheritance in the renovated earth, they are rich in faith.

Cheer up, ye homeless ones! Ye strangers and pilgrims on the earth! Though extreme poverty press you here, as was the case of Lazarus, if ye are Christ's, then are ye Abraham's seed and heirs according to the promise. You have untold riches in prospect.

H. BUCKLEY.



ADVENT HERALD.

BOSTON, MAY 26, 1860.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Correspondents, on matters pertaining solely to the office, if they will write "Office," on the envelope, will have their letters promptly attended to, even though the editor be temporarily absent.

Chronology of Messrs Elliot and Bowen.

Last week we put our readers in possession of all the points of difference between the Chronology of Mr. Clinton, and the results at which we were forced to arrive in our "Analysis of Sacred Chronology" some years since. We now proceed with the points of difference between Messrs. Elliot and Bowen, and our own.

Mr. Elliot says of Mr. Clinton; "Completing his table, he makes the date of the Creation to be about 4138 B. C.; and consequently the end of the 6000 years of the world, and opening of the seventh Millennium, by Approximation, about A. D. 1862:—the same year, very nearly, that we before fixed on as the epoch of the consummation on quite different data," *Horae Apoc.*

As Mr. Elliot comes "very nearly" to the same year as Mr. Clinton, it follows that he did not arrive at that precise year. The year to which Mr. Elliot refers as having before fixed upon, appears to be about the year 1865; for he says, after terminating

the 1335 days in that year: "At that self same epoch of 1865, or thereabouts, it falls in with the probable termination of 6000 years from the creation."

Mr. Elliot does not himself give a minute specification of the individual periods constituting the 6000 years of time, but in a table he gives Mr. Clinton's estimate of the world's age, viz.

To the Exode	2513
And to the temple	613

Mr. Elliot agrees with the first, as does our own Chronology; but for the second period, he adopts the same figures that we do, except that we take the full years, 579, and Mr. E. the years current, 580, making 3093 from creation or 32 years less than Mr. Clinton. He does not pursue the details of the periods any further, but inserts a fly leaf, on which, he says, "is appended a Tabular Scheme of this Scriptural Chronology, with the Scriptural authorities in brief, drawn up by the Rev. C. Bowen."

This scheme of Rev. C. Bowen's—supposed to be the one who has since become Bishop Bowen of Sierra Leone—can be best illustrated by again giving the tables inserted in our last, and specifying the variations from them.

TABLE I.

Adam	1656 years
To the death of Terah	427 "
From the Call of Abraham to the Exode	430 "
Here begins the time from the exode to the Temple, viz.	
In the wilderness	40 yrs
To the division of the land	6 "
Here begin Paul's 450 years to Samuel	
—as follows:	
To the death of Joshua	19 yrs
To the 1st servitude	11 "
The servitudes and judges to the end of the Philistine servitude of 40 years—including Samson, and the first 30 years of Eli	390 "
The last ten of Eli, and a 7th servitude, while the ark was at Kirjath-jearim, and ending when Samuel judged Israel in Mizpeh	30 "
Thus completing Paul's period from the division of the land, of	450 "
From Samuel, at the day of Mizpeh, to the election of Saul, and then including the reign of Saul to his death	40 "
The reign of David, and 3 yrs of Solomon	43 "
Making from the Exode to the Temple	
in the 4th year of Solomon	579 "

And so making from Creation to the Temple, 3092 "

During the entire period of this table, from the Creation to the Temple a period of 3092 years, there is no variation whatever between the Chronology of Mr. Bowen, Mr. Elliot, and our own—except that Mr. Elliot reckons current, instead of full years, in the epoch of the division of the land, and 580, instead of the 580th; but in the scheme copied with approval from Mr. Bowen, it is the same as ours.

There being such entire agreement between this table of ours and that of Mr. Bowen's, it follows that the disagreements between it and Mr. Clinton's, noticed in our last, also exist between him, and Bowen and Elliot—see last *Herald*.

From the building of the temple to the 4th year of Jehoiakim, we gave last week as expressive of our view,

TABLE II.

From the Temple		
To the death of Solomon	1 K. 11:42	37 yrs
Rehoboam	" 14:21	17 "
Abijah	" 15:2	3 "
Asa	" 16:10	41 "
Jehoshaphat	2 Chr. 20:31	25 "
Jehoram	" 21:5	8 "
Ahaziah	2 K. 8:26	1 "
Athaliah	" 11:13	6 "
Jehoash	" 12:1	40 "
Amaziah	" 14:2	29 "
Interregnum	2 K. 14:23 & 15:1	11 "
Azariah	2 K. 15:2	52 "
Jotham	2 Chr. 27:1	16 "
Ahaz	" 28:1	16 "
Hezekiah	" 29:1	29 "
Manasseh	2 K. 21:1	55 "
Amon	2 Chr. 33:2	2 "
Josiah	" 34:1	31 "
To the 4th yr. of Jehoiakim. Dan 1:1, Jer. 25:1-12; 45:1; 46:2		3 "
Making from the temple to the subjection of Israel to Babylon		422 "

For the time covered by this table, the only variation, by Messrs. Bowen and Elliot, consists in their omission of the interregnum,—the evidence of its correctness, as we have given it, being shown in our last.

The only remaining disagreement with Messrs. Bowen and Elliot is contained in, "bedwathib od

TABLE III.

"In the fourth year of Jehoiakim the son of Josiah king of Judah, that was the first year of Nebuchadnezzar king of Babylon," the word came to Jeremiah saying,— "This whole land shall be a desolation, and an astonishment, and these nations shall serve the king of Babylon seventy years," Jer. 25:1, 11. "In the third year of the reign of Jehoiakim, king of Judah, came Nebuchadnezzar, king of Babylon, unto Jerusalem and besieged it." Estimating the conquest of the king of Babylon from the end of the third, we have	
From beginning of Babylonian servitude in Jehoiakim's 4th year, to the death of Jehoiakim, 2 K. 23:31	8 yrs
Jehoiachin reigned 3 months, and was then carried a captive to Babylon, 2 K. 24:8, 12	0 "
Zedekiah, 2 K. 4:18, to the burning of the temple and 25:1, 9	10 "
"It came to pass, in the seven and thirtieth year	

of the captivity of Jehoiachin, king of Judah, in the 12th month, on the seven and twentieth day of the month, that Evil-Merodach, king of Babylon, in the year that he began to reign, did lift up the head of Jehoiachin, king of Judah, out of prison," 2 K. 25:27; Jer. 52:31. The end of Jehoiachin's 37th year, was thus the beginning of Evil-Merodach's 1st, and as the years of Jehoiachin's captivity were synchronous, with those of Zedekiah's reign, it extended, after Zedekiah,

We then have the reigns of the kings of Babylon and Persia, as given in Ptolemy's Canon, as follows:

Evil-Merodach	2 "
Neriglissar	4 "
Nabonadius (Belshazzar), reckoned in the Canon only to his being driven into the city by Cyrus, 2 years before the conquest of the city,	17 "
Cyrus, after driving Belshazzar into, and before he took the city,	2 "
Making from the conquest of Judea by Nebuchadnezzar, to the death of Belshazzar—when commenced Cyrus' 1st year's reign within the city,—a period of just SEVENTY YEARS. "Now in the first year of Cyrus, king of Persia, that the word of the Lord, spoken by the mouth of Jeremiah, might be accomplished, the Lord stirred up the spirit of Cyrus, king of Persia, that he made proclamation throughout all his kingdom. . . . Who is there among you of all his people? The Lord his God be with him and let him go up," 2 Ch. 36:22, 23. And so this ends the 70 yrs in Babylon, which extended from the 4th of Jehoiakim to Cyrus.	
After the conquest of Babylon Cyrus reigned, according to the Canon,	7 "
Cambyses	8 "
Darius I. (Hystaspes) to his decree for the completion of the temple, in his 4th year, Ezra 6:8	3 "
And so there were seventy years from the burning of the temple in the 11th of Zedekiah, to its rebuilding in Darius' 4th, as well as seventy from the commencement of the captivity in the 4th of Jehoiakim and their first return under Cyrus in his 1st.	
From Darius' 4th year to his death	33 "
Xerxes	21 "
Artaxerxes, to his 7th year	6 "
To the Vulgar Era, according to the Canon	457 "
Making from the 4th of Jehoiachin	605 "

During the continuance of this period, as shown in our last, Mr. Fines Clinton, in his able Chronology, sustains us fully, as do Messrs. Usher, Jarvis, Hales, and Cunningham; but Mr. Bowen, —and Mr. Elliott says nothing in dissent,—instead of giving the periods in detail, reckons 71 years between the 11th of Zedekiah and the 1st of Cyrus, whilst there are actually only 52 years,—according to the Canon of Ptolemy, the accuracy of which is astronomically demonstrated, and which is recognized by almost every modern Chronologist.

Making, as we do, but 52 years between the 10th of Zedekiah and Cyrus, sustained as we are by all those authorities; Messrs. Bowen and Elliot, by reckoning 71 years have an excess even our estimate of 19 years; from which deducting the 11 years of interregnum, it leaves 8 years difference between their chronology and ours.

In other words, there are only two variations, in the entire chronology of the world, between the schemes of Messrs. Bowen and Elliot, and our own,—the first being in the interregnum, between Amaziah and Azariah, in which we are sustained by Jarvis, Hales and Cunningham, and where they lose 11 years; and the second being in the interval between the 10th of Zedekiah and Cyrus,—in which we are sustained by Clinton, Usher, Jarvis, Hales and Cunningham,—where E. and B. overestimate the time 19 years, and so make a net over estimate of 8 years, and end the 6000 in 1872.

Thus differing from our estimate in only these two places, they differ from Mr. Clinton in all the places where we differ from him, except in the interregnum. The places of their difference with Clinton, then, are these:

From Exode to the Temple	He	They
Jehoshaphat	24	25
Jehoram	7	8
Jotham	15	16
Ahaz	15	16
And from Zedekiah's tenth year to Cyrus	52	71

The number of differences between these two schemes, are thus six. In the five first instances, Bowen and Elliot agree with our chronology, and in the last Clinton agrees with it. And thus in all our differences with Clinton, we are sustained by Bowen and Elliot; and in all the difference we make from them, Mr. Clinton sustains us,—except in the interregnum, where we differ alike from both. Allowing that interregnum, brings our estimate of the end of 6000 years, 11 years sooner than it otherwise would; and if Elliot, Bowen, and Clinton allowed it, it would complete Clinton's estimate of the world's age in 1851, and that of the two former, in 1861,—instead of 1862, and 1872, respectively, as now. But as we are convinced that they are both wrong in omitting the 11 years' interregnum; that Clinton is wrong in omitting 1 year each in the reigns of Jehoshaphat, Jehoram, Jotham and Ahaz, contrary to Elliot and Bowen; that he is wrong in adding, on mere conjecture, 33 years to the 580 between the Exode and temple, which is also contrary to them; and that they are wrong in adding 19 years between the 10th of Zedekiah and Cyrus—contrary to Clinton and to every other authority of value, we leave our readers to judge for themselves, of the evidence respecting each of the few points of difference.

After viewing the whole question, Mr. Elliot is

firmly persuaded that the consummation of all the periods cannot be far distant. He says:

"Notwithstanding, what is fully allowed, the doubtfulness of some of the periods, and their other possible epochs of commencement, yet the fact is clear, construed consistently on the year-day system, they have all a probable ending somewhere within the extreme dates, distant only 75 years apart, of A. D. 1790 and 1865."

Time of End p 118—from *Horae Apoc.*

Pres. Browne's Chronology.

"Ordo Sæclorum: A Treatise on the Chronology of the Holy Scriptures: and the indications therein contained of a Divine Plan of Times and Seasons: together with an Appendix containing

1. A Compendium of the Principal Institutes of Chronology.

2. An Examination of Mr. Greswell's Scripture Chronology, and Hypothesis relative to the Julian Calendar.

3. Dissertations on the ancient Chronographies of Asia and Egypt.

4. Outlines of a Chronological Harmony of the four Gospels.

5. An Essay on the design and Structure of Prophecy:

By Henry Browne, M. A. Principal of the Diocesan College Chichester; Canon of Waltham in the Cathedral Church, and Chaplain to the Lord Bishop, of Chichester. London, John W. Parker, West Strand, 1844.—an octavo volume of 704 pages.

The above is the full title of Pres Browne's learned work on Chronology, in which he endeavors to elucidate the age of the world in accordance with the following scheme; which we will show by reference to the foregoing tables.

1. See Table I. Pres. Browne conforms to this up to the death of Terah. He then starts with the idea that it should be as long from the Exode to the Call of Abraham, as it was from the call to the Exode; and as this last was 430 years, and there were only 427 to Terah's death, he inserts 3 years, on conjecture, between Terah's death, and Abraham's call—although Stephen expressly says that "From thence," i. e. from Haran, Abraham, "when his father was dead, removed him into this land wherein ye now dwell," Acts 7:4. In disregard of this however, by that insertion he gains

2. In the same table instead of reckoning 579 years from the exode to the Temple with Mr. Bowen, he reckons only 573 years.

In so doing, he assumes that Paul's period of 450 should be reckoned from the ending of the 40 years in the wilderness: whereas Paul expressly says of Joshua, that "when he had destroyed seven nations in the land of Canaan, he divided their land by lot. And after that, he gave unto them judges about the space of 450 years until Samuel the Prophet."—Act 13:19, 20.

Mr. Browne places the division of the land 7 years after the Exode, but he reckons current years instead of full, he calling it

Reckons to death of Joshua

to 1st servitude

to Samuel

But the 2d and 3d of these periods are only conjectural, and are so extended by him to complete 450 years from the entrance into Canaan to Saul; whereas had he reckoned from the division of the land, where Paul specifies, and allowed for the time the ark was in Kirjath-jearim, after the 390, as in our table, the 450 would have been complete without those unnatural adjustments.

The last 40 years of Paul he divides—giving from 16 to 23 for Samuel, to the anointing of Saul; and from 17 to 24 years to Saul's death. Then adding 40 for David, and 3 for Solomon, he makes the whole period from the Exode to the Temple, only 573 years, a loss of

For Pres. Browne's remaining variations See

See Table II. They consist, in omitting one year each, in the reign of Solomon, Abijah, Jehoram, and Ahaz,—a loss of

And in omitting the Interregnum

To this add the net loss in Table I—6 years between the wilderness and servitude, less the 3 years gain between the death of Terah and Abraham's call,—

And it makes a loss in all of

In the lessening one year each in those 4 reigns, there is an express contradiction of Scripture; which will be seen, with our argument respecting the interregnum, in the last *Herald*. By omitting these, he extends the 6000th year epoch at least 18 years beyond what we can find any argument for so doing; and so he does not terminate it, till 1898. For in Table III. his estimate of the periods is precisely that of Messrs. Jarvis, Usher, Clinton, Hales, Cunningham, and our own.

Next week it is purposed to begin the examina-

tion of Mr. Shimeall's Chronology, and show his disagreements; and to close with the disagreements of all in a tabulated form.

John 19:14, and Mark 15:25.

Brother Bliss:—Will you please give us some light on the following scriptures: the 14th verse and 19th chapter of John, and the 25th verse and 15 chapter of Mark? The trouble is this: John says it was the preparation of the Passover and about the sixth hour, and Mark, speaking of the same, says it was the third hour. According to John, Pilate had not passed sentence on Jesus, or he had not delivered him up to them to be crucified at the sixth hour. If you will enlighten me on this, you will greatly oblige me and others that love the truth.

JOHN HOLLABAUGH.

Milesburg, Pa. April 6th, 1860.

Ans. This discrepancy has been noticed by commentators. Patrick gives as good an elucidation of the matter as anything we have seen, and is as follows:

"It must be observed, that the Greek MSS. produced by Camerarius, Beza, and R. Stephanus, read in St. John, 'about the third hour;' that Nonnus seems to have read so, his paraphrase running after this manner, 'The third hour was not yet past;' that Theophylact contends it ought to be so read, and that because the three other evangelists unanimously say, that the darkness began 'at the sixth hour,' which yet began not till after our Lord had hung upon the cross some considerable time; till after the soldiers had divided his garments, the Jews had mocked him, and bid him come down from the cross, and the discourse had passed between the two thieves among themselves, and betwixt the repenting thief and our Lord: and lastly, the author of the Constantinopolitan Chronicle saith expressly, that 'the exacter copies, and the manuscript of St. John kept till his time at Ephesus, read about the third hour' (see St. Jerome, in Ps. 77.) And the change from the third to the sixth, is so easy, that this may very reasonably be owned in the latter copies of St. John's Gospel; especially if we consider how punctual St. Mark is in the enumeration of the hours, saying, 'It was the third hour, and they crucified him,' or began to lead him away to be crucified; and, ver. 33, 'When the sixth hour was come,' from that time there was darkness over the whole earth till the ninth hour; and, ver. 34, at the ninth hour Jesus expired.

"This I prefer before the exposition of some others, that St. John speaks of the hours according to the Roman, and St. Mark according to the computation of the Jews; first, because this alters not the difficulty, there being the same distance of time betwixt the Romans' sixth, and the Jews' third hour, as between the Jews' third and their sixth, i. e. three hours' difference. And, secondly, because the vulgar hours, by which the Romans reckoned, and the hours of the Jews were the same, viz. twelve, as our Lord shows in these words, 'Are there not twelve hours of the day?' John 9:9; and Dempster in these words, *Dies civilis duodecim horarum* (Auct. p. 175); 'The civil day of the Romans contained twelve hours.' And thirdly, if St. Mark, writing his gospel at Rome for the Romans there, retains the Jewish hours, we have more reason to conceive that St. John should do so."

To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please to call the editor's attention to the omission.

R. Robertson, Esq. The copy of Birks' last two visions came to hand on the 16th inst. Hope you will succeed in finding a copy of the 1st.

Also, rec'd London Quarterly for April, on the 17th inst.

C. Churchill. Will give it a place.

H. B. Woodcock. On file for insertion.

J. Croffut. The same.

Shall we lay on our Oars?

The "A.M.A." having relieved itself by the aid of its friends of the bulk of its indebtedness—the notes that were held against it,—wishes now to be in a situation to act energetically in the circulation of books and tracts.

It is the wish of the publishing committee to issue stirring tracts, adapted to these times, and calculated to arouse the church and the world to the evidences that the coming of the Lord draweth nigh,—for the comfort and encouragement of saints, and as a warning to sinners. To do this there needs to be a flowing in of funds for that purpose. The flowing in thus far, as you are all aware, has flowed out again, as fast as received into the hands of the holders of notes against the office. Those notes being

paid, what shall now be received will be used for the issue of the Herald, and for such other works as the aid contributed shall be sufficient for. Shall we then brethren, be limited in our efforts? or shall we rush into the accumulation of a new debt, which the experience of the past has shown to be paralyzing to the office? or shall the funds be raised, and the work progress as God gives the means? We think the general response will be, supply the means; expend it in the Lord's service; and owe no man anything, when it is possible to avoid it. It is always easier to raise the means to buy a living horse, than it is to pay for a dead one. But, the dead one having been thus paid for, we hope now to see a flowing in to the treasury for living purposes.

A GOOD THOUGHT. A sister, finding in a nook of her wallet, a three dollar bill, that she did not know was there, thought she could not better dispose of it than by sending it to the Herald office. She did so; and we presume felt none the poorer.

"CASSELL'S ILLUSTRATED FAMILY BIBLE."—Part V, of this serial has come to hand enriched with engravings illustrative of, Moses smiting the rock; Jethro meeting Moses in the desert; Moses on the Mount; the accused in the presence of the judge; Moses reciting the law; Moses and the seventy elders; the construction of the ark of the covenant; the consecration of Moses and his sons; the altar of burnt offering; the molten calf; Moses and Joshua coming down from the Mount; and the people presenting their gifts:—covering half a quarto page, or more each, besides smaller ones. It extends from the end of the 16th Chapter of Exodus, to Ex. 37:7. It is published by Cassell, Petter, and Galpin, Park Buildings, 37 Park Row, N. Y. Price 15 cts. per No.

By the same publishers, and at the same price, we have also received "Cassell's Popular Natural History," Part 4; which, like the preceding Nos. is filled with illustrations of the four handed animals.

Defalcation and Suicide.

Frauds discovered in the department of the Army Commissariat of Austria led first to the arrest and suicide of Gen. Eynatten, then to the arrest of Mr. Kichter, the official manager of the Credit Mobilier, and lately to the arrest of the Trieste leading bankers, Perugio, Brambilla, Mandolfo, and Revoltella. The house of Rothschild, seeing by these arrests the commerce of Trieste seriously jeopardized, offered to give bail to any extent for these bankers, so that they could be tried while at liberty. The offer however, was refused, and the millionaires were thrown into the common jail. But scarcely had they been for the first time examined by the Judge, when Baron Bruck, the Minister of Finance, on the 22d of April, gave in his resignation, and on the 23d he was dead, as it seems by suicide.

Everybody asks now who is to be the next to kill himself or to be arrested. Another leading manufacturer and director of the National Bank at Vienna, Mr. Robert, shot himself last week, but his suicide was not connected with politics or fraud; it was simply the temporary insanity of an overworked mind; still it increased the alarm which disturb the moneyed classes of Vienna, and puts the capital in a state of feverish excitement most dangerous to the Empire. In spite of this confusion and universal rottenness the system of despotism is not relaxed.—*European Correspondent of N. Y. Tribune.*

On Monday last the city of New York was startled with rumors of a heavy defalcation in the New-York Post-Office, which rumors soon grew into certainty, on its becoming known, through the United States officials, that Mr. Postmaster Fowler had absconded, owing the Government the round sum of \$150,000.

A list of defalcations, breaches of trusts, &c. that have occurred within the last ten years would be an instructive commentary.

The Cattle Disease.

The terrible Pleuro Pneumonia, which appeared among the cattle in North Brookfield, this state, a few weeks since, is beginning to excite very general alarm among the farming community. Some 500 head of infected animals have been already slaughtered by the State Commissioners appointed to exterminate it, and the limits of the disease are beginning to be extended. The Legislature granted \$10,000 to remunerate those whose herds are ordered to be destroyed; but that sum is greatly insufficient. The Commissioners, therefore, have issued the following circular to the people of Mass.

"The undersigned beg leave to state to all who feel interested in the agricultural and general prosperity of Massachusetts, that the fatal disease among cattle now raging in North Brookfield and vicinity, is assuming the most alarming dimensions, and threatens, unless speedily arrested, to go beyond

all possible control; that this disease is extremely contagious, every animal thus far having been found to be affected which has had any exposure, even the slightest, and that the peculiar features of the disease are becoming every day more frightfully developed.

If it shall gain a permanent foothold in this country the annual loss must be estimated by millions of dollars.

We only ask the citizens of the State to guarantee that the Legislature of Massachusetts shall do its duty.

PAUL LATHROP,
AMASA WALKER,
GEO. B. LORING, } Commissioners.

CATTLE DISEASE IN ENGLAND. A London letter in the New York Commercial says:

"The American provision trade is likely to be benefited not only by a great dearth of fodder which now prevails in this country owing to the backwardness of the season, but also by a serious disease which has manifested itself among the cattle, especially in the midland counties. It attacks the lungs and the cattle die in a few hours."

THE CATTLE MALADY. New cases of the cattle disease are constantly coming to light in North Brookfield and adjoining towns. One diseased ox belonged to a team of Mr. Wm. Fullam, that has been driven in a lumber team to Dana and even as far north as New Hampshire within the past six months, and it is impossible to foretell the extent of the spread of the malady in that direction.

THE WEATHER IN KANSAS.—"Pray God for rain," is the general cry. With the exception of a slight shower a few nights ago, we have had no rain since the 4th of February. The ground is as dry as ashes and the farmers are trying to grasp hands with patience while they wait for rain to moisten the earth. Yet we witness great preparations for rain. The thunder rolls threateningly; lightning flashes alarmingly and we draw closer within doors, and say "Now we shall have it," when, presto, change! all the symptoms of the wished-for rain disappear, and the sunshine comes again. Verily, sunshine is a good thing; it lightens the heart and bathes the earth, with a beautiful glow, yet we need a storm, now and then, to make us appreciate its kindly smile the more. Some of the farmers have planted a few early potatoes, peas and other seeds that will not injure by laying so dormant. Many have delayed their plowing, because they think it is useless, and the ground gets so dry when turned to the sunlight.—*A Kansas correspondent.*

Why not pray for rain then, instead of with folded hands waiting for it? The command is, "Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field," Zech. 10:1. "Are there any among the vanities of the Gentiles that can cause rain? or can the heavens give showers? art not thou he, O Lord our God? therefore we will wait upon thee: for thou hast made all things," Jer. 14:22. "Elias was a man subject to like passions as we are and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months. And he prayed again and the heaven gave rain, and the earth brought forth her fruit," James 5:17, 18.

It is not enough realized that we should pray for common needed blessings. We should as much ask for rain in its season, as for our daily bread.

POOR FALLEN AUSTRIA.—Austria once took for her motto, "Austriae est imperare Orbi Universo," "Austria is destined to rule the whole world."—Would it not be truer to say that the whole world rules Austria? Yet who mourns that Austria is crumbling to ruins? Austria represents no great principle, has done no great and generous deeds.—Well for the world when Austria is no more, and the whole of the German States are merged in Prussia. There cannot be peace in Europe till Germany becomes a stupendous, colossal unity, awing France and thrusting Russia back.—*Exchange Paper.*

There may never be permanent peace, until the kingdoms of this world become our Lord's and his Christ's; who shall reign forever and ever—from the river even unto the ends of the earth.

LADY SHOT. The Augusta (Ga.) Dispatch states that Mrs. T. W. Freeman, while asleep in her room at her residence, was awakened by a strange noise, followed by a stunning sensation in her head. On examination, she found herself shot in the jaw, and the bed clothes on fire. The fire was soon extinguished, and a physician was called, who extracted a ball from the wound, which was found not to be dangerous. Footsteps were heard on the stairs when she awoke, but no certain clue has been obtained as to the perpetrator of the horrible outrage. Her

carriage driver, who had been guilty of some misdemeanor and had reason to expect punishment, is suspected and has been lodged in jail.

ONCE TOO OFTEN.—The Examiner, in giving a sketch of incidents narrated in the Fulton street prayer meeting, says: "A gentleman stated that a few days ago, a young lady in the lower part of the city was very sick. A devoted minister called to see her, but was informed that she had strictly enjoined upon her friends to let no religious person have access to her chamber! He merely left an earnest request, through her mother, that she would permit him to see her on the following day. He called, and was again refused. Still he persevered in coming, from day to day, with the same result. At last the sick girl said to her mother one evening: 'I am sorry I have been so obstinate and ungrateful to that kind minister. Tell him, when he comes to-morrow morning, that I wish to see him.' She had rejected the visitant of mercy once too often. She never saw his face. Before 'to-morrow morning' came, she was in eternity.—[*Chris. Era.*]

OUTSIDE AND INSIDE.—"Two things a master commits to his servant's care," saith one, "the child and the child's clothes." It will be a poor excuse for the servant to say at his master's return:

"Sir, here are all the child's clothes, neat and clean, but the child is lost!"

Much so with the account that many will give to God of their souls and bodies at the great day.

Lord here is my body; I was very grateful for it. I neglected nothing that belonged to its content and welfare; but for my soul, that is lost, and cast away forever. I took little care and thought about it.—*Flavel.*

Foreign News.

ENGLAND. The Times says: "The gun factories are now at work night and day on a prodigious scale, forging Armstrong guns of all sizes, from 6 to 100 pounds. It is expected that 1200 guns, chiefly of the larger description, will be made this year. During the nine months since the factory has been in operation, forty-eight complete batteries of field artillery have been turned out and equipped for service, as well as two hundred 40-pounders for naval use, besides a large number of 100-pounders in progress of manufacture, and which will be ready by the 1st of August next."

FRANCE. The London Herald's Paris correspondent says, with whom are we going to war next, is the general question in French military circles.

The camp at Chalons will consist of cavalry, infantry and artillery complete, amounting to 40,000 men, under marshal McMahon, and will in reality be the centre of an army of an observation for forming along the Rhine frontier, the right wing being echeloned from Besancon to Strasburg, and the left wing from Erz Ne Luneville the whole force, amounting to 90,000 men, to be under the command in chief of the Emperor. The writer says the last year's events prove the source of his information to be reliable.

GARIBALDI'S EXPEDITION TO SICILY. The Paris Patrie of the 8th says:

"Gen. Garibaldi's departure for Sicily has been fully confirmed. He left during the night from the 5th to the 6th inst."

The Piedmontese Government had ordered all arms and ammunition which had been deposited at Quarto, near Genoa, to be seized, and had also given orders for the port of Genoa to be watched.

The expeditionary vessel, which had taken her papers for Malta, had put out to sea two days previously. Gen. Garibaldi joined the vessel immediately afterward, and she instead of proceeding to Malta, went to Sicily. The Piedmontese Government made every possible protest against this act of General Garibaldi which may involve the new Italian State in serious difficulties.

General Garibaldi, being in connection with the committee in London undertaking the collection of English subscriptions for Sicily, had in order to replace the arms which he feared would be seized by the Sardinian Government, received other arms, which had not passed through Piedmont.

The Opinion Nationale says: "The different vessels belonging to Gen. Garibaldi's expedition will unite off the Island of Capraja; they will then direct their course toward Sicily."

Marseilles, Tuesday, May 8. No news has been received direct from Sicily, but letters from Naples to the 5th inst. state that the insurrection continued in the interior of the island.

Government had raised the state of siege at Palermo, but the court-martial was to sit permanently.

Business had not been resumed.

Gen. Balzano had demanded a reinforcement of 5000 men, in consequence of Garibaldi's expedition.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as dissenting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

My Journal.

Sunday, May 6. Preached all day to the church in Boston, administered the communion and baptized. We had a prosperous and happy day. Before baptism in the evening, I gave a discourse on the preparation for the kingdom and the restitution of all things, from Acts 3:19-21. We had a full house and good hearing. Our prospects in this city are not bad. The church generally is waked up to the signs of this time, and will not, I trust, be found slumbering when Christ comes. We are Adventists in the best sense of the term, and we are nothing else. We hope to maintain our profession to the end.

Monday, May 7. Took the car and boat for New York, and arrived on Tuesday A. M. at an early hour. I never felt, on landing in New York, as I did to-day. I was at a loss to know whether I had a friend who sympathized with me in the position I had taken, while from some, I knew I could look for no help. My heart had cared and suffered for the cause in New York for nearly twenty years. It was now reduced, by death, removals, &c., to a little remnant; and it was for these I had come, to speak words of comfort, and to proclaim our faith to others who might become interested and added to their number. I was disappointed in the help I expected, and altogether, with a public meeting of three days' continuance on my hands, in the very heart of the metropolis of the Union, I felt somewhat depressed and cast down, but not in despair. Dr. Croftut gave me a cordial reception, as always, and on visiting others I soon found that there was much interest felt in my visit, which greatly cheered my heart. Bro. Robinson, also, who did not approve my position, on hearing, gave me his sympathy and aid, so far as he could, and acted the part of a Christian brother in the very commencement of our meeting.

I felt that much was depending on our efforts in the expected meeting, though it would be a small one at best. The cause and the church would either be promoted or injured. My object being the promotion of both, my prayers and labors all went to promote in the highest degree this end.

Wednesday, May 9. At half-past 10 A. M. we commenced the services, with thirteen brethren and two sisters. I spoke from Mal. 3:16-18, and compared the condition of the Jewish church, in some of its features, just before the first advent, with the Christian church at the present, and just before the second advent. Elders Hawkes, of Providence, R. I., and Robinson of New York, with others, spoke and prayed freely and earnestly. We had a refreshing time.

In the P. M. spoke from Neh. 6:3, "Why should the work cease?" One of the most important parts of our work in the beginning, was to preach the time, and as we had light on that subject now, this work should not cease. Warm and heart-stirring exhortations followed, with life-giving power.

In the evening spoke from 1 Tim. 6:13-16, on the nature and time of the reign of the blessed and only Potentate, the King of kings, and Lord of lords. Good interest; and much better than Father Miller and I had the first day in the Apollo, in Broadway, eighteen years ago. On the whole we felt encouraged to believe our meeting would not be in vain.

Thursday, May 10. New brethren came in from abroad to cheer and help us. Elders White, of E. Boston, Curry, of New York, and quite a number of lay brethren were of these; such as brn. Safford and Libbey, Brown and Ide, of N. J., Brownell, of Esperance, N. Y., Sutton, of Manayunk, Pa., and Raisbeck of Rockland, N. Y. I spoke of Simeon's faith in the first advent, and showed that, by the signs of this time, and termination of the prophetic periods, we might not taste death till we see the Lord coming in his kingdom. Many followed in exhortations, and cheering statements expressive of strong faith in the Lord's near approach.

In the P. M. I spoke again, and gave the argument on the time of the Lord's coming about 1866-8. A reporter of the New York Herald was present, and reported it, giving in that journal of May 11th a characteristic sketch, which, on the whole,

will do good. The truth was very favorably received by most present, many speaking in approbation.

In the evening, as our hall was engaged, by Bro. Robinson's arrangement I spoke in Brooklyn, on the speedy coming of Christ to reward his saints. I find there are more advent families in Brooklyn at this time, than in New York city, and that they have meetings once a week.

Friday, May 11, A. M. Spoke from Eph. 1:1-14, on the dispensation of the fulness of times and the redemption of the purchased possession. Elds. White, Grant, Robinson, Dr. Croftut, Brn. Brown and Libbey, sister Buttrick and others, followed in a strain of thrilling interest. It was a precious season.

In the P. M. I gave the reasons of our hope, 1 Pe. 3:15, both as to the nature and the time of its consummation. God was with us. Many followed in a cheering strain, and all seemed to feel that we had the best of reasons for the hope within us.

At this stage of our meeting, the Pastor and church in New York arranged for me to remain over the Sabbath.

In the evening we had the largest audience of any during the week, and one of the best of our meetings. We had just got ready to work successfully, but the time had come to close the first part at least of the meeting; to be resumed on the Sabbath. On the whole, our meeting was a success. It has awakened a new and healthful interest that will, no doubt, be abiding.

Saturday evening, I preached again in Brooklyn, on the first resurrection and thousand years' reign. Good season.

Sabbath, May 13. We had a splendid day. Refreshing rain on the previous night had cooled the atmosphere and laid the dust, and old Sol shed upon us his sweetest smiles. But within, and spiritually, it was more glorious than without. We had a large gathering of the old, storm-beaten pilgrims, with many others who had no experience in our faith, or joy, or trials. I gave three discourses. The themes were, the midnight cry, Matt. 25:1-13; the whole world soon to be governed by a Jew. Isa. 9:6, 7; and the opening of the little book, Rev. 10. I have had many seasons in New York, of free and glorious interest, but never anything like to-day. It was a blessed jubilee to me and to many.

The cause in New York has been weakened of late by removals and other causes, which quite discouraged Bro. Robinson and his brethren, and he was about to leave. But, at the close of the afternoon service, the friends, to the number of more than one hundred, stopped, and, after a statement by br. R., I urged upon all to hold up his hands, and keep the light burning in New York. The vote to do so was general, and we may hope to see the cause rise and flourish there. It must not be given up.

On the whole, our meetings to-day and last week were harmonious and profitable. Let us all walk up to the light we enjoy, and be ready for the coming of the Son of man. I cherish the best hopes. Jesus soon comes. JOSHUA V. HINES.

The Atonement.

It is both a logical and scriptural judgment, that "if one died for all, then were all dead. . . . And he died for all, that they who live should not henceforth live unto themselves, but unto him who died for them, and rose again." "So Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time without sin unto salvation." "For in that he died, he died unto sin once, but in that he liveth, he liveth unto God." "For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him," 2 Cor. 5:21.

It has been said, "If faith in this doctrine be necessary to salvation, what will they do who lived before that sacrifice was made? for it was not believed, nor known, by the Old Testament church."

To this I would say, that sacrifice was made both in decree and covenant, before the foundation of the world; and consequently was as sure to all believers under the first, as under the second Testament; for "he is the mediator of the New Testament, that by means of death, for the redemption of the transgressors that were under the first testament, they that are called might receive the promise of eternal inheritance," Heb. 9:15. It was known and also believed by the Old Testament church; being obliquely revealed to our first parents in the promise that the individual Seed of the woman should bruise the serpent's head. The doctrine was known by him who offered the first acceptable sacrifice on record, i.e. Abel's; the firstling of his flock; and I would refer all objectors to Moses and the prophets; to the types; to David, Psa. 16 and 22; also to the 69:4, where the type says, "Then I restored that which I took not away." I would refer to Isa. 53: 4-12; but especially to Dan. 9:26, "Messiah shall be cut off; but not for himself." "He is now exalted to give repentance to Israel, and forgiveness of

sins, a Prince and a Saviour." When I contemplate his incomparable greatness, "who being in the form of God"—the brightness of His glory and the express image of his person—but made himself of no reputation, and took the form of man to suffer the death of the cross; and when I see so much recorded in scripture to confirm this doctrine, it is marvellous that there can be one to reject it, and think to become his own Saviour, and merit salvation by his own good works. Christ will be a whole Saviour, or nothing. "He is the end of the law for righteousness to every one that believeth;" but whoever thinks to be saved by the works of the law is under its curse; for it is written, "Cursed is he that continueth not in all things written in the book of the law to do them;" which no man ever did, or could do. "Whosoever shall keep the whole law, and yet offend in one point, is guilty of all." So that man builds his house upon the sand, who thinks to be saved by his own good works; or if they should fall a little short, apply to the Saviour to make up the deficiency in the great day, saying, "Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works?" But the answer will be, "I never knew you." Jesus Christ is an almighty Saviour. He is called the Wisdom, the Power, and the Word of God; and by him are all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him; "and he is before all things, and by him all things consist." Col. 1:16, 17. He is the eternal Son of God, though perhaps there was a period in eternity, when he was not personally so; for the relation between father and son, supposes pre-existence of the former; but he was the eternal Word, and begotten before all time; for he says, John 17:24, "Thou lovedst me before the foundation of the world." The whole number of his elect was "chosen in him before the foundation of the world," Eph. 1:4, and redeemed with his precious blood, "as of a lamb without blemish and without spot . . . who verily was fore-ordained before the foundation of the world," 1 Pet. 1:20. And Paul tells us that "the works were finished from the foundation of the world," Heb. 4:3, and he is called, Rev. 13:8, the Lamb slain from the foundation of the world.

In these days of light, and of a preached gospel, I believe that faith in the great atonement, is necessary to salvation. Christ says, "If ye believe not that I am he, ye shall die in your sins." It is laid in Zion for a "foundation, a stone, a tried stone, a precious corner-stone, a sure foundation; he that believeth shall not be ashamed." By it only, is our agreement with hell broken; by it only, is our covenant with death disannulled. Isa. 28:16-18.

Now, dear friends, the time is short, and we all desire to be happy. If you have not embraced this blessed doctrine of atonement, I beseech you to do so at once; considering that we are redeemed by the blood of the Son of God, a price of infinity. If we have indeed experimentally known its power and efficiency, so that our souls are purified by obeying the truth, let us rejoice, and "hope to the end for the grace that is to be brought unto us at the revelation of Jesus Christ." God grant us all an interest in his blood, and an entrance into his kingdom. B. P. HILDRETH.

Westford, Mass.

An eternal relation is no more incomprehensible than an eternal existence. It does not therefore follow that the second of the glorious triune Personalities ever existed not—though we suppose he is more particularly denominated the Son, because of his incarnation. Ed.

From Bro. B. McCain.

Editor Advent Herald—Dear sir: It being a long time since I have had the privilege of reading the Herald, I have had of late somewhat of a desire to have it once more sent to my address; hoping that it will be as welcome a guest as it was in years gone by. As I am not blessed with the privilege of listening to the gospel's joyful sound, Behold he cometh! I shall have to be content by drawing comfort and consolation by reading the Herald. My lot, unfortunately or fortunately, God knoweth best, has been cast where there were few that I could call my friends; yet I never was without the evidence that they that loved Christ's appearing all in Zion soon would meet, and I always have been ready to give an answer to every man that asked me for the reason of the hope that was in me with meekness and fear, and to say with the Psalmist, "I shall be satisfied when I awake with thy likeness," O God. I have been encouraged by this blessed hope to fight the fight of faith and to labor as opportunity afforded to persuade my friends and neighbors to be converted, that their sins might be blotted out and they be made heirs of the promised inheritance; and I can say that I am not weary in well doing; neither am I weary in looking for the blessed hope

and the glorious appearing of the great God and my Saviour Jesus Christ. My experience has taught me with the word of God, to be patient, that after having done the will of my heavenly Father I might receive the promise. Truly yours, B. M'C.

Ottawa, Lasalle Co., Ill.

A Word of Cheer.

Christian brother:—While I have from time to time watched the generous responses to calls for assistance in the Herald, the wish has often sprung up within me, that I too, could cast in my mite. But this may not be for one who has no means; unless, indeed, I may be enabled to cast in some word of comfort and good cheer to encourage the heart of some way-worn, weary one; and indeed it seems to me that we have much need in these days of lukewarmness and spiritual drouth, almost on every hand, to stir up each other's pure minds often, by way of remembrance; for surely are we not living in the last days, when perilous times shall come, when men shall be lovers of themselves, and not lovers of God? Often as I feel and realize how deep the drowsy stupor which seems settling down upon all around, how great the seeming feeling of security and safety, Oh how often doth my spirit cry out in the language of one anciently, Lord, save or we perish; and, then, how blest the promise of assurance comes in, "Lo, I am with you always, even unto the end." Blest, blest promise; and although deprivation and sorrow, toil, care, pain and death be here our earthly lot, yet, we have the promise yet again that as our day so our strength shall be; and if through the weakness and infirmity of the flesh, we often grow weary and almost faint, yet let us strive on, remembering that in due time we shall reap, if we faint not, and the reward will be a crown of eternal life, a seat at God's right hand forever more. That God will give us much of his grace, and enable us to grow thereby, that we may endure hardness as good soldiers, is the prayer of one, who earnestly desires, and is striving for, an inheritance above.

Lisbon, April 23, 1860.

To Backsliders.

And thus it is with these professors. In good company, in evangelical drawing rooms, in pious parlors, in chapels and vestries, they are tremendously religious; but if they are exposed to a little ridicule; if some should smile at them, and call them by some name of reproach, it is all over with religion, till the next fair day.

But we wish to speak of one class more, in this catalogue: though perhaps, they ought not to be classed among the backsliders, from the fact that they never make any advances or progress in the divine life. They have been born again, doubtless, yet they remain babes all their life long. "For when for the time they ought to be teachers, they have need that one teach them again which be the first principles of the oracles of God and are become such as have need of milk, and not of strong meat." They are pilgrims, but pilgrims like the Gibeonites of old. Their bread is always dry and mouldy; their shoes always old; and their garments always rent and torn. There is nothing animating nor cheering in their society. You hear from them the same old experience; you observe in them the same want of spiritual appetite, the same want of interest in any thing beyond their own little circle, which you remarked years ago. They are never concerned about the interests of God's blessed cause. They mostly serve the church instead of Christ; and when they are called upon to assist in sustaining the ministry, or to contribute something for church repairs, they find themselves so far in arrears, and so poverty stricken, that you hear nothing but murmurings about the hard times, or the extravagance of the cause. They seldom sustain or patronize their own denominational paper, or if they do, it is generally at the expense of the publishers. In short, they have many distinguishing features; but strange to say they never aspire to any mark of great distinction. Why need we wonder that so little is done in bringing souls to Christ, when such stumbling-blocks lie in the way? Yours in Christ,

W. H. SWARTZ.

Yardleyville, April 27, 1860.

From Sister Harriet Moore.

Dear Bro. Bliss:—I would acknowledge with deep gratitude the divine favor bestowed of late on the Zion of God in this place. During the past year our hearts have been cheered by seeing several volunteers for Jesus. Others who lay near our hearts, for whom prayer was made daily, were yet in the thralldom of sin, and our little band weakened by difficulties not easily overcome, were quite disheartened, when Bro Munger came among us and encouraged the praying company to rally for further conflict. The result was what we may expect, when God's people take hold in earnest. He gave the blessing, and sealed the work as his own, and by a most signal display of his power rescued from the

enemy's snare three individuals who had long withstood the most powerful conviction. Some doubt its being God's work: well, some doubted in the very presence of Jesus, with all the evidences that accompanied that Divine personage. There are another class, like Thomas. God grant they may, like him, when convinced acknowledge Him in His work, and secure a ticket, while they may, for the Gospel train. Ten of our young friends were baptised.

Yours in the blessed hope,
Loudon Ridge, N. H.

From Sister Lydia M. Lowell.

Bro. Bliss:—I value the Herald for the spirit it manifests, for the light it has shed on many passages of Scripture that looked dark to my mental vision. Precious Bible, what a treasure does the word of God afford.

I think if an able minister of the New Testament (such a one will surely understand Moses and the prophets) should come to this part of Maine, and travel as an evangelist, he might get some new subscribers for the Herald, also, much good might be done. Light on those soul-thrilling truths is needed here. Truly,

"We are living, we are dwelling,
In a grand and awful time."

Yours in the blessed hope,
Perry, Maine.

Letter from H. C.

Bro. Bliss:—From a notice in the Herald, I see that short articles are solicited "from those who have well digested thoughts to communicate." My thoughts, though perhaps not so well digested as those coming from the more experienced and disciplined minds, are fixed upon those blessed truths which are found in the Word of God, and which relate more particularly to the establishment of Christ's Kingdom on the earth. I am a firm believer in the speedy coming of the Lord Jesus Christ to redeem his people and to bring them into the full possession of that inheritance promised to Abraham and his seed. I have a hope "big with immortality," reaching to that within the veil, and its contemplation leads me to exclaim, "Come, Lord Jesus, and come quickly;" but I hear the timely exhortation of Paul "Let us run with patience the race that is set before us;" and I am enabled to add, more calmly, "Thy Kingdom come, and thy will be done." I can rejoice as I hear the same apostle exclaim, "Unto them that look for him, shall he appear the second time without sin unto salvation."

Perhaps it may be interesting to the readers of the Herald to hear that even in St. Johnsbury, there are a few who belong to the "little flock," and although without a preacher, yet we are not without a Shepherd, but are rejoicing as we hear the great Shepherd of Israel say, "Fear not, little flock; it is your Father's good pleasure to give you the Kingdom."

Our Bro. Thurber, of Cabot, preached to us a short time since, the Methodist brethren kindly allowing us to occupy their Chapel. In explanation, I will say that, as our numbers are so few, we worship with the Methodist people—hence their consent to this arrangement. A large congregation were present to listen to our brother, who preached three discourses on the Restitution.

This meeting seemed to draw out some persons who had not before made themselves known under their true colors, who declared their belief in these doctrines, and claimed that they had heretofore been identified with the Advent people, but on account of its unpopularity in this section, had failed to identify themselves with the despised ones. It is but the repetition of the old story which was so forcibly illustrated in the character of Peter at the trial of his Master.

I visited the brethren and friends at No. Danville, six miles from this place, last Sabbath and enjoyed a truly refreshing season from the presence of the Lord. The advent people of this place are of the right stamp—earnestly contending for the faith, and ever ready to give a reason of their hope, with meekness and fear. They have made arrangements with Bro. Eastman to preach there once in four weeks.

The Herald comes to us laden with those precious truths and exhortations which so cheer the humble believer; and may God bless the efforts of its managers, is the prayer of yours in the faith.

H. C.

St. Johnsbury, Vt. May 14, 1860.

From Bro. T. J. Bailey.

Dear Bro. Bliss:—I want the Herald anyhow; it is meat and drink: it is food, to my soul. Yours in the hope of soon seeing the King of kings and Lord of lords,

T. J. BAILEY.

Whilst attempting to send out the word of life, the bread that comes down from heaven, to others, it feeds us to receive these crumbs of comfort in return. Kind words cost nothing.

Ed.

Heaven brighter than Earth.

Is earth the seat of wo, where all is dark and cheerless;
Where dangers thickly grow, and not an eye is tearless;

Heaven is the seat of bliss, where constant light is beaming,
There gladness ever is, and eyes with joy are gleaming.

Does earth present a scene, of unremitted changes;
Where tyranny is seen, and ruin often ranges?
In heaven no change is known, no spoilers ever enter;

No lash is heard, no groan, but blooming pleasures center.

Is earth a tainted soil, where crime's abode is seated;

Where man is misery's spoil, and truth with shame is treated;

No sin in heaven is found, but all is pure and spotless;

With fairest lustre crowned, with glory clear and blotless.

Is earth a land of death, a lazar-house of sorrow;
That one day gives us breath, and slays us on the morrow:

Heaven is a land of life, with healthfulness eternal,

With peace forever ripe, with blossoms ever vernal.

S. S.

Eden Restored.

The curse removed from earth,
The fallen planet, now restored,
Moves in her primeval beauty

Among the unfallen spheres;

Her poles, no more oblique,
No more submerged in day and night alternate;

Her atmosphere, serene and mild,
No cold or heated blast disturb,

Nor cloud, nor vapory mist,
The crystal ether e'er shall dim;

No lightning, fiery darts,
No thunders, dreaded bolts,

Nor wild, terrific winds
Nor ever mar the works of God.

No barren rocky mounts,
Possessed by savage beasts,

No sterile desert wastes,
Traversed by man more savage still;

No marsh nor stagnant pool,
From which effluvia emanate,

With foul miasma charged,
To spread disease and death;

No poisonous herb or tree,
Nor plants pestiferous,

No sear or fallen leaf,
Nor blasted flower or fruit,

Nor sign of vegetable decay
Shall e'er be found in Eden's groves.

No ruined towers or mouldering walls,
No cities, villages or domes,

Nor any structure rear'd by man;
All, all's the work of God.

The tabernacle of God with man—
The New Jerusalem,

Built by the Architect Divine,
The capital of the Earth made new—

No sun, nor lamp doth need,
The Lamb's the light thereof.

The sun, increased to seven-fold,
The moon, in ratio the same,

Her wanderings o'er,
Shall ne'er forget to rise,

Just as the greater orb declines;
And thus, with bright and brighter rays,

Forever, Eden's peaceful vales illumine.
Then shall the two great lights

Alternately rule—as once declared—
The mornings, evenings of eternity.

Then shall be fulfilled the words:
"Behold, I make all things new;

No death, nor sighs, nor tears—
For former things are passed away."

G. W. MITCHELL.

Dear Bro. Bliss:—Circumstances have prevented me from sending a donation to the A.M.A. as yet; but I hope to do so sometime. I must say I never prized the Herald higher. I am yours in haste,

LORENZO BOLLES.

Ashford, Ct. May 4th, 1860.

We prize a disposition to do, above an ability to perform.

Ed.

Let usefulness to the souls of men, be your grand and perpetual aim.

OBITUARY.

DIED, in Stanbridge, C. E., April 27, 1860, EMILY B. LARRABEE, daughter of Henry and Mary SNYDER, aged 29 years.

She died in hope of having part in the first resurrection. She has left a large circle of friends to mourn her loss. A sermon was preached by Elder B. S. Reynolds from 2 Tim. 2:7, 8.

B. S. REYNOLDS.

ADVERTISEMENTS.

Ayer's Sarsaparilla, FOR PURIFYING THE BLOOD.

And for the speedy cure of the subjoined varieties of Disease:

Scrofula and Scrofulous Affections, such as Tumors, Ulcers, Sores, Eruptions, Pimples, Pustules, Blisters, Boils, Blains, and all Skin Diseases.

OAKLAND, Ind., 6th June, 1860.
J. C. AYER & CO. Gents: I feel it my duty to acknowledge what your Sarsaparilla has done for me. Having inherited a Scrofulous infection, I have suffered from it in various ways for years. Sometimes it burst out in Ulcers on my hands and arms; sometimes it turned inward and distressed me at the stomach. Two years ago it broke out on my head and covered my scalp and ears with one sore, which was painful and loathsome beyond description. I tried many medicines and several physicians, but without much relief from any thing. In fact, the disorder grew worse. At length I was rejoiced to read in the Gospel Messenger that you had prepared an alternative (Sarsaparilla), for I knew from your reputation that any thing you made must be good. I sent to Cincinnati and got it, and used it till it cured me. I took it, as you advise, in small doses of a teaspoonful every month, and used almost three bottles. New and healthy skin soon began to form under the scab, which after a while fell off. My skin is now clear, and I know by my feelings that the disease is gone clear from my system. You can well believe that I feel what I am saying when I tell you, that I hold you to be one of the apostles of the age, and remain ever gratefully,
Yours,
ALFRED B. TALLEY.

St. Anthony's Fire, Rose or Erysipelas, Tetter and Salt Rheum, Scald Head, Ringworm, Sore Eyes, Dropsy.

Dr. Robert M. Preble writes from Salem, N. Y., 12th Sept., 1859, that he has cured an inveterate case of Dropsy, which threatened to terminate fatally, by the persevering use of your Sarsaparilla, and also a dangerous attack of Malignant Erysipelas by large doses of the same; says he cures the common Eruptions by it constantly.

Bronchocoele, Goitre, or Swelled Neck.

Zebulon Sloan of Prospect, Texas, writes: "Three bottles of your Sarsaparilla cured me from a Goitre—a hideous swelling on the neck, which I had suffered from over two years."

Leucorrhoea or Whites, Ovarian Tumor, Uterine Ulceration, Female Diseases.

Dr. J. B. S. Channing, of New York City, writes: "I most cheerfully comply with the request of your agent in saying I have found your Sarsaparilla a most excellent alternative in the numerous complaints for which we employ such a remedy, but especially in Female Diseases of the Scrofulous diathesis. I have cured many inveterate cases of Leucorrhoea by it, and some where the complaint was caused by ulceration of the uterus. The ulceration itself was soon cured. Nothing within my knowledge equals it for these female derangements."

Edward S. Marrow, of Newbury, Ala., writes: "A dangerous ovarian tumor on one of the females in my family, which had defied all the remedies we could employ, has at length been completely cured by your extract of Sarsaparilla. Our physician thought nothing but extirpation could afford relief, but he advised the trial of your Sarsaparilla as the last resort before cutting, and it proved effectual. After taking your remedy eight weeks no symptom of the disease remains."

Syphilis and Mercurial Disease.

NEW ORLEANS, 25th August, 1860.

Dr. J. C. AYER. Sir: I cheerfully comply with the request of your agent, and report to you some of the effects I have realized with your Sarsaparilla.

I have cured with it, in my practice, most of the complaints for which it is recommended, and have found its effects truly wonderful in the cure of Venereal and Mercurial Disease. One of my patients had Syphilitic ulcers in his throat, which were consuming his palate and the top of his mouth. Your Sarsaparilla, steadily taken, cured him in five weeks. Another was attacked by secondary symptoms in his nose, and the ulceration had eaten away a considerable part of it, so that I believe the disorder would soon reach his brain and kill him. But it yielded to my administration of your Sarsaparilla; the ulcers healed, and he is well again, not of course without some disfigurement of the face. A woman who had been treated for the same disorder by mercury was suffering from this poison in her bones. They had become so sensitive to the weather that on a damp day she suffered excruciating pain in her joints and bones. She, too, was cured entirely by your Sarsaparilla in a few weeks. I know from its formula, which your agent gave me, that this Preparation from your laboratory must be a great remedy; consequently, these truly remarkable results with it have not surprised me.

Fraternally yours,
G. V. LARIMER, M. D.

Rheumatism, Gout, Liver Complaint.

INDEPENDENCE, Preston Co., Va., 6th July, 1860.

Dr. J. C. AYER. Sir: I have been afflicted with a painful chronic Rheumatism for a long time, which baffled the skill of physicians, and stuck to me in spite of all the remedies I could find, until I tried your Sarsaparilla. One bottle cured me in two weeks, and restored my general health so much that I am far better than before I was attacked. I think it a wonderful medicine. J. FREEMAN.

Julius Y. Getchell, of St. Louis, writes: "I have been afflicted for years with an affection of the Liver, which destroyed my health. I tried every thing, and every thing failed to relieve me; and I have been a broken-down man for some years from no other cause than derangement of the Liver. My beloved pastor, the Rev. Mr. Espy, advised me to try your Sarsaparilla, because he said he knew you, and any thing you made was worth trying. By the blessing of God it has cured me, and has so purified my blood as to make a new man of me. I feel young again. The best that can be said of you is not half good enough."

Schirrus, Cancer Tumors, Enlargement, Ulceration, Caries, and Exfoliation of the Bones.

A great variety of cases have been reported to us where cures of these formidable complaints have resulted from the use of this remedy, but our space here will not admit them. Some of them may be found in our American Almanac, which the agents below named are pleased to furnish gratis to all who call for them.

Dyspepsia, Heart Disease, Fits, Epilepsy, Melancholy, Neuralgia.

Many remarkable cures of these affections have been made by the alternative power of this medicine. It stimulates the vital functions into vigorous action, and thus overcomes disorders which would be supposed beyond its reach. Such a remedy has long been required by the necessities of the people, and we are confident that this will do for them all that medicine can do.

Ayer's Cherry Pectoral,

FOR THE RAPID CURE OF

Coughs, Colds, Influenza, Hoarseness, Croup, Bronchitis, Incipient Consumption, and for the Relief of Consumptive Patients, in advanced stages of the Disease.

This is a remedy so universally known to surpass any other for the cure of throat and lung complaints, that it is useless here to publish the evidence of its virtues. Its unrivalled excellence for coughs and colds, and its truly wonderful cures of pulmonary disease, have made it known throughout the civilized nations of the earth. Few are the communities, or even families, among them who have not some personal experience of its effects—some living trophy in their midst of its victory over the subtle and dangerous disorders of the throat and lungs. As all know the dreadful fatality of these disorders, and as they know, too, the effects of this remedy, we need not do more than to assure them that it has now all the virtues that it did have when making the cures which have won so strongly upon the confidence of mankind.

Prepared by Dr. J. C. AYER & CO., Lowell, Mass.

All our Remedies are for sale by Weeks & Potter, Charles T. Carney, George C. Goodwin & Co., S. N. & W. A. Brewer, Theodore Metcalf, M. S. Burr & Co., and by all

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AGENCIES THROUGHOUT THE WORLD.

pd to Sept 18 '59

WHITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best combination of

medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teats on cows. It cures felons. It cures warts.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve. Mr. Farrington, a wealthy merchant and manufacturer of Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth a hundred dollars a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though I never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was, a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable."

"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes."—Walter S. Plummer, Lake Village, N. H.

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald.*

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be. J. V. HIMES.

Made only by C. P. Whitten, No. 35 and 37, East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. aug 13—pd to Jan 1 '60 For sale at this office.

Important to You and Me.

We risk the remark to the afflicted that WELLCOME'S GREAT GERMAN REMEDY, for colds, coughs, bronchitis, inflammation of throat and lungs, influenza, croup, phthisis, &c., is effecting greater cures than any other known remedy in the New England markets. The various and numerous cases it has cured have fully established its reputation wherever known, above all others. I have many such certificates as the following, and they are multiplying fast.

From Eld. S. K. Partridge.

Bro. Wellcome—I was badly afflicted with bronchitis and cough a long time, which threatened to prevent my preaching. I took Ayer's Cherry Pectoral, and many other remedies, all to no effect. I finally obtained the Great German Remedy, which entirely cured me. I believe it the best medicine in use for such complaints, and other affections of throat and lungs. S. K. PARTRIDGE.

Whitefield, Me., Aug. 28, 1858.

From J. Morrill, Druggist.

Mr. Wellcome—I can furnish you four first-rate certificates of cures effected by your G. G. Remedy, after trying almost every thing else without effect. Send along three or four dozens more of each size. I can sell a large lot of it. J. MORRILL & CO.

Livermore, Me., Oct. 12, 1859.

It is cheaper than any other. Prices, 4 oz. 25 cts.; 16 oz. 75 cts. Agents wanted. Sells well. Terms liberal. Call for a circular. Sold in Boston by Dr. Dillingham, next door to Herald office.

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SOMETHING NEW AND VERY DESIRABLE!—PEARSON'S PATENT-RESPIRATORY COOKING-STOVE.—The superiority of this over every other Cooking Stove consists in the means by which we accomplish that most desirable end in Stove Cooking, viz.: A combination of

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Convinced by the working of the Stoves in use, the Patentee and the subscriber offer their new stove to the Public, with entire confidence that it will fill a vacuum in general house-keeping. Without fear, we proclaim it: THIS IS THE ONLY STOVE WHICH COMBINES THE TRUE PHILOSOPHY OF COOKING. Patented Oct. 26, 1858.

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CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, MAY 26, 1860.

The Child's Comfort.

God is my friend; I need not fear,
For he is good and always near,
And he will keep me by his power,
From day to day, from hour to hour.

I am a sinner—but I know—
For God's own Word has told me so—
That Jesus Christ came down from heav'n,
To die that I might be forgiven.

There is one thing that I must dread,
And that is sin; for God has said,
That those whom he protects from ill,
Must love to do his holy will.

His holy book will guide us right,
And keep our heaven, too, in sight;
And led by his right hand away,
Until we see the perfect day.

A Lesson from the Birds.

"See how it rains, rains," said little Mary Jellis, as she gazed from the window, longing to see the sun shine out bright and clear again. O, mamma, it will never stop, and I do hate rainy weather." Just then a little bird broke out in one of his sweetest strains.

"Hark, daughter, hear what the bird says."

"Why, it only sings," answered Mary.

"Yes; but while you are fretting, birdie sings from the dripping bushes as though he would remind you that 'God makes the rain fall!'"

Mary looked up to the bough, and when his song ceased, she said it was because she had quit murmuring at the weather.

The next morning Anna Gray came over, and while they played together Anna suddenly laid by her doll and ran towards the house.

"Why do you go away?" cried Mary, surprised at the sudden freak.

"O! it is so hot, we can't play out of doors. I do wish the sun would go under a cloud, and stay there a good bit."

"Why, hear that little bird in the bush," answered Mary.

"Well, what of it?"

"Why," it says, "God makes the sun shine," and Mary forthwith related her experience with the bird. From that day to this Mary and Anna are content with either rain or sunshine; for they recollect the lesson of the birds.

The Boy that wouldn't get Mad.

I once heard an interesting story about two little brothers. One of them was ten years old, and the other eight. The eldest boy had, within a few months past, indulged the hope that God had given him a new heart. He thought he was a Christian, that he loved the Lord Jesus Christ. But his little brother did not believe that his heart had been changed. He thought his brother was no more a Christian than he had always been. He said he could not see any difference. Yet he meant to try him and see; for as his brother now appeared more sober than usual, and was more willing to go to meeting than before, he did not feel certain that he was not a Christian.

Now, how do you think this little boy eight years old, undertook to find out whether his brother were really a Christian? Why, every time he could get a chance, he would tread on his brother's toes, kick his heels, or pinch his arms, to see if he would get mad, as he used to do. But his brother bore it with meekness and good nature, without an angry word or look. This was different from what he used to do. He had before always been ready to take revenge on the spot for such an abuse. The youngest brother was sure that he could not do so; for he knew that he would get mad, if any body should treat him so unkindly. He soon became convinced that his brother was a Christian, and that he was not. He became very anxious about the salvation of his soul, and in a short time he, too, indulged the hope that God had pardoned his sins and given him a new heart.

Telling Secrets.

I must relate my first and last experiment in training my oldest boy to keep

family secrets. He was a chatterbox, and as he often visited among strangers without me, I was fearful he might tell more than he ought. So taking him on my knee, I said:

"My dear, you must never tell anything we say, or let out our plans to any one—especially to Mrs. Jones."

His quick mind comprehended me in an instant, and with a very confirmed look, he promised obedience. A few days after he entered my room with an air of triumph, and said,

"Mamma, I minded you. Mrs. Jones asked me when you were going to New York, and I said, 'I can't tell you, for my mamma don't wish you to know any of her plans!'"

In my consternation I was tempted to reprove the innocent boy, but upon a moment's thought I let the matter pass, knowing that it could not be explained or extenuated, and preferring to lose the friendship of Mrs. Jones, rather than sully his pure, trusting spirit with a lesson of worldly policy. When his younger brother, a more quiet boy, but equally fond of visiting, and a great pet and darling with all who knew him, became old enough to betray family secrets, I gave him no caution, but trusted to his common sense. One day on returning from an errand to a neighboring house, he stood awhile absorbed in thought, and then said,

"Mamma, what shall I say when people ask me, 'What is your mother doing?' and 'What did you have for dinner?'"

"What do you say, my dear?" said I.

"Why," said he, looking bashfully aside, "I say, 'I guess it is time for me to go!'"

Rustic Politeness.

Lord Abingdon, who was remarkable for the stateliness of his manners, one day riding through a village in the vicinity of Oxford, met a lad dragging a calf along the road, who, when his lordship came up to him, made a stop and stared him full in the face. His lordship asked the boy if he knew him.

He replied, "Ees."

"What is my name, then?" said his lordship.

"Why, Lord Abingdon," replied the lad.

"Then why don't you take off your hat?"

"So I will, zur," said the boy, "if ye'll hold the calf."

APPOINTMENTS.

The Pennsylvania Annual Conference of Messiah's Church will commence on Tuesday, May 29th, 1860, at New Kingston, Cumberland Co., Pa. The times call upon us to be fully awake to our duty. Let us then rally to this annual feast, and cheer each other by words of counsel and love, that we may all go to our fields of labor refreshed.

W. M. PRIDEAUX, Sec'y.

MAINE STATE CONFERENCE FOR 1860. Where shall it be held? Brethren who desire it in their vicinity should make it known to me soon. It is thought by several that June is the best month for it. We do not know the best place to meet. Nor could we say it will be held in any particular place, without the wish of brethren there located. Let us rally anew to the work, and prepare to do what we can in the little time which remains. The Lord is at hand.

I. C. WELLCOME, Sec'y.

Richmond, Me., Apr 27, 1860.

CANADA EAST AND NORTHERN VERMONT CONFERENCE.—This annual conference of Adventists will be held (D. V.) at Fitch Bay, in Stanstead, C. E. Its business sessions will commence on Tuesday, June 12th, at half-past 10 A. M. and close on the Friday following, hence it is desirable that all our ministers and delegates from churches be present at the commencement. Preaching may be expected in the P. M. and evening of each day from different ministers who are members of the conference. Let the condition and wants of each church be stated by letter. We desire a general gathering of those who are "looking for that blessed hope." Meetings will be continued over the Sabbath and longer (if the interest demands it), by such preachers as the brethren at Fitch Bay may previously engage for the purpose; but as we intend to get through with business on Friday, most of our ministers can, if they choose to do so, have appointments elsewhere on Sunday. The friends in the neighborhood of the meeting will do what they can to sustain it. We hope for a good meeting. Brethren, make the matter a subject of earnest prayer, and we will not be disappointed.

S. W. THURBER, Pres't.

J. M. ORROCK, Sec'y of Conf.

PS. My Post-office address for friends writing from any part of Canada, is Stanstead, C. E., and for those in the U. States, is Derby Line, Vt.

J. M. O.

NEW HAMPSHIRE STATE CONFERENCE, at Pittsfield.—It will be seen by the following resolution, which was adopted at the last session, that the time for holding our State Conference is at hand:

"Resolved, That this conference shall hold its sessions annually, on the first Thursday in June, at such place, and to commence at such hour of the day, as may be appointed from year to year; at which the ministers shall report themselves personally or by letter, and the churches by delegates or by letter."

It is hoped that brethren in the ministry, and also the churches, will report themselves at the Conference, as set forth in the foregoing resolution.

Conference to be held at the Advent chapel in Pitts-

field, to commence Thursday, June 7th, at 2 o'clock P. M., and continue over the Sabbath.

T. M. PREBLE,

Clerk of Conference.

Concord, May 7th, 1860.

I propose to preach in New Haven, Vt., the first Sabbath, and Low Hampton, N. Y., the second Sabbath in June.

G. W. BURNHAM.

GROVE MEETING. A grove meeting will be held (D. V.) on the farm of Bro. Lyman Orentt, in Farnham, C. E. If the weather will allow at the time; if not, in Bro. O's barn, near by; to commence June 9th, 1860, at 10 o'clock A. M., and continue over the Sabbath next ensuing.—Three sermons each day. Ministerial help from abroad is invited and expected. Let the appointment be well circulated in the vicinity, and many prayers be offered to God for his blessing.

C. P. DOW.

ADVENT MEETING IN BOSTON, Anniversary week, commencing Wednesday, May 30, and continuing over the Sabbath. It will be held in the Advent chapel, corner of Hudson and Kneeland streets. All interested in the speedy coming of Christ, and all who wish to hear on the subject, without distinction of party or sect, are cordially invited to attend. The meeting will be devoted to religious exercises, aside from business or controversy. It is to be hoped we shall see the beginning of a glorious revival, that shall spread far and wide. Let all pray for this.

JOSHUA V. HIMES.

Boston, May 19, 1860.

If Providence permit, I will preach in the Mountain school house, Sutton, C. E., Sunday, May 27th; Montgomery Centre, the first Sunday in June; Black Creek, Fairfield, Vt., second Sunday in June. Each appointment at half-past 10 in the forenoon.

LEVI DUDLEY.

PS. The Herald still comes to me as a welcome messenger. I think it is the best paper published in the known world.

L. D.

BUSINESS DEPARTMENT.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

DONATIONS TO THE A. M. A. FOR THE QUARTER COMMENCING APRIL 1.

ACKNOWLEDGMENTS TO TUESDAY, MAY 22, 1860.

Previous receipts.....\$44.43
Collection in church in North Stanbridge, C. E., as the first installment of \$25, towards making Eld. C. P. Dow a life member in A. M. A.....\$3.00

Agents of the Advent Herald.

Albany, N. Y.	Wm. Nichols; 185 Lydian-street,
Burlington, Iowa	James S. Brandeburg.
Basco, Hancock County, Illinois	Wm. S. Moore.
Bristol, Vt.	D. Bosworth.
Chazy, Clinton Co., N. Y.	C. P. Dow.
Cabot, (Lower Branch), Vt.	Dr. M. P. Wallace.
Cordova, Rock Island Co., Ill.	O. N. Whitford.
De Kalb Centre, Ill.	Charles E. Needham.
Cincinnati, O.	Joseph Wilson.
Dunham, C. E.	D. W. Sornberger.
Durham, C. E.	J. M. Orrock.
Derby Line, Vt.	S. Foster.
Eddington, Me.	Thomas Smith.
Fairhaven, Vt.	Robbins Miller.
Richmond, Me.	I. C. Wellcome.
Hartford, Ct.	Aaron Clapp.
Homer, N. Y.	J. L. Clapp.
Haverhill, Mass.	Edmund E. Chase.
Lockport, N. Y.	R. W. Beck.
Johnson's Creek, N. Y.	Hiram Russell.
Morrisville, Pa.	Wm. Kitchin.
Newburyport, Mass.	John L. Pearson.
New York City	Elder D. I. Robinson.
Philadelphia, Pa.	J. Litch, No. 127 North 11th st.
Portland, Me.	Alexander Edmund.
Providence, R. I.	Anthony Pearce.
Princess Anne, Md.	John V. Pinto.
Rochester, N. Y.	D. Boddy.
Salem, Mass.	Chas. H. Berry.
Springwater, N. Y.	S. H. Withington.
Shabbonas Grove, De Kalb county, Ill.	N. W. Spencer.
Somonauk, De Kalb Co., Ill.	Wells A. Fay.
St. Albans, Hancock Co., Ill.	Elder Larkin Scott.
Stanbridge, C. E.	John Gilbreth.
Sheboygan Falls, Wis.	William Trowbridge.
Toronto, C. W.	Daniel Campbell.
Waterloo, Sheford, C. E.	R. Hutchinson, M. D.
Worcester, Mass.	Benjamin Emerson.

POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

RECEIPTS.

UP TO TUESDAY, MAY 22, 1860.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 971 was the closing number of 1859; No. 997 is the Middle of the present volume, extending to July 1, 1860; and No. 1023 is to the close of 1860. Notice of any failure to give due credit, should be at once communicated to the Business Agent.

E Chase 1014, with back Nos., R Miller 1006, Mrs A

Beeny 1023, Wm Simmons 1015, H Devowe 1007—each

\$1.

R Colby 1002, S N Brooks 1023, B B Bixby 1023, H

Gibbs 1031, R Curtis 1009, N Luther 1040, J W Phillips

1023, J Shelley 1049, Miss O C Grover 1049, Mrs A B

Thompson 1028, R K Stark 1002—each \$2.

S Fletcher 1023—\$3.

Laban Crandell 1095—\$5.

P W Thomas 997, \$1.12.

what some would call an overnice scruple of conscience. A few days after, this same man being requested to nominate a cashier for another bank recommended this very individual, and mentioned this incident as a proof of his trustworthiness. "You can trust him," said he, "for he wouldn't work for me on Sunday."

A Sheriff's Testimony to the value of the Sabbath. An under-sheriff of London mentions the saying of a Puritan divine, "Hem the Sabbath well, and it will not ravel out all the week;" and he adds, "My office has enabled me to confirm the value of the Sabbath, there being scarcely a criminal, whether for death or minor punishment who was not daily confessing to me in Newgate, that he considered his first fall, and subsequent misery, to be owing to the violation of that blessed day."

That great man Sir Matthew Hale says of the Sabbath, "I have found, by long and sound experience, that the due observance of the day and its duties, have been of singular comfort and advantage to me. The holy observance of this day has ever had joined to it a blessing on the rest of my time, and the week so begun has been blessed and prosperous to me. On the other hand when I have been negligent of the duties of this day, the rest of the week has been unsuccessful and unhappy to my secular employments; so that I could easily make an estimate of my successes the week following, by the manner of my passing this day: and this I do not write lightly or inconsiderately, but upon long and careful observation and experience."

The Sabbath in Scotland. As showing how great the regard paid to the Sabbath in Scotland, it is related that a geologist, while in the country and having his pocket hammer with him, took it out and was chipping a rock by the wayside, for examination, when he was accosted by a Scotch-woman with "What are you doing there man?" "Don't you see?" was the reply; "I'm breaking a stone."

"You are doing more than that; you are breaking the Sabbath."

Young men and the Sabbath. There is no safety to the young man who does not keep the Sabbath. He has forsaken God, and turned from his ways. He is on the devil's ground, tempting that old murderer to tempt him, provoking God to leave him in his hands, to eat the fruit of his own way, and to be filled with his own devices.

Sabbath School Anecdote. There is a class of people who find a vast amount of "works of necessity" upon the Sabbath; and it is common for such in hay-season, for example, to have more or less to do on that day. A colored man who lived with a farmer of this character, saw, or thought he saw a determination on the part of his employer, to follow up his labor upon this day of sacred rest. Sabbath morning however, he was not up, as usual, at breakfast. The farmer's son called him, but he said they need not wait for him, as he did not wish for any breakfast.

"Why, Caesar," said he, "we shall want you, so soon as the dew is off, to help about the hay."

"No," said he, "I cannot work any more on the Sabbath; it is not right."

"Not right" said the young man; "is it not duty to take care of what Providence has given us?"

"O there is no necessity for it," said he, "and 'tis wrong to do it."

"But would you not pull your cow or sheep out of a pit upon the Sabbath, Caesar?" "No, not if I had been trying all the week to shove them in; I would let them lie there."

Illustrations of Scripture.

NO. 11. DIVINE CONTROL OF THE ELEMENTS.

"Thou didst blow with thy wind; the sea covered them." Ex. 5:10

When the Spaniards, on the defeat of their Invincible Armada, stung with disappointment, and wishing to detract from the honor which our brave defenders had acquired, exclaimed, that the English had little reason to boast, for if the elements had not fought against them, they would certainly have conquered us; the enlarged and vivid mind of Queen Elizabeth improved the hint. She commanded a medal to be struck, re-

presenting the Armada scattered and sinking in the back ground; and in the front, the British fleet riding triumphant, with the preceding passage as a motto round the medal:—"Thou didst blow with thy wind, and the sea covered them."

NO. 12. GOD'S PRESENCE PLEDGED.

"I am the Lord thy God." Ex. 20:2.

A friend calling on the Rev. Ebenezer Erskine during his last illness, said to him, "Sir, you have given us many good advices, pray what are you now doing with your own soul?"

"I am doing with it," said he, "what I did forty years ago; I am resting on that word, I am the Lord thy God; and on this I mean to die."

To another, he said, "The covenant is my charter, and if it had not been for that blessed word, 'I am the Lord thy God,' my hope and strength had perished from the Lord."

The night on which he died, his daughter was reading in the room where he was, to whom he said, "What book is that you are reading, my dear?" "It is one of your sermons, sir."—"What one is it?" "It is the sermon on that text, 'I am the Lord thy God.'" "O woman," said he, "that is the best sermon I ever preached." And it was most probably the best to his soul. A little afterwards, with his finger and thumb he shut his own eyes, and laying his hand below his cheek, breathed out his soul into the hands of his living Redeemer.

Points of Variance with Mr. Shimeall.

[As it is proposed to subject the chronological scheme of Mr. Shimeall, as given in his new vol. "Our Bible Chronology," to the test of examination and criticism; and that our readers may fairly and justly estimate both it and the remarks we shall make respecting it, we here give entire the portions of his book that are to be commented on.]

Mr. Shimeal's scheme being presented in a series of "Synchronal Tables," with "Notes" referring to them, and those being defended by an assumed "Verification," the three will be presented to the reader in their proper order.

There being no question in dispute respecting his first three periods, extending from Creation to the Exode, those will be passed over—beginning with that which will be found commented on under the Editorial head.

PERIOD IV.

Entrance into Canaan. Time of the Judges. Embraces 587 years. From the Exode, A. M. 2513, to the 4th year of Solomon, A. M. 3100.

In this Period there is a difference between the Chronology of 1 Kings 6:1 of the received Version, and that of Acts 13:17-22, of more than 100 years. The annexed dates will prove the Chronology of the N. T. as given by Paul to be correct.—(Note 8.)

Wanderings in the wilderness (Note 9)	40 yrs.
Division of the land—(Note 10.)	5 "
Joshua, after this—(Note 11)	25 "
Interregnum—Anarchy—(Note 12)	20 "
First servitude	8 "
Othniel	40 "
Second Servitude	18 "
Ehud-Shamgar	80 "
Third Servitude	20 "
Deborah and Barak	40 "
Fourth Servitude	7 "
Gideon	40 "
Abimelech	3 "
Tola	23 "
Jair	22 "
Fifth Servitude	18 "
Jephthah	6 "
Ibzan	7 "
Eli	10 "
Abdon	8 "
Sixth Servitude (including the time of Eli and Samuel—Note 13)	40 "
Samuel, as Judge (Conjectural, Note 14)	24 "
Saul	40 "
David	40 "
Solomon	3 "

[Total

587]

From pp. 186-8, of *Our Bible Chron.*

[The following are the "Notes" of Mr. S.—on the portion of his Table that is copied above,—in which he exhibits his view "of the details of our Bible Chronology." Ed.]

Note 8. The Chronology of the Spies.

That the spies were sent out from Kadesh Barnea in the first year after the Exode is proved from Numb. 14:33, where it is recorded that, on account of the evil report made by them, the Israelites were doomed to wander in the wilderness for 40 years.

Notes 9 and 10. The above shows the period of the wanderings to have been exactly 40 years. Much time and labor have been expended, however, in the settlement of the question as to the interval that elapsed between the entrance into Canaan and the division of the conquered country among the twelve tribes. All that is necessary to an understanding of the matter is the following. Caleb was 40 years old when sent out with the spies (Josh. 14:7), and 85 when the land was divided (Josh. 14:10); hence that division was effected five years after their first occupancy of it, in Caleb's 85th year. Compare the references above.

Note 11. Period of Joshua after the division of the land. As Joshua's age at his death was 110 years (Josh. 24:29,) he must have survived the dividing of the land 25 years.

Notes 12, 13, 14. It is within this Period IV. of the chronology of the Old Testament, that we meet with the principal difficulties to be encountered in its adjustment. It relates to the discrepancy between the dates of 1 Kings 6:1 and those of Acts 13:17-22, in reference to the interval from the exode to the fourth year of Solomon. Then further, connected with this chronological discrepancy are two breaks, or chasms;—the first, the Interregnum, or time of anarchy of Israel, between the death of Joshua and the first servitude, in regard to which the Scriptures are entirely silent; and the second, the administration of Eli, Samuel, Samson, and Saul, the dates of which are not defined in the Old Testament. It is hence, taken as a whole, the Great Chronological Gordian Knot, which till within a few years last past, has baffled the skill of many a master in Israel, who, failing to untie it—like the knot in the harness of the Phrygian king Gordius at the hand of Alexander—have attempted to cut it asunder. This process, however in view of the important issue involved—that of a difference of over 100 years in the current chronology of our English version as the true date of the nativity—will not do. The two chasms must be bridged over, and the discrepancy which overleaps the whole period as given in 1 Kings 6:1, and Acts 13:17-22, must be accounted for, and the true period determined from reliable data. I shall first place the two above named passages in opposite columns:

[Instead of giving in opposite columns, we give them one above the other.—Ed.]

1 Kings 6:1. "And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt in the fourth year of Solomon's reign over Israel in the month Zif, which is the second month, that he began to build the house of the Lord."

Acts 13:17-22. "The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt and with an high arm brought he them out of it. And about the time of forty years suffered he their manners in the wilderness. And when he had destroyed seven nations in the land of Canaan, he divided their land to them by lot. And after that, he gave unto them judges, about the space of four hundred and fifty years, until Samuel the prophet. And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years. And when he had removed him, he raised up unto them David, to be their king: to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfill all my will."

The first point of remark in reference to these passages relates to the occasion of the discrepancy under consideration. Of this we have already spoken in a preceding page (See page 88), and have ascribed it not to design, but to the care-

lessness of some early transcriber in substituting the Hebrew numeral 7 dalet, 4, for that of 7 hay, 5, which, from their similarity in form might easily be done. In this erroneous form it was copied entire into the Septuagint by the seventy translators, who, unlike St. Paul, as we shall show, failed to detect the error by a careful examination of the chronological details of that period. *

[Then follow some remarks respecting the corruption of the Septuagint, not here in issue, which we omit. (He then proceeds.)

This premised, I remark---

1. That it is utterly impossible to reconcile the statement of 1 Kings 6:1 and Acts 13:17-22, by recourse to the marginal dates of our present English Version, as sanctioned by act of Parliament on the authority of Archbishop Usher. A few examples will be sufficient to exhibit the perfect babel of confusion into which these dates involve us in reference to this important period.

[After showing these he adds:]

I remark therefore, in the next place---

2. That the entire interval between the Exode and the fourth year of Solomon, as inserted in the fourth period of our Tabular Views, is 587 years. But—

3. To prove the correctness of this aggregate number of years, we must harmonize the chronology of the interval between the division of the land, and the time of Samuel the prophet with the 450 years of Acts 13:20; and also the whole period with the details of the history of those times. The following scheme, to be afterwards verified, is hereby given.

Set down the whole period as above,	587 yrs
1. Deduct from this, the whole period of the servitudes, including the times of Eli and Samson,	111 yrs
2. Deduct the whole period of Judges, including Samuel's separate administration	303 " 414 "
Leaves.....	173 "
3. Deduct for wanderings	40 yrs
Division of lands	5 "
Joshua after that	25 "
Saul	40 "
David	40 "
Solomon	3 " 153 "
This leaves for anarchy	20 "
Again: set down whole period as above	587 "
1. Deduct exode and division of lands 45	45 "
2. Do. for Saul, David, and Solomon 83	128 "
Leaves.....	459 "

Here we have an excess of 9 years over the 450 of Acts 13:20. It is however, to be borne in mind that the administration of Samuel as Judge is not to be limited, as we shall show, to the 24 years as set down in the Table. This last named date relates to his separate administration. Samuel was judge prior to this. The specified dates of this period, therefore, taken as a whole, determine, as in the case of the 20 years of anarchy, that the 450 years down to the time of Samuel the prophet, makes his entire period as Judge to have been 33 years; the first 9 of which were coetaneous with the last 9 years of Eli and Samson;—which circumstance, will be found, is perfectly consistent with the other parts of the sacred narrative concerning him.

4. It will be well here to advert to the abortive efforts of chronologists, ancient and modern, in their attempts to adjust the dates of this period; regarding which I observe—

[He then notices several of these, and says]

"It is only necessary to observe in general, in reference to these computations, that while they vary with and often contradict each other, they stand directly opposed to the explicit statement of Scripture. For instance: Making the 450 years of Acts 13:20 to end with the death of Eli, flatly contradicts the statement of St. Paul, who explicitly fixes its termination to the commencement of the joint judgeship of Samuel with the last nine years of Eli and Samson.—His words are, "After the division of the land by lot, God gave unto them judges about the space of 450 years, until Samuel the prophet." etc.

So, also, the including of the eight years of the first servitude in the alleged 18 years of anarchy. Regarding this period, as we have said, the Scripture is entirely silent; while it resumes the regular chronological links between the death of Joshua and the close of the period of anarchy, by the insertion of the eight years of servitude

* The reading of the Septuagint is "the four hundred and fortieth"—in words.

Ed.

as instigated by, and consequently following that period of misrule. As to the notion of Abul Pharaji, that Phineas governed the people after the death of Joshua, it is directly contrary to Judg. 20:28, where we read that he stood before the ark at the very time when there was no king in Israel, the very state of things described by Josephus under the term anarchy. Indeed, though Israel is said to have "served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua" (Josh. 24:31; Jud. 2:1), it is evident that that righteous generation were all very soon after the death of Joshua "gathered to their fathers," and were succeeded by another "who knew not the Lord" (Jud. 2:10), and whose idolatrous defection, as described, verses 11-13, rapidly followed.

In the absence, therefore, of any chronological data by which to determine these collateral events, while the priesthood of the pious Phineas was contemporary with this state of misrule, yet it failed either to check or remove it.

Further: It is obvious, from a comparison of the age of his father with that of Aaron, that he passed through both the period of anarchy and of the first servitude. Aaron at his death was 103 years old* (Num. 32:39), in the 39th year of the Exode. On the supposition, therefore, that his son Eleazar was 90 years old at his father's death, and that he died, as is generally thought, in his 107th yr. soon after the death of Joshua, his son Phineas who succeeded to the priesthood, say at 45, would, if he died at 80, have lived to the time of Othniel. Certain it is from Josh. 20:28, that Phineas lived in the midst of these troublous times. And, in reference to the scheme of the learned Usher, we have only to say that—like the bed of Procrustes, now lengthening and then shortening his dates to suit his purpose—it is so confused on this period, and so at variance with the testimony of the written word, that no reliance can be placed upon it. Finally, as we shall see, the true period, from "division of the land by lot" to the commencement of the first servitude, was 45 years; and the whole period, from the Exode to the foundation of the Temple in the fourth year of Solomon, 587 years.

[This ends his Notes; which are followed by, an attempt to verify the position taken in them, and in the Table; which he styles.]

A Verification of the true years, in the discrepancy between 1 Kings 6:1, and Acts 13:17-22.

We shall now proceed to verify the computations given in page 92 [and copied in the foregoing Notes] by a direct appeal to the events detailed in the sacred narrative as a whole. In order to this, take, in the first place, the following analysis of the discrepancy between 1 Kings 6:1, and Acts 13:17-22.

1. Both passages begin with the Exode; but—
2. The passage in 1 Kings 6:1 carries the events narrated beyond those of Acts 13:17-22; while the dates of this last passage exceed the whole number of years of 1 Kings 6:1 by more than 100 years.

3. It follows, that if the dates given in the detailed events of this period decide in favor of Acts 13:17-22, the chronology of 1 Kings 6:1 must be an error.

That we may place this matter in the clearest possible light, let us set down, first, all the dates specified in Acts 13:

1. Wanderings in the wilderness	40 yrs.
2. Division of the lands after entering into Canaan	5 "
3. Thence until Samuel the Prophet	450 "
4. Then to the end of Saul's reign	40 "
Total	535

Whole number of years between the Exode and the fourth year of Solomon, as given in 1 Kings 6:1

Excess in favor of Acts to the death of Saul,

But let us first consider the two breaks or chasms which occur in this period, and which are hence called conjectural dates.

I. The first relates to the period between the death of Moses and the time of the Judges.

This period, as already stated, embraces the following events, as recorded in the Book of Judges, chapters 1, 2, and 3, to the eighth verse inclusive, viz:—the dividing of the land by lot; the death of all the elders who outlived Joshua; the rising up of "another generation which knew not the Lord;" their conquest of the remnant of the nations left by Joshua; and their final servitude under Cushan-Rishathaim, consequent upon their intermarriages with the idolatrous Canaanites. The follow is submitted as a solution of the chronological difficulties involved in the period between the death of Moses, and the first servitude.

Caleb when sent out as a spy was 40 years old (Josh. 14:7.)

Add wanderings in the wilderness after the return of the spies, (Num. 13:21-23)

Total

Joshua's age at his death was 110 years (Josh. 24:29), but he was 85 (compare Josh. 14:7 with verse 10), when the land was divided, five years after the end of the wanderings. Deduct from 85, the 79 years as above, leaves

Joshua lived after this

Total

Mr. Cunningham tells us that Caleb at the death of Joshua was 95 years old; but here we have a demonstration that Caleb and Joshua were of the same age.

The main difficulty, however regarding this particular epoch, is the conjectural 20 years of anarchy, as inserted in our Table. In addition to what we said on the subject of this period in connection with the priesthood of Phineas, we adopt the following method for its adjustment.

Whole period from Exode to the 4th year of Solomon

1st serv.	8 yrs	Brought forward	111 yrs
2d "	18 "	Othniel	40 "
3d "	20 "	Ehud-Shamgar	80 "
4th "	7 "	Deborah & Barak	40 "
5th "	18 "	Gideon	40 "
6th "	40 "	Abimelech	3 "
		Tolu	23 "
		Jair	22 "
		Jephthah	6 "
		Ibzan	7 "
		Elon	10 "
		Abdon	8 "
		Samuel's separate administration	24 "
Total	111		

Deduct

Leaves	173
Deduct for wanderings	40
dividing lands	5
Joshua after that	25
Saul as first king	40
David	40
to the 4th y. of Sol.	153
This leaves for anarchy	20 "

It results, that, by the simple process of adding together all the specified links in the chain of this period, and deducting the sum total from the whole period of 587 years between the Exode and the founding of the Temple, we have a demonstration of the length of the period of anarchy.

From "Our Bible Chronology," pp. 90-94.

To be Continued.

NOTE. For reply to this, see "Chronology of Mr. Shimeal" in the editorial columns.

Ed.

The Great Meteoric Shower.

The Washington National Intelligencer publishes the following letter sent to Professor Henry of the Smithsonian Institution, descriptive of the recent meteoric phenomena in Ohio:

HENDRYSBURG, Ohio, May 9, 1860.

Dear Professor: You will doubtless see in the papers an account of a shower of Meteoric stones which fell on the 1st inst. near the village of Concord, in Muskingum county, Ohio. Lest you should think it a hoax, or at least an incorrect statement, I have taken such pains as circumstances would permit to obtain as near as possible all the facts and circumstances connected with it.

The shower took place between 12 and 1 o'clock P. M. The day was unusually cold for the season of the year, and the sky about two-thirds overcast with clouds. Simultaneously with the fall of the stones a tremendous explosion occurred in the atmosphere. To those near

by it resembled a severe clap of thunder in sound, but was accompanied by a jarring sensation, which, together with the noise, was felt and heard at a much greater distance than the effect of thunder. It was observed and remarked as something peculiar by persons fifty miles off. I was at the time about thirty miles distant, and so extraordinary was the detonation and jarring sensation, that I thought it (although an unknown occurrence in this region) an earthquake shock; in fact, such was the general opinion of all who heard it.

To those near where the stones fell, several distinct reports were heard—accounts vary from six to twelve—they were in rapid succession, perhaps not over a second of time between them. So strange was the sensation that cattle in the fields ran, startled at it. Four stones that were seen to fall, have been recovered, but the probabilities are that many others fell. Two, which fell within about six hundred yards of each other, were seen by a couple of men who were laboring in a field. Hearing the reports, one of the men looked up and saw a large body fall into a field. close by; the other, looking in another direction, saw another which fell upon a fence. Within about twenty minutes they approached and dug out the one which had fallen in the field, where it had buried itself to the depth of about twenty inches in a stiff limestone soil. It was still so hot that it could scarcely be held in the hands. From the direction in which it entered the earth its fall appeared to be vertical. Its weight was fifty-one pounds, and its shape irregular, long and flattened. It entered the ground point foremost. The other which fell upon the fence, weighed forty-two pounds. In its descent it cut through the rails of the fence and buried itself in the earth, having a direction apparently from the northeast.

About one and a half miles from where these two stones fell, a young man ploughing in a field heard a strange whizzing sound over head, and, looking up, saw the clouds in a strange state of commotion. (The same with regard to agitation of the clouds was observed by others.) Thinking that he heard something fall, upon searching he found a stone weighing thirty-six pounds, which had fallen upon and embedded itself in a decayed log. It was supposed that it had in its fall a direction from the southeast.

Near Claysville, about six miles distant, two gentlemen walking out heard the explosion, and very soon afterwards a stone weighing four pounds fell near them, striking the ground so obliquely as to ricochet. The direction of this appeared to be from the north. The four stones above-mentioned were all that were seen to fall; another, however, was found which had fallen in the woods and lodged in the earth among a thick cluster of roots surrounding a beech tree. It weighed about thirty pounds, and appeared to have fallen vertically. All of the stones were irregular in figure and had the same general appearance, having a blackened, smooth, vitrified surface. This exterior coating was, however, very thin—not over one-fiftieth of an inch in thickness. Within the stones had an ashy color, and contained five particles of some shining substance, probably native nickel. Yours truly,

JOHN C. TIDBALL,
Lieutenant United States Army.

Professor Joseph Henry, Smithsonian Institution, D. C.

European Affairs.

It cannot be said that a general view of European affairs at the present time is satisfactory or encouraging. At several points indications of trouble are plainly apparent. The suicide of Baron Bruck, the Austrian Minister of Finance has disclosed a state of things in that empire which has filled the public with astonishment. But the quaint remark of Mr. Choate, that he had long previous exhausted his constitution and was then living on his by-laws, we have often felt was applicable to the condition of Austria. It has outlived those primary elements on which most nations rely—the rallying patriotism of the masses, the mutual good will of the various ranks, and hearty reverence for the government, however individual members of it may be dis-

liked—and now depends on shifting expedients. Strength is sought to be derived by offsetting one interest against another, and the place of patriotism is supplied by an ingenious system of ministering to the general selfishness. But that is a hollow and precarious policy; and the Protestants of Hungary, at least, seem determined upon its resistance. Unless General Benedick shall reverse the impression he has already made in the Hungarian provinces, it seems that the present fierce ferment must inevitably result in a terrible outbreak.

Down in Italy, the flames of revolt are already spreading. If we do not know much about the Sicilian insurrection, we shall soon, for Garibaldi is there. The young King of Naples may well grow pale and tremble before that announcement. He has thrown away the first precious hours of his reign, by perpetrating a series of blunders, when the utmost discretion was needed to soothe his long irritated subjects and to counteract the contagious influences sown within his borders by the successful uprising in Northern Italy. It remains to be seen what result shall follow. If there are the possible materials for an effective rebellion, we may be sure that Garibaldi will draw them out with magnetic promptitude and organize them with formidable effect. The crisis is also may extend its consequences beyond the kingdom in which they are begun.

Rumors of another war are rising in France, but whether from any better reason than that that warlike nation is now actually at peace, we cannot say. The impression that the French boundaries are yet to be carried to the Rhine, is studiously disseminated in certain quarters. It is confidently stated that Lord John Russell had just been informed of this scheme when, some weeks ago, he rose from his seat to frighten the House of Commons by covert invectives against the Emperor of the French, and the announcement that England should be preparing for other alliances. The evidence upon which these allegations rest is certainly very slight at present, though we are not warranted in dismissing them as utterly improbable. They go together with the other indications of a disturbed state of the public mind of Europe, to attract our careful attention and increase our interest with regard to coming events.—Boston Journal.

What Makes the Man?

Bro. Bliss:—If any of your juvenile readers would like to see the above question effectually and poetically answered, let them read the following article, which I obtained from a youth who had cut it from some paper and carried it in his pocket a while. If you can print it, your readers will find it nothing the worse for the wear, and perhaps some of them may be induced to carry it in their mind.

J. M. O.
Not numerous years, not lengthened life,
Not pretty children and a wife;
Not pins and canes and fancy rings,
Nor any such like trumpery things;
Not pipe, cigar nor bottled wine,
Not liberty with kings to dine;
Not coat, nor boots, nor yet a hat,
A dandy vest or trim cravat;
Not houses, land, or golden ore,
Nor all the world's wealth laid in store;
Not Mr. Rev., Sir nor Squire,
With titles that the memory tire;
Not ancestry traced back to Will,
Who went from Normandy to kill;
Not Latin, Greek, nor Hebrew lore,
Nor thousand volumes rumbled o'er;
Not Judge's robe, nor Mayor's mace,
Nor crowns that deck the Royal race—
These all united never can
Avail to make a single man.

A truthful soul, a loving mind,
Full of affection of its kind;
A spirit firm, erect and free,
That never basely bends a knee;
That will not bear a feather's weight
Of slavery's chain, for small or great;
That truly speaks from God within,
And never makes a league with sin;
That snaps the fetters despots make;
And loves the truth for its own sake;
That worships God, and him alone,
And bows nowhere but at his throne;
That trembles at no tyrant's nod;
A soul that fears no one but God;
And thus can smile at curse or ban—
That is the soul that makes the man.



ADVENT HERALD.

BOSTON, JUNE 2, 1860.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Correspondents, on matters pertaining solely to the office, if they will write "Office," on the envelope, will have their letters promptly attended to, even though the editor be temporarily absent.

ACKNOWLEDGMENT. Religious Intelligencer:—Thank you for the receipt of a copy of your journal of May 4th, which we requested.

Chronology of Mr. Shimeall.

"AGE OF THE WORLD, as founded on the Sacred Records," &c. &c. By the Rev. R. C. Shimeall, A. M. Presbyter of the Prot. Epis. Church, in the Diocese of N. York, &c. : Swords, Stanford & Co. 1842. 12 mo. pp. Also,

"OUR BIBLE CHRONOLOGY, Historic and Prophetic, Critically Examined and Demonstrated," &c. &c. By Rev. R. C. Shimeall, a member of the Presbytery of N. Y. &c. : Published by A. S. Barnes and Burr, 1860. Royal 8 vo. pp. 240.

There is a similarity of view in the chronology given in each of these vols.—the variation being only in the estimate of 6 years from the wilderness to division of land, and 19 years for the anarchy, in the first volume; whilst in the last, it is given as 5 and 20.

We have been familiar with this scheme, as given in the first volume, for the last 18 years—our estimate of it, as able and reliable in the adjustment of the points at issue, being indicated by our having had no occasion to make any special reference to it in these cols.

The present volume, whilst it presents substantially the same chronological scheme lays such claim to critical exactness, depth of research, and conclusiveness of demonstration, that our readers have a right to demand at our hands that its arguments be fairly examined, and its positions justly estimated. This, with God's blessing on our effort, we shall hope to do; and that full justice may be done his view, and the whole question made clear and apparent to all thinking readers, we copy from his "Bible Chronology," on to another page, what he has presented in support of the conclusions from which we dissent. We ask, therefore, for his arguments, as well as for our own, the calm and dispassioned consideration of all reasoning minds.

The variations of Mr. Shimeall's, from the chronologies of others, already noticed, can be best shown, like those, by reference to our Tables; which will be accordingly, reinserted, in their place and order.

TABLE I.

Adam	
To the Deluge.....	1656 yrs
To the death of Terah.....	427 "
From the Call of Abraham to the Exode.....	430 "
Here begins the time from the exode to the Temple, viz.	
In the wilderness.....	40 yrs
To the division of the land.....	6 "
Here begin Paul's 450 years to Samuel	
—as follows:	
To the death of Joshua.....	19 yrs
To the 1st servitude.....	11 "
The servitudes and judges to the end of the Philistine servitude of 40 years—including Samson, and the first 30 years of Eli.....	390 "
The last ten of Eli, and a 7th servitude, while the ark was at Kirjath-jearim, and ending when Samuel judged Israel in Mizpeh.....	30 "
Thus completing Paul's period from the division of the land, of.....	450 "
From Samuel, at the day of Mizpeh, to the election of Saul, and then including the reign of Saul to his death.....	40 "
The reign of David, and 3 yrs of Solomon.....	43 "
Making from the Exode to the Temple.....	579 "
And so making from Creation to the Temple.....	3092 "

The only variations of Mr. S. from this Table, are in the periods following the Exode. And to place these in the clearest light, and for convenience of reference, whilst examining their claims to critical ac-

curacy, his periods and ours are numbered and contrasted as below:

TABLE OF VARIATIONS	W.	H.
No. 1 In wilderness.....	40	40
" 2 To division of land.....	6	5
Making from Exode:.....	46	45
" 3 Joshua, after division (conject.).....	19	25
" 4 Anarchy (conject.).....	11	20
" 5 Servitudes and Judges.....	390	390
" 6 To Paul's 40 years (conject.).....	30	24
From division of land.....	450	459
" 7 To death of Saul.....	40	40
" 8 David.....	40	40
" 9 To 4th of Solomon.....	3	3
.....	83	83
From Exode to Temple.....	579	587

The questions of difference here are seven—four of them having respect to minor periods; and the other three resulting from the additions of these to other known periods.

Of these minor periods, three, No's. 3, 4, and 6, are set down as "conjectural" by Mr. Clinton, and by all other cautious chronologists; and No. 2, is a variation in computation, the correctness of which can be easily tested. These numbers thus varying, cause a variation in the footings; so that the sums of Nos. 1 and 2, and of 3-6, with the sum of the whole, also vary; and so make a difference, in our estimates, of 1 year from Exode to Division of land; of 9 years, from Division to Paul's 40 years; and of 8 years in the whole period from the Exode.

These differing estimates are both based on attempted harmonies of the periods given in Acts 13:17-22 with those in the book of Judges; and they both vary from the measurement given in 1 K. 6:1—ours to the extent of just 100 full years, and Mr. Shimeall's to the extent of 107 or 8,—accordingly as they are reckoned full, or current years. Mr. S. comments on his variation from that text as follows:

"Connected with this chronological discrepancy are two breaks or chasms;—the first, the Interregnum, or time of anarchy of Israel, between the death of Joshua and the first servitude, in regard to which the Scriptures are entirely silent; and the second, the administrations of Eli, Samuel, Samson, and Saul, the dates of which are not defined in the Old Testament. It is hence, taken as a whole, The Great Chronological Gordian Knot, which, till within a few years last past, has baffled the skill of many a master in Israel, who, failing to untie it—like the knot in the harness of the Phrygian king Gordius at the hand of Alexander—have attempted to cut it asunder. This process, however, in view of the important issue involved—that of a difference of over 100 years in the current chronology of our English version as to the true date of the Nativity—will not do. The two chasms must be bridged over, and the discrepancy which overleaps the whole period as given in 1 K. 6:1, and Acts 12:14-22 must be accounted for, and the true period determined from reliable data." p. 90.—*Of Our Bible Chron.*

If Mr. Shimeal can show a demonstration of this, and fill these chasms,—not by conjecture as Mr. Clinton confesses himself to have done, but by testimony, as Mr. Clinton acknowledges he could not do—he will have accomplished a work that should entitle him to a place among the savans of this age. Or, if by any mathematical computation, he can, reasoning from known numbers, or from accurately defined conditions fill up with unquestionable precision the unknown, he will equally have entitled himself to our lasting gratitude.

Claiming to turn "from human computations," to "the Sacred Record," Mr. S. says:

"The entire interval between the Exode and the 4th year of Solomon" is "587 years." But, to prove the correctness of this aggregate number of years, we must harmonize the chronology of the interval between the division of the land, and the time of Samuel the prophet, with the 450 years of Acts 13:20; and also the whole period with the details of the history of those times. The following scheme, to be hereafter verified is hereby given:

Set down the whole period, as above.....	587 yrs.
1. Deduct from this, the whole period of the servitudes, including the times of Eli and Samson.....	111 yrs.
2. Deduct the whole period of Judges, including Samuel's separate administration.....	303 " 414 "
Leaves.....	173 "
3. Deduct for wanderings.....	40 "
Division of lands.....	5 "
Joshua after that.....	25 "
Saul.....	40 "
David.....	40 "
Solomon.....	3 " 153 "

This leaves for anarchy..... 20 "

Again: set down whole period as above..... 587 "

1. Deduct Exodus and Division of lands..... 45 "

2. Do. Saul, David and Solomon..... 83 " 128 "

Leaves..... 459 "

Here we have an excess of 9 years over the 450 of Acts 13:20. pp. 91, 2.

Such is the scheme of Mr. Shimeal respecting this period,—the whole of which with its several parts, he proposes to verify. It will be noticed that thus far the periods in dispute are simply assumed, and until verified are only conjectural; and on their verification will depend the conclusiveness of the result.

To show how this scheme, as thus unfolded, is represented in the column given to Mr. S. in our "Ta-

* From which all the quotations will be made, except as otherwise noted.

ble of Variations," it should be explained that the 111 years, and 303, making 414, are the same as the 390 and 24 in the table. He gives the sum of the servitudes 111, and then gives the sum of the several Judges, 279 with the conjectural period of 24 years that he assigns to Samuel included, which make his 303; whilst we have added the sum of the Servitudes 111, and Judges 279, making 390, they being definitely specified, and then Samuel's conjectural period, as we differently estimate it, by itself,—as most conclusive to a clear and full understanding of the discrepancy. The above scheme, therefore, is simply equivalent,

1. To assuming 587 as the length of the whole period; and deducting from it, first, the known periods of the servitudes and Judges 390, with his conjectural one for Samuel of 24—leaving 173—and then in deducting from this the known periods of the wilderness, Saul, David, and Solomon, 40, 40, 40, and 3, his conjectural period given Joshua, 25, and his period of 5 years to division of land; which leaves for the anarchy another conjectural period of 20. And,

2. To deducting from the same assumed number of 587 for the whole period, his 45 to division of land and the known periods of 40, 40 and 3 that follow the time of Samuel, by which he gets a remainder of 459 as the number of years from division of land.

What is gained by this addition and subtraction, we fail to see; For the addition of conjectural numbers, with known, and their subtraction from a conjectural whole, can leave only a conjectural result! It would therefore have been more simply expressed as a step preparatory to verification, if the several supposed and known periods and their sum, had been given in their order, as in the Table of Variations.

THEORY OF ERROR IN THE TEXT IN KINGS.

The theory of Mr. S. by which he accounts for the loss of his 107 years in the expression in the text of 1 K. 6:1, is this:

It is "an error, doubtless, not of design, but of the inadvertency of an early transcriber, in substituting the numeral 7 dalet, 4, in the place of 7 hay, 5; which, from the evident similarity in the construction of each, might easily be done." p. 88.

We agree that the statement in 1 K. 6:1, is an error, and that it is, doubtless, owing to the inadvertent substitution of the 480th year for the true one; which we suppose must have been the 580th; but it will be obvious to our readers that this theory, of a change of the letters named, is entirely inadequate to account for a change from 587 to 480. For,

1. The Hebrew numerals specified, are representative only of units; and the substitution of a letter expressive of 4, for one expressive of five, would make a difference of only 1; whilst the variation, attempted to be accounted for, is a change from 587 to 480,—a difference of 107! The numerical value of Hebrew letters is not dependent on the place they occupy to the right or left of each other, like that of our numerals; for 4 is expressed by one letter, 40 by another, and 400 by a third—though when written in connection they should be so placed, that the one to be spoken first shall stand on the right. To suppose therefore, that 500 had been thus changed to 400, would require a substitution of 7 tav, 400, for 7 kaf (final), 500. But,

2. Such substitution of one letter for another, representative of hundreds, would explain only a change from the 580th to 480th; the loss of the 7 units, in a supposed change from 587, would be still unaccounted for; and to suppose a change in the numerals expressive of this, to 480, would require the substitution of 7 tav and pay, * 480, for 7 kaf (final), pay, and zayin, 587. No supposed mere inadvertence would rationally account for such a variation,—as it might were there only an even hundred with the change of a single letter involved; for this leaves the loss of the odd 7, still unexplained, and with no attempt at explanation.—

3. It is a question—whether the numbers in the Hebrew Scriptures were ever expressed by numeral letters. They are not now so written; and it remains to be shown whether they ever were in the ancient MSS. We do not know that they were not; but we find no evidence that they were ever written otherwise than, as now, in words.

It is true that writers frequently explain discrepancies of Scriptural numbers by supposing they were expressed by numeral characters: Thus Dr. Clarke says of a claimed error in 2 Ch. 32:2, that,

"When numbers were expressed by single letters it was very easy to mistake mem, 40, for kaf, 20," &c.

But he offers no proof that they were thus written. Jahn, in his *Biblical Archaeology* makes no mention of it; and what he says of the Hebrew arithmetical

* Whilst the Hebrew characters here given are read from the right to the left, the words expressive of them are read from the left to the right. Forgetting this, the letters might be miscalled.

computations, implies that he had discovered no such usage. He says:

"The merchants of that early period must, for their own convenience, have been possessed of some method of operating by numbers. And that they were able to do it, to some considerable extent, may be argued from the fact that they had separate words for so large a number, as 10,000. Gen. 24:60; Lev. 25:8. Deut. 32:30."—See § 100.

This clearly implies that Jahn knew only of words, as expressive of numeral values, for the time when the early Scriptures were written; and though, the Hebrews had numeral letters at a later period, it does not follow that they were used in the MSS. of the Sacred Canon. We made enquiry respecting this of one whose means of knowing are far better than ours, and the reply was:

"I am not aware that there is any evidence that the Hebrews ever had any special arithmetical signs, or that the use of the letters of their alphabet, as signs of numbers, came into vogue till after the Canon of the Old Testament was closed.

The earliest known numeral use of Hebrew letters is on Macabean coins, I believe, about one hundred and fifty years before Christ.

As to the earliest extant Hebrew MSS. of the Old Testament: from the general character and rules of transcription I should presume that the words and not numeral letters are employed in the text of at least the better class of all such documents."

Were it shown that numeral values were expressed by letters in the ancient scriptures, it would be more natural to suppose a change involving only a single letter,—from the 580th to the 480th—than one involving two letters from 587, to 480; and if written in words a transcriber would have been more likely to have inadvertently written "four hundred and eightieth," for "five hundred and eightieth;" than to have written it for "five hundred and eighty seven,"—an error in words involving only one being as much more likely than that involving more, as if made by a change of numerals.

It follows then, that an error in the text of 1 K. 6:1 being probable, it is more probable to have been a change of an even hundred, than one of an hundred and seven years; and on this hypothesis we think we ought to proceed, until it is shown that "587" will better fulfill the conditions of the entire problem, than the "580th." The former, therefore, being assumed as the sum of the whole can offer no basis, until so proved, for filling up with precision the subordinate conjectural links,—to the examination of which we now proceed:

1. FROM THE WILDERNESS TO THE DIVISION OF LAND.

This is marked No. 2 in the Table of Variations—Mr. S.'s estimate of it being 5 years, whilst ours is 6 full years; which is that of Bowen, Usher, Jarvis, and Hales, Mr. S. making it the same in his first vol. and Messrs. Clinton, Elliot, Browne and Cunningham making it 7 years current. Mr. S. says of this period:

"All that is necessary to an understanding of the matter is the following. Caleb was 40 years old when sent out with the spies, (Josh. 14:7), and 85 when the land was divided (Josh. 14:10); hence that division was effected five years after their first occupancy of it." *Bible Chron.* p. 90.

We submit, in dissent from from this, that before a logical conclusion respecting this period could be arrived at, it would be necessary to consider how much time elapsed between the sending of the spies and the passage of Jordan; for it is the deduction of this from the 45 years, that determines the period between the passage of the Jordan, and the Division of land.

Mr. Shimeall assumes that the spies were sent forth in the first year after leaving Egypt, instead of the second; which is the reason of the loss of a year in his estimate. He says:

"That the spies were sent out from Kadesh Barnea in the first year after the Exode, is proved from Num. 14:33, where it is recorded that, on account of the evil report made by them, the Israelites were doomed to wander in the wilderness for 40 years," p. 90.

That there may be no mistake respecting the meaning of this text, it is here inserted entire: "And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcasses be wasted in the wilderness. After the number of the days in which ye searched the land, even forty days (each day for a year) shall ye bear your iniquities, even forty years and ye shall know my breach of promise." Num. 14:33, 4.

Mr. Shimeall's inference that these "forty years" were to be entirely subsequent to the sending of the spies, is not warranted by anything in this scripture; which only affirms a wandering of 40 years in all. And his suppositions, not only as to the year in which the spies were sent, but respecting the time in the wilderness that followed, are both in direct conflict with the explicit testimony of Moses.

The Sacred Volume records that the children of Israel left Egypt on the "fifteenth day of the first month," Num. 33:3. In "the third month" they came "into the wilderness of Sinai," Ex. 19:1.

The law was enunciated in awful majesty from the top of the mount. The tabernacle was then erected, and all the Jewish ordinances instituted; and there they continued until "the twentieth day of the second month, in the second year;" when "the children of Israel took their journeys out of the wilderness of Sinai," Num. 10:12. They journeyed "three days," (v. 33), to Kibroth-hattaavah, where they lusted for meat, and God gave them quails, Num. 11:35. They then removed to and "abode at Hazeroth," Ib. They then "removed and pitched in the wilderness of Paran," 12:16; and the spies were sent from thence into the land of promise. They were absent "forty days," 13:25, and returned to Israel, "unto the wilderness of Paran, to Kadesh," v. 26.

It is thus scripturally demonstrated that the return of the spies could not have been before the third month of the second year.

Not only is the testimony thus positive respecting the year in which the spies were sent, but the time in the wilderness that subsequently elapsed is also definitely indicated. For, when Israel had returned from their long wanderings in the desert, and again approached the border of the land of promise, "it came to pass in the fortieth year, in the eleventh month, on the first day of the month, that Moses said; 'The space in which we came from Kadesh-barnea, until we were come over the brook Zered, was thirty and eight years, until all the generation of the men of war were wasted out from among the host as the Lord swore unto them,' Deut. 1:3; 2:14.

This was the last month in the wilderness; "the people came up out of Jordan on the tenth day of the first month," of the next year, (Josh. 4:19); and "the children of Israel walked forty years in the wilderness," Ib. 5:6. The spies, therefore, were sent forth in the second year; which makes the division of the land to have been 6 full years, or in the 7th year current, after the passing of Jordan.

Thus we find an inexplicable oversight, in the very commencement of this "critical examination" of "Our Bible Chronology,"—an oversight both of the time expressly specified by Moses as having elapsed before the sending of the spies, and of the time in the wilderness that followed; and it has dampened somewhat our confidence in the infallibility of those deductions, as well as of the reliability of his affirmation, when he says of the conjectural dates, that "these are susceptible of such accurate adjustment as to remove all doubt in regard to them" p. 87. For if aware of the chronological way marks in Num. 10:11; and in Deut. 1:3; and 2:14, we cannot conceive how they could have been disregarded!

In his earlier volume, this period is correctly given; for in his "Age of the World," p. 211, he says:

"Caleb, when sent out as a spy with Joshua, was 40 years old, (Josh. 14:7) to which add 39 years wanderings in the wilderness, Moses having sent him out on the second year of his mission, and which together make 79 years."

As Caleb's age was 79 at the end of the wilderness, was then thus correctly given, which would make it 6 years after the wilderness to the division of the land when he was 85, it would be inexplicable how this correct result was departed from in Mr. S.'s new volume, did we not notice that it is given in the former one without any reference to the scriptures, we have quoted, that sustain it. Failing thus to fortify it there, it was the more easily departed from here.

2. FROM THE DIVISION OF LAND TO JOSHUA'S DEATH.

The "verification" of the 25 years assigned by Mr. S. for the life of Joshua subsequent to the division of the land, is not only by an undemonstrative process, but is based on an assumption, and contains also a singular inadvertence. His process of "verification" is this:

"Caleb, when sent out as a spy, was 40 years old (Josh. 14:7) 40 yrs.

Add wanderings in the wilderness after the return of the spies (Num. 13:21-33) 39 "

Total 79 "

Joshua's age at his death was 110 years (Josh. 24:29); but he was 85 (com. Jos. 14:7 with v. 10) when the land was divided, five years after the end of wanderings. Deduct from 85, the 79 years as above, leaves 6 "

Joshua lived after this 25 "

Total 110 "

"Mr. Cunningham tells us that Caleb, at the death of Joshua was 95 years old [which would be 15 years younger than Joshua]; but here we have a demonstration that Caleb and Joshua were of the same age," Our Bib. Chr. p. 94.

In the above, is all that constitutes this "demonstration"! If it be such, what may not be thus demonstrated?

The assumption on which it is based, is that Joshua was 85 at the division of the land. The text in Josh. 14:7-10, to which reference is made, makes no allusion whatever to Joshua's age, either at the time of that division, or when sent as one of the

spies; and Caleb's age at those epochs, is there alone referred to.

The singularity of the process of "verification," therefore, consists in deducting Caleb's age 85 at the division of the land, from Joshua's age 110, at his death, to determine that the period of 25 years intervened! It would be just as reasonable to deduct the age of Lafayette, when he landed in America, from Washington's age at his death, to find the period that there intervened, as it is thus to deduct these!

If it was only admitted that the coincidence of the ages of Caleb and Joshua was assumed, and therefore only conjectural, this point would have needed no comment; but here it is put forth as a "demonstration"!

In his earlier volume he admitted that the agreement of age was assumed. He says

"Caleb when sent out as a spy with Joshua, was 40 years old (Josh. 14:7), to which add 39 years wanderings in the wilderness, Moses having sent him out on the second year of his mission, and which together make 79 years. Now supposing Joshua to be about the same age with Caleb, at his death he was 110 years old. From this deduct the above 79 years, and it gives to Joshua, between the death of Moses and his own death, 31 years." Age of the World pp. 211, 12.

Even this supposition of identity of age is entirely gratuitous; for Joshua at this time "was old and stricken in years," (Josh. 13:1); whilst Caleb said, "I am as strong this day as I was in the day that Moses sent me; as my strength was then, even so is my strength now, for war, both to go out, and to come in," (Josh. 14:11). The leadership of Israel, as the successor of Moses, was given to Joshua, and not to Caleb, who with him was alone faithful, found among the faithless; and Caleb outlived Joshua (Jud. 1:12-15). With this probability of seniority on the part of Joshua, as his age at the division of the land is otherwise solely conjectural, we abide by the testimony of Josephus who says:

Joshua "lived a hundred and ten years; forty of which he lived with Moses, in order to learn what might be to his advantage afterward. He also became their commander, after his death for twenty-five years." Ant. 5:2.29.

Thus placing his death 25 years after the wilderness, which is 19 years after the division of the land, as in our table, makes him 6 years Caleb's senior; which the above references to the "age" of the one, and strength of the other, make probable.

The inadvertence referred to is this; 1. It will be noticed that to get Caleb's age when he entered Canaan, Mr. S. adds 40, his age when sent as a spy, to 39, the time in the wilderness after his return, and so making 79; but on p. 90 he had argued that the spies were sent in the first year after the Exode, from which to the first year of the Eiseode would be 40 years, and this would make Caleb 80 when he entered Canaan,—had Mr. S.'s position on p. 90 (see his Note 8), respecting the year in which the spies were sent, been correct.

2. If Caleb was 79 years old when he entered Canaan, as estimated by Mr. S. in the above, he would not be 85 until six years after, instead of "five," as Mr. S. there specifies; so that on the supposition that Joshua was of the same age, he would be only 84, five years after entering, and would not be 85 till six years after.

3. The difference between Caleb's age at the end of the wanderings, and "five years after," can be only five years. Mr. S., in the above, has carried it out 6. But as the difference between 79, Caleb's actual age at the end of the wilderness, and 85 at the division of the land, is six years, it follows that 6 years should have been given for that period, instead of 5—as in his table, and in all his other late estimates. And

4. If Joshua's age had been the same as Caleb's, 79 at the end of the wilderness, then, being 110 at his death, it would leave 31 years for his age after entering Canaan; and allowing only 5 of that before the division, it would leave 26 after. It will be seen, therefore, that the estimate is inconsistent with itself to the extent of this one year,—independent of the claim that the ages of Caleb and Joshua were coincident; respecting which the scriptures are silent. A comparison of the extracts made from his Age of the World, and from his Bible Chronology, will show that in the first vol. he correctly estimated Caleb's age at 79, reckoning the sending of the spies in the second year from the Exode, and so correctly giving six years to the period between the wilderness and the division of land, and then, on the supposition of coincidence of age between Caleb and Joshua, he estimated his 25 years for Joshua after that division. But in his new vol. he adopts his former supposition of their identity of age, and takes the same formula for estimating Joshua's life after the division of lands, without noticing that changing his epoch of the spies from the second to the first year in the wilderness, and his period, between the wilderness and the division of land, from six years to five, would derange that formula to the extent of a year, and so make it thus inconsistent with itself.

3. THE INTERVAL BETWEEN JOSHUA'S DEATH AND THE FIRST SERVITUDE.

This is the only remaining period, included in the first break or chasm; Mr. S. says:

"The main difficulty, however, regarding this particular epoch is, the conjectural 20 years of anarchy, as inserted in our table. In addition to what we said on the subject of this period in connection with the priesthood of Phineas, we adopt the following method for its adjustment:

Whole period from Exode to the 4th year of Solomon 587 yrs

1st serv.	8 yrs	Brought forward	111 yrs
2d "	18 "	Othniel	40 "
3d "	20 "	Ehud and Shamgar	80 "
4th "	7 "	Deborah & Barak	40 "
5th "	18 "	Gideon	40 "
6th "	40 "	Abimelech	3 "
		Tola	23 "
		Jair	22 "
		Jephthah	6 "
		Ibzan	7 "
		Elon	10 "
		Abdon	8 "
		Samuel's separate administration	24 "
Total	111		414 "

Deduct

Leaves

Deduct for wanderings

" dividing lands

" Joshua after that

" Saul as first king

" David

" to the 4th year of Solomon

This leaves for anarchy

It results, that, by the simple process of adding together all the specified links in the chain of this period, and deducting the sum total from the whole period of 587 years between the Exode and the founding of the temple, we have a demonstration of the length of the period of anarchy." Bible Chron. p. 94.

In other words, what is thus denominated a "demonstration," amounts to this:

He sets down for the whole period, what, being as yet undemonstrated, is only conjectural, 587 yrs.

He deducts from this the known periods of the time in the wilderness, 40, Saul, 40, David, 40, and Solomon, 3, and the judges and Servitudes, 390=

His period to the division 5

And the conjectural periods

for Joshua, of 25, and for Samuel, of 24

And it leaves

which, as in previous like processes, being the result of the addition of known and conjectural periods, and their subtraction from a conjectural whole, can give only a conjectural remainder!

This will be apparent to any one who will go through the same process with any other assumed Nos.—the parts of which are equal to the whole. Thus, take our own terms, in our table of variations:

Set down the whole No.

Deduct the known periods

Our time to division of land

The conjectural periods for Joshua, 19

and 30, to Samuel, 49

And it leaves

In the one case, it is as much a "demonstration" as in the other; and the result can be only conjectural in either. In his Age of the World, after giving 6 years for the time from the wilderness to the division of land, and 25 more to the death of Joshua, making 31, Mr. S. adds:

"When to the interregnum which followed, to their first servitude, including the period of the judges which over lived Joshua, and the time of anarchy, we add 19 years—Josephus (no mean authority) assigns to this period 18 years. These together supply the first break with 50 years." p. 212.

In the last vol. when he deducts one year from the period to division, rendering it from six to five, he adds one to his period of anarchy, and increases it from 19 to 20, and so preserves his period of 50 years.

The reason for our data is simply this: The youngest of the Egypt born elders, at the death of Joshua, as we have estimated it, would be 71 years old,—and from that up to 91. At the end of 11 years more, the very youngest of them would be 82, and others would be still older, if living. That is not an unreasonable age to suppose for the end of their active oversight over Israel. Mr. S. says:

"Dr. Hales, on the basis of Josephus, maintains that the interval between the death of Moses and that of Joshua is 26 years, and thence to the end of the first servitude and commencement of the administration of Othniel 18 years,—including in this last the eight years of the first servitude, in which last particular Mr. Cunningham coincides with him. This makes a total of 44 years." Bible Chron. p. 92.

As the above 44 years includes the 8 years of the first servitude, excluding it there would be left 36 years from the wilderness to the first servitude. And as we have assigned to division of land 6 years, to Joshua after that 19, making 25, there needs but these 11 years to make it conform to that estimate of the whole.

Next week we consider the second break or chasm.

Foreign News.

Just as we are going to press intelligence has been received, that Garibaldi, with over one thousand followers, had landed at Marsala in the island of Sicily under the fire of two Neapolitan frigates. One of Garibaldi's steamers was captured and the other was sunk. The volunteers who landed were, at the moment of the departure of the mails, fighting with the royal troops.

Col. Medici was forwarding preparations for a second expedition, and six thousand volunteers had already been enrolled.

Great agitation prevailed at Naples and Palermo. At the latter city, on the 13th, at the termination of mass, the people in the churches shouted, "Italy and Liberty forever!" In the evening, ten thousand people assembled on the promenade, where they were fired upon by the troops, and several were killed and wounded.

The latest dispatch from Turin says that four persons were killed at Marsala, while disembarking. The arms and ammunition were landed with safety. Another lot from the Levant was landed several days previously on the Southern coast.

The Governor of Sicily had prohibited the carrying of arms.

There was some excitement at Florence, owing to rumors that the Grand Duke intended making an attempt to recover his power. The garrisons had been reinforced, and the National Guard called out. A portion of the clergy of Florence had refused to chant Te Deum, as ordered by the authorities.

An important announcement is made, via Madrid, that the King of Naples had applied for foreign intervention.

Among other questionable rumors was one that a treaty, offensive and defensive, had been concluded between Naples, Rome, Austria and all deposed Italian sovereigns.

The latest accounts from Naples represent the utmost consternation there. The royal troops were dispirited. Tumultuous manifestations were taking place, and the royal family were packing up all their jewels and valuables, and other strong indications were apparent that a great insurrection was looked for at any moment.

At the latest dates Garibaldi's forces were moving on Palermo.

The British government has issued a proclamation against enlistments for the Pope in Ireland; but refused to interfere in the subscriptions for the Sicilian insurgents, the law officers of the crown not considering it as illegal.

The French Minister at Naples had asked for four ships of war, which had been sent.

The French fleet was about to sail for the Levant.

There were vague and unauthentic rumors of a new French loan for military purposes.

It is reported that General Lamoriciere had made a forward movement of the papal troops, and that five thousand Piedmontese troops had embarked from Genoa to check him.

It is privately asserted that the French army in Rome has received orders to evacuate that city.

It is said that the Sardinian government has ordered the garrisons in Central Italy to march rapidly forward toward the Pontifical frontier.

FAITHFUL MINISTERS OF HEALTH.

In examining the vessels at the various wharves we find among the curiosities of our commerce the brig Miranda, just in from Truxillo with a cargo of Honduras Sarsaparilla for Dr. J. C. Ayer and Co. of Lowell! So particular are this firm as to the articles used in compounding their various remedies, that they have this drug, like some others they consume, gathered for them by a skillful agent of their own in the tropical regions of its growth. He informs us that there are many species of this plant, but two of which are really valuable in medicine: the qualities of these are also affected by the time of gathering, mode of curing, etc., operations which in that region of unreliable workmen imposes a heavy labor upon him. One of the inert varieties of Sarsaparilla grows wild in our own forests, while several others, nearly worthless, abound in Central and South America. The intelligent agent assured us that the virtues of this drug had never been fully told, and that the reason of the low esteem in which many hold it is mainly due to importation of such immense quantities of the worthless varieties. His accounts of his trips to Honduras and his business excursions along the Gulf of Dulce and the rivers of Montagua and Santiago and among the adjacent mountains were of intense interest. We can but commend and honor his employers for the faithfulness and energy with which they execute their trust as ministers to the public health, and we suspect that this course is at least one of the reasons why their medicines are held in such extraordinary favor throughout the civilized world.—New York City News.

An inch of time is of more worth than a wedge of gold.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as dissenting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

Letter from R. Robertson, Esq.

My Christian Brother:—Permit me to beg your candid and patient consideration of a few brief observations concerning "Immortality, Eternal Life." The inspired penman, who has drawn special attention to this important subject, declares that in the day when God shall render to every man according to his works, he will give eternal life to those "who by patient continuance in well doing, seek for glory, honor and immortality." Rom. 2:7. Flesh and blood—the whole man in his corruptible state—cannot inherit the kingdom of God, neither could anything short of an undecaying condition, inasmuch as corruption cannot inherit incorruption. Therefore, in order to the adaptation of man for the everlasting kingdom of God, he must either be raised from the grave in the likeness of Christ, immortal, or be changed to immortality. Hence, "this corruptible must put on incorruption, and this mortal must put on immortality." This mysterious change of being will be accomplished by the almighty power of Christ alone, and, doubtless, is the heavenly clothing so earnestly desired by the apostle, who says, "not that we would be unclothed,"—in a disembodied state—but clothed with our heavenly clothing, namely, the wedding garment of immortality, "that mortality might be swallowed up of life."

Our present mortal life is in the blood, for it is written, "the life, which is the blood." It therefore follows that life of an essentially different nature from the present, will be bestowed upon the righteous, ere they inherit the land and dwell therein forever, Psal. 37; but that life is now hid with Christ in God, and must be manifested ere man can awake up in the likeness of Christ. He arose from the grave, not a disembodied spirit, but flesh and bones, and as no mention is made in the Scriptures of any reward to man in a future state, until the resurrection, to which also is assigned the redemption of the body, the common dogma of either endless happiness or suffering, in a disembodied state, is a mere figment of the mass-priest, founded on pagan idolatry. Christianity, as exhibited by our Lord and his apostles, regards a soul distinct from the body, as an imperfect state of being. Its characteristic doctrine of immortality is eternal life in a perfect and sinless body, and it teaches immortality in no other form. Consequently the dogma of immortal disembodied souls is heathenism, paganism, or any other than genuine Christianity. Nevertheless, strange to say, all Christendom advocate this dogma, as if it were the true Christian doctrine, for which there is about as much evidence in the Scriptures as there is for papal infallibility or the holiness of the Pope and his cardinals. The redemption of the body, through our Lord and Saviour Jesus Christ, is the only sure foundation and blessed hope of the Israel of God, who, from their love to Christ, rather than the fear of eternal torment, are led to strive for obedience to his precepts. "The love of Christ constraineth us," is indelibly engraven on their hearts.

Very little is correctly understood of what the Scriptures declare concerning the punishment of the unrighteous. The prevailing opinion, founded upon the tradition of men, assumes that the being condemned to punishment is immortal,† and hence the plain language of Scripture is perverted, or made of none effect, to suit man's vain tradition. "The righteous shall be recompensed in the earth, much more the wicked and the sinner," Prov. 11:31.—"The wicked shall be as though they had not been," Obad. 16. "The wicked shall perish; into smoke shall they consume away," Ps. 37:20. "The wicked shall not inhabit the earth," Prov. 10:30. "The Lord hath made the wicked for the day of evil," Prov. 16:4. "Upon the wicked Jehovah shall rain burning coals, fire and brimstone, and a flaming tempest," Ps. 9:6.

* Nay: sound Christians believe in the resurrection. Ed.

† No, brother; you give a meaning to the word that we do not. Conscious suffering is incompatible with immortality; which is something more than eternal existence. Ed.

This, and other similar scriptures, is the plain language of inspiration, showing that the wicked, who continue under the dominion of sin, will finally be consigned to everlasting punishment; but this language of the Holy Spirit is commonly interpreted upon heathen principles, by affirming that the wicked, being immortal,* are doomed to endless suffering. Death, destruction, corruption, punishment, perish, &c., signifying dying, destroying, corrupting, punishing, perishing, &c.—processes which, in the very nature of things, can never be consummated; for how a being can be said to be dying, which never attains to the consummation called death; or be punished, which is in a state of unconsummated punishment, is an enigma which both the Scriptures and common sense abandon to the solution of the blind leaders of the blind. Whosoever was not found written in the book of life was cast into the lake of fire together with death and hades, which is declared to be the second death, everlasting destruction, or everlasting punishment; but this language by no means implies everlasting existence. It rather shows that, whatever the suffering may be, the being so punished can never be delivered therefrom, and is banished from the presence and glory of God at the second coming of Christ, into unutterable anguish and despair, and from which judicial punishment there can be no redemption, its dire calamities terminating only in the second death, from whence there will be no ransom.

Nor can we contemplate the mental anguish of the Son of man in the garden of Gethsemane, when tasting the full bitterness of sin at the prospect of death, inasmuch that he sweat as it were great drops of blood; and, still further, behold his bodily and mental agony on the cross—his parching thirst and bitter lamentation, "My God, my God, why hast thou forsaken me?"—without discerning in some measure the fearful horrors of the second death he tasted for every man,—previously, however, to which death, sinners, God-forsaken sinners, will behold afar off the effulgent glory of the new Jerusalem, from whence they are banished to endure, for a season, weeping, wailing and gnashing of teeth, indicating their mental and bodily suffering under a consciousness of being finally consigned to the elements of everlasting destruction. This punishment will, doubtless, be eternal; for it is the law of moral government; but it will exist forever as a moral law, and not as a vindictive law, to perpetuate the remembrance of sin. Therefore at the glorious advent of Christ, those who are driven from his presence—for "he shall gather out of his kingdom all things that offend, and them which do iniquity"—they will be altogether excluded from the marvelous change of immortality, remaining in their mortal, or perishable condition, which, in the language of Scripture, is to be clothed with shame and dishonor. Verily, God will then despise their image. Ps. 73:20.

It is marvelous that, whilst a large portion of Christians advocate the dogma of immortal souls, they solemnly affirm their belief that, "as the reasonable soul and flesh is one man, even so God and man is one Christ." Creed of St. Athan. art. 37. It would therefore seem, according to such creed, that an immortal disembodied soul in heaven, is a portion only of the whole man; but that is contrary to sound doctrine; for in the presence of God is fulness of joy, in which nothing short of a perfect being could participate. Now immortality and eternal life was unknown to man, until revealed by Christ, who explained the constitution of his kingdom to be everlasting, and that the joint heirs with him of that promised inheritance will obtain, through him, the gift of eternal life, or life everlasting, inasmuch as he, only, is the resurrection and the life. Thus life and immortality was brought to light, which, heretofore, had been veiled in obscurity, the full manifestation thereof being still in the future, for it is now hid with Christ in God, but when Christ who is our Life shall appear, then shall we also appear with him in glory.

Man, when restored to the likeness of Christ by putting on immortality, will doubtless be again privileged to exercise dominion over the fish of the sea, the fowls of the air, the cattle, and over all the earth. For thus we shall reign with Christ on the earth; as, otherwise, man would still be subject to them, and not have the dominion; but the miracles wrought by Christ, such as his walking on the sea, commanding astonishing draughts of fishes, and supplies of provisions for the multitudes, guarantee that precious truth, independent of the harmless state of fire, and the lions, over the three children of Judah when under the yoke of Babylon's tyrant king.

It is common in pulpit oratory to affirm, upon the theory of inherent immortal souls, that mankind, at

* No, brother; not immortal, in the scriptural sense of that word; it is only those who are not immortal, who are susceptible of punishment. Ed.

death, enter upon their reward, and upon this ground is based the worship of saints in heaven by the church of Rome, but such is contrary to Scripture, which plainly reveal that the reward of the righteous and the wicked is still held in the future, and will be assigned to both at the second coming of Christ, and however eloquently divines may dwell on the pains of immortal souls in eternal torments, in lieu of future everlasting punishment, or the beatific visions of heavenly joy, instead of the glorious state of the redeemed unto God on earth, when this mortal shall put on immortality, such eloquence may serve to gain the applause of men, but will never receive the stamp of divine approbation.

It is the blood of Jesus Christ that cleanseth from all sin; and "except ye eat of the flesh of the Son of man, and drink his blood, ye have no life in you." Therefore, says Christ, "whosoever eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day." This sacred emblem of eternal life, the flesh and blood of Christ, is commonly understood to appertain to the sacramental symbol, taken as a visible sign of an invisible grace, or gift of God. The Scriptural explanation thereof, however, is, that "these words spake Christ of the Spirit, which they that believe on him should receive," after his entering into glory. Hence, as "the Father hath life (natural) in himself, so hath he given to the Son to have life (eternal) in himself." This indwelling of the Holy Spirit is the earnest now given to the Israel of God, that they not only possess the kingdom of God within them (Luke 17:21; Rom. 14:17), germinating there as a grain of seed, but that, ere long, they shall sit down to rest in his kingdom. They now live in the blessed hope of the full enjoyment of eternal life, which God, who cannot lie, promised before the world began by declaring that the seed of the woman shall bruise the serpent's head, and are anxiously looking for the mercy of our Lord Jesus Christ unto eternal life. This precious seed they estimate beyond all corruptible treasure, and when fully ripened will enable them to shine forth as the sun; for then shall Zion put on her beautiful garments, and become resplendent as the firmament of heaven.

It is written that, in like manner as the Father has life in himself—being the fountain of natural life—so hath he given to the Son to have life—the source of eternal life—in himself. He who breathed into man the breath of life, hath so ordained, that his well-beloved Son shall be the fountain of eternal life, for this life is in his Son; and therefore "he that hath the Son hath life, and he that hath not the Son of God hath not life," even the gift of God through Jesus Christ. It is Christ who now, by this means, giveth unto His sheep eternal life, as an earnest that they shall never perish, being sealed unto the day of redemption. And these truths are written unto all, who obediently hear the voice of the Son of God, calling them faithfully to believe the glad tidings of his promised kingdom and glory, and that they may thereby know that they have eternal life. But, my Christian brother, although we now are the sons of God, it doth not yet appear what we shall be; but this we do know, that when he shall appear we shall be like him, immortal; and also appear with him in glory.

Yours, very faithfully, in the blessed hope of immortality,
R. ROBERTSON.
89 Grange Road, Bermondsey, London, 20th April, 1860.

NOTE. We give the above, although it does not express our views of the subject. Our brother seems not to be aware how the question lays in our mind; for he meets not that, but current expressions that he finds elsewhere than in the Herald. We differ in the significance of words; but it is not in accordance with our purpose, to controvert in our columns. We hold with him, that there is no eternal life (zoe) or immortality, only through Christ; but differ with him in supposing their absence involves non-existence. Ed.

"The Garden of God."

The garden in Eden was not a promiscuous assemblage of shrubs and trees, like the forest, but tastefully arranged according to their beauty and variety, as the word planted implies. The various fruit, and ornamental trees and shrubbery, the plants, vegetables, and flowers, vines and nut-trees, the cattle, beasts, birds and fowls were all represented in the garden of God. Gold and silver, and precious stones, bestudded the rich soil, and bubbling fountains, and purling streams made the scene complete. Here were grouped in rich profusion a specimen of the life, wealth, beauty and utility of creation. The tree of life adorned the center, and secured life and happiness to all. Concord was natural and perfect, and man was monarch of all he surveyed.

The garden must have enclosed several thousand acres; and the concentration of its various streams outside its limits formed the reservoir from which four rivers issued to the then four quarters of the

globe. Its numerous and shaded walks, its crystal and cooling fountains, its infinite variety of fruits, vines, plants and flowers, loading the soft air with a thousand odors; its multitude of songsters, swelling the chorus of the morning stars' song, and ending with the deep-toned amen from the monarch of the forest, was no fancy or idle dream. It was the loveliest spot in creation; it was the throne of the world. Its shady walks and lovely bowers invited the morning walks of man's Creator.

Sin and time has obliterated it, and it now exists only in the records of the past. Its disappearance has been the wonder of the past, and its reproduction will be the glory of the future. The glory, however, of the first will be bedimmed in the lustre and magnitude of the eternal second. Our longings for the one part are forgotten by the chiming voice of the prophets directing our eyes to the future.

"For the Lord shall comfort Zion: he will comfort all her waste places; he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody."—Isa. 51:3. "I will open rivers in the high places, and fountains in the midst of the valleys; I will plant in the wilderness the cedar, the chittah tree, and the myrtle, and the oil-tree; I will set in the desert the fir-tree, and the pine and the box together." Ib. 41:18,19. "The glory of Lebanon shall come unto thee, to beautify the place of my sanctuary; and I will make the place of my feet glorious." "For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron:—Thy sun shall not go down, neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light and the days of thy mourning shall be ended. Thy people shall be all righteous: they shall inherit the land forever; the branch of my planting, the work of my hands, that I might be glorified." Ib. 60:13, 17, 20, 21.

Thus it is predicted that there is to be "the restitution of all things spoken of by the mouth of all his holy prophets since the world began." And now we see and hear the creation groaning for deliverance, and soon him that overcometh "will eat of the tree of life which is in the midst of the garden of God." J. H. CLARK.

Altenstown, N. H., 1860.

Dear Bro. Bliss:—I want to add my testimony to the many given by the Advent brethren and sisters, whose cheering, loving epistles, through the Advent Herald, are so edifying and encouraging. My infirmities prevent my bodily activity; but I feel more united to Christ; and I believe that, according to apostolic injunction, as I grow in age I also grow in the knowledge and love of my Lord and Saviour Jesus Christ; and I pray that he will come quickly. I am watching and waiting, confidently believing the time is near!

I rejoice that you are ready to publish in the Herald, all the plausible evidences of its nearness. Men of superior learning and ability are becoming interested in search of the truth concerning these things, and many who are not identified as Adventists are nevertheless very much interested in the advent sentiments. Only two days since, I heard a D. D. of N. Y. city, in his sermon from the text, "Come unto me, all ye who are weary and heavy laden, and I will give you rest," Matt. 11:28, say, "Whatever others may believe, I believe the time for the coming of Christ is very near. He will come again; he has promised it; and the rest spoken of in the text cannot be fully enjoyed until he does come. I may be mistaken as to the time, but I had rather be a thousand times mistaken thus, than not be ready when he comes." Amen! I say so, too.

The church in N. Y. is doing well under the pastoral care of Bro. Robinson. Bro. Himes' visit has done good. At first there was some prejudice; but it soon subsided, and good feeling prevailed. Bro. H. has the confidence of a large class of Adventists; and if sacrifice and labor, combined with sound doctrine, merit confidence, his claims are as good as any one. He was not so ultra as some anticipated, and many strangers who had never heard advent preaching, as well as members of the church, were pleased and edified; and some I think will subscribe for the Herald, whose claims Bro. H. warmly recommended. O how many may be benefited by reading it, with an honest, inquiring heart. I am glad it is so well sustained, and I hope there may be added to its subscription a hundred fold. May you, dear Bro. be guided by the Holy Spirit in all your duty, prays your unworthy brother in Christ,

J. CROFFUT, M. D.
253 Bridge St. Brooklyn, N. Y.
May 21st, 1860.

From Bro. G. Smith.

Bro. Bliss—I am a subscriber and reader of your paper, the Advent Herald. I think it advocates Bible truths. I think the coming of the Lord, brethren, is at

hand, even at the door. I think the first verse of Matt. 25 has had its fulfilment. There was a going forth to meet the Bridegroom in '43; they were disappointed because there had been no tarrying time, and in this time the cry shall be made, Behold the Bridegroom cometh! go ye out to meet him. If the midnight cry has never been proclaimed, it must be; and at that time God's dear saints will be delivered. The great gathering time will be ushered in. They will come from the east, from the west, from the north and from the south and inhabit that beautiful earth with the king in his beauty and the land that the prophet viewed afar off. Yes, brethren, let us rejoice that we have got most home.—There will be great rejoicing in that day, when all the wearied saints get home; when our dear friends shall come from their dusty beds; when the grave must give up its trust. Then the saying will be brought to pass, O death, where is thy sting? O grave, where is thy victory? **GEORGE SMITH.**

Moores Forks, N. Y., May 21, 1860.

From Bro. J. Shelley.

Bro. Bliss:—I never wish to become a delinquent, and hence send you my subscription in advance.—May heaven's richest blessing crown your labors in the good work. As an old subscriber, I greatly desire to see the Herald prosper.

Yours in the blessed hope,

JACOB SHELLEY.

York, Pa., May 18th, 1860.

NOTE. It was before paid to July 1st. May all others imitate your example. **Ed.**

From Bro. Seth Cogswell.

Bro. Bliss:—It rejoices my heart to see the prosperity that has attended the Herald and the many friends that has come forward to its aid. I should have been glad to have responded before now; but my circumstances would not permit. I take much pleasure in reading its columns, and should feel a great loss should I be deprived of it. I hope the blessing of God will attend the diffusion of that light and knowledge which it imparts concerning the faith and hope of the gospel, which we as Adventists cherish. I hope, dear brother, that you will be sustained in your arduous labors and be guided by that wisdom that cometh from above. In hope of a better life hereafter,

SETH COGSWELL.

Leominster, Mass., May 21, 1860.

'Twas earth's midnight—
And the nations slept securely;
Nor did they dream of ought
But "peace and safety."
Visions of glory flitting by,
Whispered years of earthly happiness.
Wars turmoil o'er; the sword sheathed;
The bloody banner furled;
The trump of death no more resounded,
To summon nations to fields of carnage.
Many of science dreamed:
Philosophy; the arts—and all
The varied schemes of human grandeur.
Some, in their deepest reverie,
On mountains stood,
And saw in fancy
The nations prostrate fall
Before Messiah's cross—
And cast their idols to the moles and bats,
To worship at Jehovah's shrine.
Some fancied from afar they heard,
"Like sound of many waters,"
Voices rise and swell, and onward roll,
Until imagination's utmost bounds
Had caught the notes of triumph,
And the universal chorus from afar
Is heard, "Alleluia, the Lord God
Omnipotent reigneth!"
Some in their dreams,
Beheld the earth like Eden rise
In robes of beauteous livery,
While yet the curse, of old pronounced,
Upon its sterile face remained,
Unpurged by fire, as foreseen
In heavenly visions bright,
By God's own seers.
Not a few proclaimed the world redeemed
While yet man's deadliest foe was man,
Whilst yet oppression stalked at noonday,
And beneath his iron heel a brother crush'd
And with a brow baptized in hell
Proclaimed his evil deed a right,
By God's own holy word allowed,
And by the very fount of good
Himself, ordained.
Oh! blasphemy of blasphemies!
Falsehood's eldest born!
And schooled in darkest night
The foulest imp of hell!
To charge the fount of light and love,
Source of all goodness—mercy—
Truth divine, with deeds
Too vile, for most polluted spirit lost.
And yet many belied it:—Such too,
Who at the feast of God's own Son
Partook of sacramental bread and wine,
And in their blood-stained fingers
Held the symbols of eternal love;
While demons stood agast,
And wondered that villany so dark
Beyond the limits of perdition.

P. K. M'CUE.

ETERNITY.—Time and the things thereof obtrude themselves so much upon our thoughts, that the realities of another life are too often forgotten. Yet the truths so beautifully described below are manifest to the observant eye as the light of day:

The flowers fade, the heart withers, man grows old and dies; the world lies down in the sepulchre of ages; but time writes no wrinkles on eternity. Eternity! Stupendous thought! The ever-present, unborn, undecaying and undying—the endless chain compassing the life of God—the golden thread entwining the destinies of the universe. Earth has its beauties, but time shrouds them for the grave; its honors are but the sunshine of an hour; its palaces they are but gilded sepulchres; its pleasures—they are but as bursting bubbles. Not so in the untried bourne. In the dwelling of the Almighty can come no footsteps of decay. Its way will know no darkening—eternal splendor forbids the approach of night.

SPURIOUS SCRIPTURE.—The Christian Secretary gives this statement as "strictly true":—A minister, having occasion to use the text in Habakkuk, "He will make my feet like hind's feet," quoted it "hen's feet," and actually proceeded with quite a disquisition upon the structure and use of a hen's foot, its method of scratching, etc.

FAMILY WORSHIP.—In his old age, James Ireland was confined to bed, afflicted with dropsy, and tortured by pain. But even after he became so weak that he could not sit up, he maintained family worship. "He would lead in prayer, and seem to enjoy it while in a recumbent posture."

THE BIBLE.—Out of the Bible has come all pure moralities. From it has sprung all sweet charities. It has been the motive power of regeneration and reformation to millions of men. It has comforted the humble, consoled the mourning, sustained the suffering and given trust and triumph to the dying. The wise old man has fallen asleep with it folded to his breast. The simple cottager has used it for his dying pillow, and even the innocent child has breathed his last happy sigh with fingers between its promise-freighted leaves.

To bless God for mercies is the way to remove them; to bless him for miseries is the way to remove them.—No good lives so long as that which is thankfully improved—no evil dies so soon as that which is patiently endured.

Long afflictions will much set off the glory of heaven. The longer the storm, the sweeter the calm; the longer the winter, the summer days. The new wine of Christ's kingdom is most sweet to those who have long been drinking gall and vinegar. The higher the mountain the gladder we shall be when we get to the top of it. The longer our journey is, the sweeter will be our end; and the longer our passage is, the more desirable will the haven be.

The Word "Selah."

The thoughtful reader of the Psalms cannot have failed to ask himself what the word "Selah" means. It is a Hebrew word or sign, which the translators of the Bible have been forced to leave as they found it, from their ignorance or disagreement as to its signification.

The Targum and most of the Jewish commentators give to the word the meaning of eternally, forever. Rabbi Kimchi regards it as a sign to elevate the voice. The authors of the Septuagint translation appear to have regarded it as a musical or rhythmical note. Herber regards it as indicating a change of tone; Matheson as a musical note equivalent, perhaps, to the word repeat. According to Luther, and others, it is equivalent to the exclamation silence!

Gesenius says that "Selah" means, "Let the instruments play and the singers stop." Wocher regards it as equivalent to sursum corda! (up, my soul!) Summer, after examining all the seventy-four passages in which the word occurs, recognizes in every case "an actual appeal of summons to Jehovah; they are calls for aid, and prayers to be heard, expressed either with entire directness, or, if not in the imperative 'Hear, Jehovah!' or 'Awake, Jehovah!' and the like, still earnest addresses to God, that he would remember and hear," etc. The word itself, he regards as indicating a blast of trumpets by the priests. Selah, itself, he thinks is an abridged expression used for Higgaiion, indicating the sound of the stringed instruments, and Selah a vigorous blast of trumpets.

ADVERTISEMENTS.



AYER'S CATHARTIC PILLS.

Are you sick, feeble, and complaining? Are you out of order, with your system deranged, and your feelings uncomfortable? These symptoms are often the prelude to serious illness. Some fit of sickness is creeping upon you, and should be averted by a timely use of the right remedy. Take Ayer's Pills, and cleanse out the disordered humors—purify the blood, and let the fluids move on unobstructed in health again. They stimulate the functions of the body into vigorous activity, purify the system from the obstructions which make disease. A cold settles somewhere in the body, and obstructs its natural functions. These, if not relieved, react upon themselves and the surrounding organs, producing general aggravation, suffering, and disease. While in this condition, oppressed by the derangements, take Ayer's Pills, and see how directly they restore the natural action of the system, and with it the buoyant feeling of health again. What is true and so apparent in this trivial and common complaint, is also true in many of the deep-seated and dangerous distempers. The same purgative effect expels them. Caused by similar obstructions and derangements of the natural functions of the body, they are rapidly, and many of them surely, cured by the same means. None who know the virtues of these Pills, will neglect to employ them when suffering from the disorders they cure.

Statements from leading physicians in some of the principal cities, and from other well known public persons.

From a Forwarding Merchant of St. Louis, Feb. 4, 1856.

DR. AYER: Your Pills are the paragon of all that is great in medicine. They have cured my little daughter of ulcerous sores upon her hands and feet that had proved incurable for years. Her mother has been long grievously afflicted with blotches and pimples on her skin and in her hair. After our child was cured, she also tried your Pills, and they have cured her.

ASA MORGRIDGE.

As a Family Physic.

From Dr. E. W. Cartwright, New Orleans.

Your Pills are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease.

Headache, Sick Headache, Foul Stomach.

From Dr. Edward Boyd, Baltimore.

DEAR BRO. AYER: I cannot answer you what complaints I have cured with your Pills better than to say all that we ever treat with a purgative medicine. I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your Pills afford us the best we have, I of course value them highly.

PITTSBURG, Pa., May 1, 1855.

DR. J. C. AYER: Sir: I have been repeatedly cured of the worst headache any body can have, by a dose or two of your Pills. It seems to arise from a foul stomach, which they cleanse at once.

ED. W. PREBLE,

Clerk of Steamer Clarion.

Bilious Disorders—Liver Complaints.

From Dr. Theodore Bell, of New York City.

Not only are your Pills admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the Liver very marked indeed. They have in my practice proved more effectual for the cure of bilious complaints than any one remedy I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people.

DEPARTMENT OF THE INTERIOR,

Washington, D. C., 7th Feb., 1856.

SIR: I have used your Pills in my general and hospital practice ever since you made them, and do not hesitate to say they are the best cathartic we employ. Their regulating action on the liver is quick and decided, consequently they are an admirable remedy for derangements of that organ. Indeed, I have seldom found a case of bilious disease so obstinate that it did not readily yield to them. Fraternalty yours, ALONZO BALLY, M. D., Physician of the Marine Hospital.

Dysentery, Diarrhea, Relax, Worms.

From Dr. J. G. Green, of Chicago.

Your Pills have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have ever found. Their alterative effect upon the liver makes them an excellent remedy, when given in small doses for bilious dysentery and diarrhea. Their sugar-coating makes them very acceptable and convenient for the use of women and children.

Dyspepsia, Impurity of the Blood.

From Rev. J. V. Himes, Pastor of Advent Church, Boston.

DR. AYER: I have used your Pills with extraordinary success in my family and among those I am called to visit in distress. To regulate the organs of digestion and purify the blood, they are the very best remedy I have ever known, and I can confidently recommend them to my friends.

Yours, J. V. HIMES.

WARSAW, Wyoming Co., N. Y., Oct. 24, 1855.

DEAR SIR: I am using your Cathartic Pills in my practice, and find them an excellent purgative to cleanse the system and purify the fountains of the blood.

JOHN G. MEACHAM, M. D.

Constipation, Costiveness, Suppression, Rheumatism, Gout, Neuralgia, Dropsy, Paralysis, Fits, etc.

From Dr. J. P. Vaughn, Montreal, Canada.

Too much cannot be said of your Pills for the cure of costiveness. If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which, although bad enough in itself, is the progenitor of others that are worse. I believe costiveness to originate in the liver, but your Pills affect that organ and cure the disease.

From Mrs. E. Stuart, Physician and Midwife, Boston.

I find one or two large doses of your Pills, taken at the proper time, are excellent promoters of the natural secretion when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms. They are so much the best physic we have that I recommend no other to my patients.

From the Rev. Dr. Hawkes, of the Methodist Epis. Church.

PULASKI HOUSE, Savannah, Ga., Jan. 6, 1856.

HONORED SIR: I should be ungrateful for the relief your skill has brought me if I did not report my case to you. A cold settled in my limbs and brought on excruciating neuralgic pains, which ended in chronic rheumatism. Notwithstanding I had the best of physicians, the disease grew worse and worse, until by the advice of your excellent agent in Baltimore, Dr. Mackenzie, I tried your Pills. Their effects were slow, but sure. By persevering in the use of them, I am now entirely well.

SENATE CHAMBER, Baton Rouge, La., 5 Dec., 1855.

DR. AYER: I have been entirely cured by your Pills, of Rheumatic Gout—a painful disease that had afflicted me for years.

VINCENT SLIDE.

Most of the Pills in market contain Mercury, which, although a valuable remedy in skillful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

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pd to Sept 18 '59

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medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teats on cows. It cures felons. It cures warts.

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From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

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From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable."

"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes."—Walter S. Plummer, Lake Village, N. H.

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Merideth Centre, N. H.

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THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald.*

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. Aug 13—pd to Jan 1 '60 For sale at this office.

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We risk the remark to the afflicted that **WELLCOME'S GREAT GERMAN REMEDY**, for colds, coughs, bronchitis, inflammation of throat and lungs, influenza, croup, phthisis, &c., is effecting greater cures than any other known remedy in the New England markets. The various and numerous cases it has cured have fully established its reputation wherever known, above all others. I have many such certificates as the following, and they are multiplying fast.

From Eld. S. K. Partridge.

Bro. Wellcome—I was badly afflicted with bronchitis and cough a long time, which threatened to prevent my preaching. I took Ayer's Cherry Pectoral, and many other remedies, all to no effect. I finally obtained the Great German Remedy, which entirely cured me. I believe it the best medicine in use for such complaints, and other affections of throat and lungs. S. K. PARTRIDGE. Whitefield, Me., Aug. 28, 1858.

From J. Morrill, Druggist.

Mr. Wellcome—I can furnish you four first-rate certificates of cures effected by your G. G. Remedy, after trying almost every thing else without effect. Send along three or four dozens more of each size. I can sell a large lot of it. J. MORRILL & Co. Livermore, Me., Oct. 12, 1859.

It is cheaper than any other. Prices, 4 oz. 25 cts.; 16 oz. 75 cts. Agents wanted. Sells well. Terms liberal. Call for a circular. Sold in Boston by Dr. Dillingham, next door to Herald office.

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CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, JUNE 2, 1860.

The Wild Karen Boy.

Many years ago, a lady was seated, reading, in the veranda of her Burmese house, when suddenly she was startled by seeing a little, wild-looking boy standing before her, and asking with great eagerness, "Does Jesus Christ live here?" He appeared about twelve years old. His coarse black hair matted with dirt, bristled up in every direction, like the quills of a porcupine; and the only covering about his person was a ragged cloth of cotton.

"Does Jesus Christ live here?" he again asked, as he crouched at the lady's feet.

"What do you want of Jesus Christ?" inquired the lady.

"I want to see him; I want to confess to him."

"Why, what have you been doing, that you want to confess to him?"

"Doing!" repeated the boy; "what have I been doing?" Why, I tell lies, I steal, I do everything that is bad. I am afraid of going to hell, and I want to seek Jesus Christ, for I heard say he can save us from hell. Does he live here? O, tell me, where can I find Jesus Christ?"

"But, my poor boy," said the lady, "Jesus Christ does not save people from hell if they continue to do wickedly."

"But I want to stop," answered the boy. "I want to stop doing wickedly; but I can't stop. I don't know how to stop. The evil thoughts are in me, and the bad deeds come out of evil thoughts. What can I do?"

"Nothing," said the lady, "but come to Christ, like the rest of us; but you cannot see Jesus Christ now." Here she was interrupted by a sharp cry of distress from the poor boy. But she continued, "I am his humble follower and servant, and I can teach all those who wish to escape from hell how to do so."

The joyful look of the wild Karen boy was beyond all description, as he exclaimed, "Tell me! O tell me! Only ask your master, the Lord Jesus Christ, to save me, and I will be your servant, your slave, for life. Do not be angry. Do not send me away. I want to be saved,—saved from hell!"

The lady, you may believe, was not angry, and the next day she took him to the little bamboo school-house; and never was there a scholar in any school or country, more anxious to learn the truth as it is in Jesus. After some time, he was baptized; and then he went on daily improving in the knowledge of those things which belong to our salvation. Years passed away, and the gentle lady had gone to that happy home where sin and sorrow are known no more. The wild Karen boy had also changed from boyhood to youth, from youth to strong manhood, and then the hand of death was laid upon him. But while the strong man lay bowed down with sickness—while he tossed to and fro upon his fevered couch,—even then his heart was filled with precious memories of Jesus, and his lips uttered fragments of hymns and texts which he had learned in days of health.

At last the parting hour arrived, when, without a sigh or struggle, his happy spirit passed away, to be forever with that Saviour whom he had sought with such eagerness.

Arthur and the Old Clock.

One Sabbath day, Arthur was left at home alone, while all the rest of the family attended church. Instead of regarding the day as he should, in the quiet perusal of the Bible and other good books, he made it a day of self-amusement. As soon as all were gone, Arthur began to search all the curious nooks and corners of the time-honored dwelling. The garret was explored, and many rare curiosities exhumed. Ancient desks and drawers were examined, revealing their curious contents to his impertinent and childish curiosity.

An old clock stood in the corner, with a tall, brown case. Within the dark, hollow closet, Arthur had often peered, but he had not been allowed to examine very closely the mysteries of the clock-case. Now was

a fine opportunity. He opened the narrow door. The long pendulum was swinging back and forth at regular intervals, with a loud tick, tick, tick, tick. Two long, cylindrical tin weights, and two very little lead weights were hanging by small cords.

Arthur had seen his father "wind up the clock," and he knew it was done by pulling down the little weights. "It must be rare sport," he thought, "to wind up the old clock." He would make the attempt, at any rate. So taking hold of the small weight, he tugged away right manfully. The wheels purred, and the great weight began to rise.

"Faster," said Arthur, "go up faster," and giving a sudden pull, the cord broke, and down came the heavy weight with a loud noise! Then there was a terrible whirring among the clock-wheels for a moment, and then it stopped. The ticking ceased, and the pendulum stood still.

"Oh! what have I done now?" cried Arthur, in distress. "Oh! what will father say to me, when he sees what I have done?" Arthur closed the clock-door, and for the remainder of the day, until his parents returned, was a very humble, quiet boy.

When his father returned, on looking at the old clock, he perceived that it had stopped. Opening the clock-door, he saw that the cord of one of the weights had broken, and that the weight had fallen to the bottom of the case.

"How is this, Arthur? Did you know that the clock is stopped?"

"Yes, sir," replied Arthur; "I heard a great noise in the clock-case, and when I went and looked in, behold, it was silent."

Mr. Milton made no more inquiries, supposing that it was an accidental occurrence. Night came, and little Arthur went to bed as usual. His father had tied the cord, and the clock was now ticking loudly as ever. It seemed to say, in the silence of the night:

"Boy! boy! boy! A lie! a lie! a lie! Own it! own it! own it!"

Arthur did not sleep much. Conscience whispered to him, and with the words of the old clock, said, "Arthur, you have told a lie."

Early in the morning, he arose, and gazed up into the face of the old clock. It looked very sternly at him. "Quick! quick! quick!" said the clock. So the poor boy went to his father, and told all, with a very sorrowful heart. His father freely forgave him. And he prayed that God would forgive him, and never suffer him to tell a lie again.

Dear children, never tell an untruth. Lying is a low, mean vice, and very wicked.

APPOINTMENTS.

MAINE STATE CONFERENCE FOR 1860. Where shall it be held? Brethren who desire it in their vicinity should make it known to me soon. It is thought by several that June is the best month for it. We do not know the best place to meet. Nor could we say it will be held in any particular place, without the wish of brethren there located. Let us rally anew to the work, and prepare to do what we can in the little time which remains. The Lord is at hand. I. C. WELLCOME, Sec'y. Richmond, Me., Apr 27, 1860.

CANADA EAST AND NORTHERN VERMONT CONFERENCE.—This annual conference of Adventists will be held (D. V.) at Fitch Bay, in Stanstead, C. E. Its business sessions will commence on Tuesday, June 12th, at half-past 10 A. M. and close on the Friday following; hence it is desirable that all our ministers and delegates from churches be present at the commencement. Preaching may be expected in the P. M. and evening of each day from different ministers who are members of the conference. Let the condition and wants of each church be stated by letter. We desire a general gathering of those who are "looking for that blessed hope." Meetings will be continued over the Sabbath and longer (if the interest demands it), by such preachers as the brethren at Fitch Bay may previously engage for the purpose; but as we intend to get through with business on Friday, most of our ministers can, if they choose to do so, have appointments elsewhere on Sunday. The friends in the neighborhood of the meeting will do what they can to sustain it. We hope for a good meeting. Brethren, make the matter a subject of earnest prayer, and we will not be disappointed. S. W. THURBER, Pres't.

J. M. ORRICK, Sec'y of Conf. PS. My Post-office address for friends writing from any part of Canada, is Stanstead, C. E., and for those in the U. States, is Derby Line, Vt. J. M. O.

I propose to preach in New Haven, Vt., the first Sabbath, and Low Hampton, N. Y., the second Sabbath in June. G. W. BURNHAM.

GROVE MEETING. A grove meeting will be held (D. V.) on the farm of Bro. Lyman Orcutt, in Farnham, C. E., if the weather will allow at the time; if not, in Bro. O's barn, near by; to commence June 9th, 1860, at 10 o'clock A. M., and continue over the Sabbath next ensuing. Three sermons each day. Ministerial help from abroad is invited and expected. Let the appointment be well circulated in the vicinity, and many prayers be offered to God for his blessing. C. P. DAW.

If Providence permit, I will preach in the Mountain

school house, Sutton, C. E., Sunday, May 27th; Montgomery Centre, the first Sunday in June; Black Creek, Fairfield, Vt., second Sunday in June. Each appointment at half-past 10 in the forenoon. LEVI DUDLEY.

NEW HAMPSHIRE STATE CONFERENCE, changed from Pittsfield to North Barnstead. Circumstances have transpired which render it necessary to change the place of holding our conference. Therefore, we hereby announce that the conference will convene at North Barnstead, Thursday, June 1st, at 2 o'clock P. M. T. M. PREBLE, Clerk of Conference.

Concord, May 22nd, 1860. I. H. Shipman will preach at North Springfield, Vt., Sabbath, June 17th.

Bro. Bliss—Please give notice that there will be a quarterly meeting at our hall, No. 24 Cooper's Institute on 8th street, between 3d and 4th Avenues, New York, on Saturday and Sabbath the 2d and 3d of June. A gathering and re-union of all the friends of our glorious Saviour, his coming and kingdom. A short discourse and conference Saturday at 2 o'clock P. M. A short address and conference Sabbath A. M. 10 1-2, and a love feast at 2, and sermon at 3 P. M. and communion. All in the city and surrounding cities and country are invited. Let us have a time of refreshing from the presence of the Lord, renew our acquaintance and resolution, and arouse to work for God and the salvation of men. D. I. ROBINSON.

Preaching every Monday evening at No. 62 Clermont Avenue, Brooklyn. Our conference and prayer meetings are now held as follows, during the week: Thursday evening, 268 Dean street, 2d door from Powers, at Bro. Harrington's, in Brooklyn; Friday at Bro. Huse, No. 6 Horatio street, N. Y. D. I. ROBINSON, Pastor.

This was not received till Wednesday morning, the 23d, after the Herald of last week was printed. Ed.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

I. Wallace. Shall insert that, and so change the \$2 from or. on Herald to donations—as you will see. M. D. Wellcome. It has not come to hand. I. C. Wellcome. Sent 50 of your book to N. Branch, Providence, the 28th of May.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

DONATIONS TO THE A. M. A. FOR THE QUARTER COMMENCING APRIL 1.

ACKNOWLEDGMENTS TO TUESDAY, MAY 29, 1860. Previous receipts.....\$47.43 Mrs. Margaret Reynolds, Reynoldsville, N. Y.....1.00 Israel Wallace, Washington, D. C.....2.00 A friend in Leominster, Mass.....1.00

Our Finances.

The friends of the A. M. A. will see by our receipts, for the last few weeks, that they have not for some time paid our current expenses. Our expenses this week are more than \$50 above receipts. Only a few weeks more of such a flowing into the office would compel us to incur another debt, or—do what we do not like to think of. We make this statement to the friends, and shall look to them, thro' God's guidance and blessing, for the needed help.

To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please to call the editor's attention to the omission.

J. H. Clark. Will insert.

W. D. Carter. The selected poetry represents any one dead "is an angel now;" whereas they never become angels, and are equal to such only in the resurrection; see Luke 20:36. We think we should guard against false theology in poetry, as well as in prose. We should never lose sight of the resurrection, as the crowning consummation of the Christian's hope.

MARRIED, in North Attleboro', on the 12th inst., by Rev. C. Cunningham, Mr. JAMES KNIGHT, of Wrentham, Mass., to Miss MARY INESSEN, of Uxbridge, R. I.

RECEIPTS.

UP TO TUESDAY, MAY 29, 1860.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 971 was the closing number of 1859; No. 997 is the Middle of the present volume, extending to July 1, 1860; and No. 1023 is to the close of 1860. Notice of any failure to give due credit, should be at once communicated to the Business Agent.

Geo Smith 1004, S Parker 997, E C Berriek 997, S Cogswell 1002, S Talford—have no other sub. of the name of Talford, S B Gleason 997, O Davis 1016, S Cass 997, H P Buttrick 1019—each \$1.

Mrs M Reynolds 1023—have not found those lines, Mrs L Robinson 1023, R Whipple 1023, Guy Glidden 1002—each \$2.

Points of Variance with Mr. Shimeall.

[Last week we gave Mr. Shimeall's Table for his 4th period, his "Notes" on the same, and a part of his "Verification" of it. This week we retain the Table and the part of the verification given last week; and give the remainder of the last, which shows his verification entire. For his Notes on his Table the reader will have to refer to the last Herald—See also editorial columns. Ed.]

PERIOD IV.

Entrance into Canaan. Time of the Judges. Embraces 587 years. From the Exode, A. M. 2513, to the 4th year of Solomon, A. M. 3100.

In this Period there is a difference between the Chronology of 1 Kings 6:1 of the received Version, and that of Acts 13:17-22, of more than 100 years. The annexed dates will prove the Chronology of the N. T. as given by Paul to be correct.—(Note 8.)

Wanderings in the wilderness (Note 9)	40 yrs.
Division of the land—(Note 10.)	5 "
Joshua, after this—(Note 11)	25 "
Interregnum—Anarchy—(Note 12)	20 "
First servitude	8 "
Othniel	40 "
Second Servitude	18 "
Ehud-Shamgar	80 "
Third Servitude	20 "
Deborah and Barak	40 "
Fourth Servitude	7 "
Gideon	40 "
Abimelech	3 "
Tola	23 "
Jair	22 "
Fifth Servitude	18 "
Jephthah	6 "
Ibzan	7 "
Elon	10 "
Abdon	8 "
Sixth Servitude (including the time of Eli and Samuel—Note 13)	40 "
Samuel, as Judge (Conjectural, Note 14)	24 "
Saul	40 "
David	40 "
Solomon	3 "

[Total 587]

From pp. 186-8, of *Our Bible Chron.*

A Verification of the true years, in the discrepancy between 1 Kings 6:1, and Acts 13:17-22.

We shall now proceed to verify the computations given in page 92 [and copied in the foregoing Notes] by a direct appeal to the events detailed in the sacred narrative as a whole. In order to this, take, in the first place, the following analysis of the discrepancy between 1 Kings 6:1, and Acts 13:17-22.

1. Both passages begin with the Exode; but—

2. The passage in 1 Kings 6:1 carries the events narrated beyond those of Acts 13:17-22; while the dates of this last passage exceed the whole number of years of 1 Kings 6:1 by more than 100 years.

3. It follows, that if the dates given in the detailed events of this period decide in favor of Acts 13:17-22, the chronology of 1 Kings 6:1 must be an error.

That we may place this matter in the clearest possible light, let us set down, first, all the dates specified in Acts 13:

1. Wanderings in the wilderness	40 yrs.
2. Division of the lands after entering into Canaan	5 "
3. Thence until Samuel the Prophet	450 "
4. Then to the end of Saul's reign	40 "

Total 535

Whole number of years between the Exode and the fourth year of Solomon, as given in 1 Kings 6:1 480 "

Excess in favor of Acts to the death of Saul, 55 "

But let us first consider the two breaks or chasms which occur in this period, and which are hence conjectural dates.

I. The first relates to the period between the death of Moses and the time of the Judges.

This period, as already stated, embraces the

following events, as recorded in the Book of Judges, chapters 1, 2, and 3, to the eighth verse inclusive, viz.:—the dividing of the land by lot; the death of all the elders who outlived Joshua; the rising up of "another generation which knew not the Lord;" their conquest of the remnant of the nations left by Joshua; and their final servitude under Cushan-Rishathaim, consequent upon their intermarriages with the idolatrous Canaanites. The follow is submitted as a solution of the chronological difficulties involved in the period between the death of Moses and the first servitude.

Caleb when sent out as a spy was 40 years old (Josh. 14:7.) 40 yrs.

Add wanderings in the wilderness after the return of the spies, (Num. 13:21-23) 39 "

Total 79 "

Joshua's age at his death was 110 years (Josh. 24:29), but he was 85 (compare Josh. 14:7 with verse 10), when the land was divided, five years after the end of the wanderings. Deduct from 85, the 79 years as above, leaves 6 "

Joshua lived after this 25 "

Total 110 "

Mr. Cunningham tells us that Caleb at the death of Joshua was 95 years old; but here we have a demonstration that Caleb and Joshua were of the same age.

The main difficulty, however regarding this particular epoch, is the conjectural 20 years of anarchy, as inserted in our Table. In addition to what we said on the subject of this period in connection with the priesthood of Phineas, we adopt the following method for its adjustment.

Whole period from Exode to the 4th year of Solomon 587 yrs

1st serv.	8 yrs	Brought forward	111 yrs
2d "	18 "	Othniel	40 "
3d "	20 "	Ehud-Shamgar	80 "
4th "	7 "	Deborah & Barak	40 "
5th "	18 "	Gideon	40 "
6th "	40 "	Abimelech	3 "
		Tolu	23 "
		Jair	22 "
		Jephthah	6 "
		Ibzan	7 "
		Elon	10 "
		Abdon	8 "
		Samuel's separate administration	24 "
Total	111		

Deduct 414 "

Leaves 173

Deduct for wanderings 40

dividing lands 5

Joshua after that 25

Saul as first king 40

David 40

to the 4th y. of Sol. 3

This leaves for anarchy 153

20 "

It results, that, by the simple process of adding together all the specified links in the chain of this period, and deducting the sum total from the whole period of 587 years between the Exode and the founding of the Temple, we have a demonstration of the length of the period of anarchy.

From "Our Bible Chronology," pp. 90-94.

1. "The second chasm relates to the period of Samuel's administration. The first thing here to be considered, is the fact that Samuel's official character was three-fold—he acted as Priest, as Prophet, and as Judge. In the next place, we are to note that he is said to have 'judged Israel all the days of his life.' One thing, therefore is certain from this, that Samuel executed the office of judge prior to the death of Eli. Most chronologists assign to his judicial administration 21 years; but, that this is entirely too short is evident from the above facts, not only, but also from St. Paul's chronology of this period (Acts 13:19,20), where his 450 years begins at the close of the five years 'division of the land by lot,' and ends with the commencement of Samuel's administration as judge."

2. "If then we return to the specified dates of the whole period, we reach the following result:

Whole period from Exode to the 3d year of Solomon,	587 yrs.
Deduct Exode.....	40 yrs
division of land.....	5 "
for Saul.....	40 "
for David.....	40 "
for Solomon.....	3 "
	128 "
Add for Samuel's separate administ'n as judge	24 "
Total from division of land to Samuel's death.....	483 "
Deduct 450 years from division of land "until Samuel the prophet's" first year as judge.....	450 "
Total term of Samuel's judicial administration.....	33 "

3. It is to be here observed in the first place, that St. Paul's language 'and after the division of the land by lot, God gave Israel judges, about the space of 450 years,' is to be taken in a qualified sense. The phrase 'about the space of,' etc. includes the time of the intervening servitudes of 111 years; so that the actual period of the judges amounted to only 303 years. And so the account given above of the three-fold official character of Samuel, as priest, prophet, and judge, qualifies the statement of Samuel having 'judged Israel all the days of his life'—meaning that reference is made to his whole complex administration; while the ending of the 450 from the division of the land, by a specific reference to a particular time—'until Samuel the prophet'—can only be understood to refer to the commencement of his judicial administration. Now 24 years in the Table scarcely meet the statement regarding his prolonged office as judge; they refer to his separate and independent judicial career, after the death of Eli. Hence the appropriation to it in our computation, of an aggregate of 33 years.

4. "It follows that, supposing Samuel to have acted as judge contemporaneously with the latter part of the time of Eli, it would seem at least consistent with the circumstance of the declared inefficiency of that judge's administration, as the occasion of it. (See 1 Sam. 3:11-18).—During this interval, therefore—to which we appropriate nine years transpired those events which ended in the capture of the ark, etc. (1 Sam. 4:6;) its final removal to Kirjath-jearim; and the assemblage of the people by Samuel at Mizpeh (1 Sam. 7:1-5,) where we have the express mention of the fact, that 'Samuel judged the children of Israel at Mizpeh,' indicating that then and there commenced his separate administration as above, of 24 years."

5. "But in 1 Sam. 7:2, we are informed that the ark remained in Kirjath-jearim for a long time—20 years. Also, that Samuel having 'grown old, he made his sons judges over Israel,' who 'not walking in his ways, but turning aside after lucre, taking bribes, and perverting judgment,' etc., the elders of Israel assembled at Ramah, and, demanded of Samuel to make them a king, to judge them like other nations, 1 Sam. 8:1-5. Hence the anointing of Saul by Samuel, as the first king of Israel (1 Sam. 10,) 24 years after the arrival of the ark at Kirjath-jearim."

6. "Before we sum up the results of the above computations, it will be in place to offer a few explanatory remarks on the chronology of the sixth servitude. It is on this period, in connection with the administrations of Eli and Samson, that Mr. Miller availed himself of those dates in his theory, which make the 6000th year of the world to end in A.D. 1843. He inserted for the sixth servitude 40 years, for Eli 40 years, and for Samson 20 years: total 100 years.

7. "Our Bible Chronology' of this period makes the administration of Eli to have begun and ended with the 40 years of the sixth servitude, and the 20 years of Samson to have been included in the last 20 years of Eli: total 40 years.

8. Proof: In Judges 13:1, we find that the sixth servitude lasted 40 years. Between the death of Abdon, jud. 12:14, A.M. 2953 (immediately after which, the Lord delivered Israel into the hands of the Philistines for 40 years, chap. 13:1) and that of Eli A.M. 2993 who judged Israel 40 years, (1 Sam. 13:18,) is just 40 years. Eli therefore was the immediate successor of Abdon, as one of the Judges of Israel. Then, the narrative which immediately follows the death of Abdon, gives an account of the birth of Samson, (compare Judges 12:14, with chap. 13:1-24,) not of the commencement of his judicial administration. Further: At the time of Samson's marriage, "the Philistines had dominion over Israel" Judges 14:4. Samson was then a young man, (verse 10,) say about 20 years of age. But it was at this very time that his career as defender and deliverer of Israel commenced. "The spirit of the Lord began to move him at times in the camp of Dan, between Zora and Astaroth;" and when he came to his father and mother asking them to procure as his wife the woman of Timnath, "they knew not that it

was of the Lord," and "that he sought an occasion against the Philistines." Judges 13:25; 14:1-4.

9. It will not avail here to object that the above arrangement places two judges over Israel at the same time. For, it was the supineness and want of decision betrayed by Eli, together with the misrule of his two sons, Hophni and Phinehas, that rendered Samson's mission necessary. And what is decisive on this subject, is the statement, Judg. 15:20, which expressly declares that "Samson judged Israel in the days of the Philistines 20 years."

8. The conclusion therefore is, that the 40 years of Eli, and the 20 years of Samson, are included in the 40 years of the servitude.

9. Finally: The result of our computations of this portion of the fourth period of 'our chronology' is as follows: namely—

1. Deduct A.M. 2513, the year of the Exode, from A.M. 2993, the year of the commencement of Samuel's judicial administration, and you have the precise 480 years of 1 K. 6:1.

2. From the whole period from the Exode to foundation of the Temple.....	587 yrs
Deduct for wanderings.....	40 yrs
division of lands.....	5 "
Saul, David and Solomon.....	83 "
	128 "

Leaves.....459 "

Deduct from this the time of Samuel's joint official administration with Eli.....9 "

Leaves.....450 "

Which gives the 450 years of Acts 13:20.

3. To the years of 1 Kings 6:1, viz.....480 "

add the following:

For Samuel's separate administration.....24 "

Saul, Acts 13:21.....40 "

David, 2 Sam. 5:4, 5.....40 "

Solomon, 1 K. 5:1; 6:1; 11:42.....3 "

Total.....587 "

Finally:

4. If to 1 Kings 6:1, viz.....480 "

we add the dates of St. Paul, Acts 13:17-22:

For Samuel.....24 "

Saul.....40 "

And also the dates beyond Saul, as included in 1 Kings 6:1:

For David.....40 "

For Solomon.....3 "

Total.....587 "

And then subtract therefrom.....480 "

It adds to the current chronology of this period, as given by Usher.....107 "

Our Bible Chron. pp. 94-6.

NOTE.—A Review and criticism of these computations will be found in an editorial, on another page, under the head of "Chronology of Mr. Shimeall." Ed.

The Translation.

BY REV. JOHN HOOPER, RECTOR OF ALBURY, ENG.

Continued from our last.

The sign of the Son of Man in heaven is evidently distinguished from his manifested or visible presence, when he himself shall be seen. *Semaion* signifies a token, sign, or evidence of a thing; and therefore, when used in relation to the Lord Jesus, must relate to events which shall bear especial testimony to his presence, whilst he himself is not openly revealed. As "the bride maketh herself ready" for the Lord when he cometh, the sign of his presence may relate to the revival of those gifts and ordinances with which he endowed his church at the beginning, the full development and exercise of which are essential to the complete organization and perfecting of his church.

But that which will especially constitute the sign of the Son of Man in heaven is the resurrection of those that sleep in Jesus, and the changing of the bodies of the living saints; for these events will precede his appearing to the world, and afford an evident sign of his personal presence in his church. Then, or after this, shall they see the Son of Man coming in the clouds of heaven with power and great glory. The construction here is very remarkable. It is not said, you, or ye, my disciples; but they—evidently referring to the same people spoken of in the preceding verses—they who shall fall by the sword and be trodden down of the Gentiles be fulfilled.

The time when he will be seen by all is subsequent to the translation. Before he is revealed to the world, the dead in Christ must be raised, and we together with them be caught up to meet the Lord in the air. After this he will be seen by those that remain alive on the

earth, coming in the clouds of heaven with power and great glory; as it is also written by the prophet Zechariah—"The Lord my God shall come, and all his saints with thee." John, the beloved disciple, also prophesied of these things, saying—"Behold he cometh with clouds, and every eye shall see him, and they also that pierced him, and all the tribes of the earth shall mourn because of him. Even so, Amen." Here again a sequence of events is discernible; for when he comes in the clouds, his saints are with him. His coming in the clouds is one thing, and his being seen and recognized by the world, and by his people Israel, is another. Doubtless the shekinah which appeared in the wilderness, or the cloudy pillar in which the Lord dwelt, affording to his people Israel a visible token of his presence, is a type of his appearing in a cloud with his saints in the last day. When this cloud is seen it will be known by all that dwell upon the earth that the Son of Man is coming; and whilst Christians will know that it is he who died for them, the Jews will probably regard it as the first coming of their Messiah. It is most likely that they will not discern that He came before, and suffered and died upon the cross, till his "feet stand upon Mount Olivet"—"then shall they look upon him whom they have pierced, and mourn," &c. (Zech. 12. 10-14).

Viewing, then, these signs in the heavens as commencing at the revolution of 1793, and as having been increasingly developed since, we may surely believe the advent of the Lord to be near. At the time referred to, the events that then took place were so considered: the hope of the Lord's coming revived in his church, and men began to rejoice greatly in expectation of that event. And as these signs have increased more and more from that time until now, so has the rejoicing of the hope increased, fulfilling indeed the words of our Lord which he spake—"When ye see these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh." That these signs should be clearly understood by his people is confirmed beyond all contradiction by a parable which he spake in relation thereto, saying—"Behold the fig-tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." This parable declares that the season of our Lord's advent shall be known by his faithful people, as clearly as the approach of summer is known when the trees put forth their leaves. Our Lord having declared that these signs shall be seen, and that by them the season of his advent shall be assuredly known, must leave all without excuse who do see them and rejoice in the hope of his coming.

Moreover, those who shall witness the commencement of these signs are taught to believe that the time shall not be prolonged, but to rest assured that the Son of Man shall come in their day and generation; and that this may be duly impressed upon our minds, it is spoken with a solemn asseveration—"Verily I say unto you that generation shall not pass away till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away." The passage with the article prefixed—reads correctly that generation. Thus it is used in Luke 28 "in that night." But may be rendered still stronger—that very generation; or still more literally, the same generation: If the interpretation therefore, which has been given of these signs be correct—if they really began A. D. 1793—the coming of the Lord must be near indeed; for, according to this view of the prophecy, the present generation which has witnessed these signs will not pass away till the Son of Man be come.

It may be well to remark here, that though the signs of the times unquestionably declare that the season of the Lord's advent is arrived, the precise time of his appearing is unknown to us—"Of that day or hour knoweth no man; no, not the angels of heaven, but my Father only." We are not ignorant of the times and seasons that the day of the Lord should overtake us as a thief; yet God has kept the exact time of his appearing in his own power, and hidden it from

us, that we might be kept in a state of continual watchfulness, and be always ready. Hence the repeated exhortation to watchfulness in our Lord's prophetic discourse—"Watch therefore, for ye know not what hour your Lord doth come"—"Therefore be ye also ready: for in such an hour as ye think not the Son of Man cometh."

The necessity of watchfulness is also evident from the condition of things around us, because the temptations, cares, and vanities of this wicked world tend so powerfully in these days to procure a contrary effect, and to shut out from our hearts and minds the blessed hope of the Lord's appearing. It is evident from our Lord's discourse that his advent will be in a time, not only of great distress and perplexity, but also of worldly prosperity and enterprise. Men, generally, will be given up to the things of this world—so absorbed in its cares and pleasures that they will be entirely ignorant of the Lord's coming—they will not discern the times and seasons. Against this we are particularly warned by our Lord, telling us, that, "as it was in the days of Noah, so shall the coming of the Son of Man be; that the day of the Lord will come upon the world unawares, and as a snare" (Matt. 24:37-39: Luke 21:34,35). To this awakening admonition is added an exhortation to watchfulness and prayer—"Watch ye therefore, and pray always, that ye may be accounted worthy to escape these things which shall come to pass, and to stand before the Son of Man."

To be Continued.

Foreign News by the Arabia.

GREAT BRITAIN.

The Great Eastern is announced to sail on the 9th of June for New York. A large number of the berths have already been taken, and the limited number fixed by the Board will, it is expected, be taken in the course of a few days. The time which the vessel will remain at New York will depend, of course, upon the amount of attraction for visitors, from which the company hope to derive a large revenue.

FRANCE.

The Paris correspondent of the London Morning Herald says: I have certain information that an armament is in course of preparation to proceed to Turkish waters. I have also reason to believe that the French squadron will be accompanied by a couple of Russian line-of-battle ships and two or three frigates. The great Eastern drama is to be preceded by a lever de rideau, a kind of lugubrious diplomatic farce—a "conference" of the Great Powers to examine whether Turkey has fulfilled the treaty of Paris, 1856.

The Paris correspondent of the London Globe says it is a great mistake to suppose that Murat must necessarily be the candidate of Napoleon III for the throne of Naples. The Duke de Leuchtenberg, being both a Beauharnais and a Romanoff, has far the best chance of occupying any vacant throne in the combined gift for France and Russia.

It is marked at Paris that the Neapolitan Embassy, which was most prodigal of news a few days ago, now gives none.

AUSTRIA.

Since Garibaldi's departure for Sicily the Austrian government has resolved to send a flotilla to cruise off the coasts of the island. All war-steamer which were stationed in our port have been united under the command of the Commodore Willersdorf, and have set sail for Sicily.

SICILY AND GARIBALDI.

The Paris correspondent of the Times says the telegraphic dispatches received from Naples are to the effect that the utmost consternation prevailed in that city; that increased means to protect the French residents had been called for; that fugitives continued to arrive in Sicily; that manifestations of a rather tumultuous description had taken place; that the troops had become dispirited, and some say refused to march; that the police agents had fired on the group, and killed and wounded several; and that everything presaged a great insurrection. On the whole the news, though rather vague, is throughout gloomy, and even the least desponding or alarmist are of opinion that the whole Italian peninsula will be convulsed before long.

The Times of the 18th has the following summary of the most that is known respecting Garibaldi's expedition:

"Garibaldi has landed with his followers on the Sicilian coast at Marsala, a place famous for its wine. It was previously known that the ships Piemonte and Lombardo, in which his forces were, after leaving Genoa, had touched at Talomona, on the Roman frontier, and that Garibaldi had issued a characteristic proclamation against the Neapolitan Bourbon, the Pope and the Austrians. The telegram from Turin states that four men were killed in landing and it adds that other supplies of arms, which came from the Levant, for the use of the insurgents, had previously arrived on the Southern coast of Sicily. The forces under Garibaldi amount to about 2000.

But Garibaldi and his two thousand men will be merely the nucleus round which the insurrectionary levy of the island is to be gathered; he must have made up his mind to depend wholly on native assistance, and to conquer the Bourbons by the aid of their own subjects, and perhaps of their own soldiers. What concerns us more is the course of events in the island itself: and here the General seems to be doing as well as can be expected. It is clear that the insurrection is in full progress, and that the royal troops have as yet been unable to do more than hold their own. If this was the case before the arrival of Garibaldi, it may be presumed that the prospects of the Sicilians will be wonderfully brightened by his presence, by the vigor which he will infuse into their movements, and by the discouragement he will inflict on their enemies. The dispatches of the Neapolitan government are ominous by their vagueness.

From all sides we learn that the effect of the expedition in Southern Italy has been most remarkable. Calabria is in a ferment, and the Patrie says that an insurrection in Calabria and another in the Abruzzi are spoken of as having commenced. Into the probabilities of such a movement we cannot enter. If, however, these provinces do attempt to shake off the royal yoke, the assistance to the Sicilians will be great indeed. But the most important question is the behavior of the Neapolitan troops. The cause of the King depends on their fidelity; yet they are Italians, and we know what Italian soldiers did in Florence and Modena."

The Paris Pays says that the insurrectionary movement has developed itself with "extraordinary rapidity," and that its success throughout the whole of Sicily "seems certain." After having landed his volunteers, Garibaldi, by means of arrangements previously concerted, succeeded in concentrating the insurrection. We are assured that he has already made himself master of all the most important places on the island. We cannot, however, to-day say anything more precise on this point. It would appear from other very recent information that a part of Garibaldi's expedition has landed in Calabria, and that the insurrection, already almost triumphant in Sicily, now threatens Naples and the Neapolitan provinces in the peninsula. It will be readily understood that we cannot guarantee the truth of facts of this importance, but the information which reaches us from all sides leaves little doubt that it must be accurate in the main.

The Paris correspondent of the London Morning Post says: It is positively stated in dispatches that the insurrection in Sicily has assumed large proportions. The situation of affairs is complicated by the march of a corps of Garibaldians, on their way from Tuscany toward Naples, through the Roman States.

The Paris correspondent of the London Times, in a letter dated Wednesday evening, the 16th, says:

The dispatches received to-day from Italy have created a kind of bewilderment at the Bourse which is almost in a panic. No one knows what to believe or whom to believe. The little confidence in official dispatches is not remedied by the conflicting accounts that circulate out of doors. We gather, however, without vouching for the certainty, that Garibaldi, or Garibaldi's followers are triumphant in Sicily, except in the two points of Messina and Palermo, in one of which are 12,000 Neapolitan troops,

in the other 15,000. Others affirm that Garibaldi is not in Sicily but in the Umbria, and that it is his name alone which has done wonders in the island, while he in person is revolutionizing the terra firma.

The Italian journals contain several proclamations issued by Garibaldi. One is addressed to the Neapolitan army; another to the inhabitants of Naples, calling upon them to imitate the example of the Sicilians by rising against the most impious of tyrannies; a third calls Sicily to arms, and a fourth proclamation is addressed to the Romans, from which it would appear that at one time it was Garibaldi's intentions to commence operations in the Roman States.

Revolutionary Movements.

The London correspondent of the New York Evening Post has the following deeply interesting remarks:

"Of course you hear all about Garibaldi's movements that gets into the papers, and that is all that I know. He seems to have got off with three ships, thirty cannon and small arms, and ammunition enough to fight through a reasonable campaign; and they say, several hundred thousand dollars. This has been principally contributed in England and Scotland, I believe; six hundred pounds having been subscribed at once a small meeting in London, a few days since. You may depend on it that it is all up with Naples, unless the royalists can, by some means, keep Garibaldi from landing, which is not at all likely, for the man is an amphibious warrior. The liveliest interest is felt here on his account, and we are all waiting with almost suspended breaths to hear of his landing in Sicily.

Well informed Austrians, living here, tell me that the government of Austria is reduced to its last straits, and must soon dissolve by inherent weakness, if not by revolution or another war. Its only hope to keep on its legs is in a rush, as a drunken man can run when he can't stand still; but the rush will bring a war, and a war will knock its pins away very quickly, unless Hungary can be brought back to loyalty, which is about as likely as that Lombardy will come back to fealty. It is beyond a question that nothing will satisfy the Hungarians but the complete restoration to their rights, and this granted, is but the initiative of absolute independence. The Hungarians are waiting, fully organized, for a revolution, more completely prepared than Austria will believe until it sees them up, and I have good reason to believe that they are only waiting for Italian affairs to ripen in order that Venetia may rise at the same time.

"Pulsky is at Turin, and Kossuth, who comes and goes as he pleases, may be in Hungary now, for all we know or for all that the Austrian police can know. The Emperor, hot-headed and impatient, will not keep a prudent and liberal man near him, and quarrels with every man that opposes him. He cannot raise money to support his army; the whole military and financial organization is rotten, and without mutual faith and unity, and his only visible hope is in conciliating the people and obtaining from them the means of putting off the evil day. His pride prevents his yielding to the Hungarians; his weakness prevents his coercing them; his Imperial Council is a sham, and no Hungarian will take place in it, and the apparent concession of making Gen. Benedek, who is an Hungarian, Governor of Hungary, will only make matters finally worse, for Benedek is a stout military despot, who will resort to extreme measures.

If any difficulty occurs there will be a massacre, and then all is over. Benedek has no Hungarian sympathies; born and educated in a part of Hungary which was always loyal until now, he never in early life breathed the national spirit, and his life in the army has made him a complete Austrian. He will shoot his country men as readily as he would Croats.

"In Vienna the public feeling is described to me as entirely hopeless. They look on the empire as doomed."

Conscience is God's spy in the bosom, and as a scribe, as a register, sits in the closet of our hearts, with pen in hand, and makes a memorandum of all our secret ways and secret crimes, which is above the cognizance of men.



ADVENT HERALD.

BOSTON, JUNE 9, 1860.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Correspondents, on matters pertaining solely to the office, if they will write "Office," on the envelope, will have their letters promptly attended to, even though the editor be temporarily absent.

OUR FINANCES. Our receipts are, for the time being, so far below our expenses, that we are beginning to find it necessary to call the attention of the friends of the A.M.A. to the circumstance.

Chronology of Mr. Shimeall.

"AGE OF THE WORLD, as founded on the Sacred Records," &c. &c. By the Rev. R. C. Shimeall, A. M. Presbyter of the Prot. Epis. Church, in the Diocese of N. York, &c.: Swords, Stanford & Co. 1842. 12 mo. pp. Also,

"OUR BIBLE CHRONOLOGY, Historic and Prophetic, Critically Examined and Demonstrated," &c. &c. By Rev. R. C. Shimeall, a member of the Presbytery of N. Y. &c.—Published by A. S. Barnes and Burr, 1860. Royal 8 vo. pp. 240.

Continued from our last.

4. THE SECOND CHASM.

This chasm, extending from the end of the sixth servitude, to the death of Saul, is not clearly measured by any chronological indications in the Old Testament. The only means for determining it with any plausibility, are the two periods the "450," and "40 years" given in Acts 13:19-21, viz:

"When he had destroyed seven nations in the land of Chanaan, he divided their land to them, by lot. And after that he gave unto them judges about the space of 450 years, until Samuel the prophet. And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of 40 years."

As "the space," "afterwards," and "unto," indicates that "450 years" are to be reckoned from the division of the land, and to extend to Samuel's Judgeship, so "the space," "after that," by the same law, we think, must indicate that the "40 years" are to be reckoned from the epoch at which the 450 end,—making those two periods continuous. And as the "space of," 450 years, when God gave them judges, includes all the time intervening between the division of land and Samuel—the time of Joshua after that division, the anarchy, the 111 years of the six servitudes, and the time between the death of Eli and the day of Mizpeh, as well as the 279 years occupied by the several judges; so must the "space of" the 40 years, include all the time of Samuel's special judgeship, the desire of the people for a king, and the time during which Saul reigned—all the time intervening between the 450 years, that reached to Samuel, and the death of Saul.

As the same principle of interpretation, that commences the 450 with the division of land and ends it with Samuel, also commences the 40 at the ending of the 450 and ends it with the death of Saul, it follows that the periods of the wilderness, 40, and to the division of land, 6, making 46 that precede the 450, with that number added, to the 40, 40, and 3 that follow, making in all 579, must measure the entire period from the exode to the Temple; and not only so, but this 579 years must measure that period with precision,—excepting as the word "about," in connection with the "450," may allow of some latitude of interpretation. That it will not admit of a latitude of more than five years, is clear; for had there been more than that variation, either way, it would seem more natural to have read, "about 440," or "460," than "450." But whilst the word "about" may admit of a latitude of meaning it does not necessarily follow that it must. When "Jesus himself began to be about thirty years of age," (Luke 3:23), chronologers understand that his age did not vary a year from thirty. The near-

est that can be approximated to "about 450," is "450," and though any variation from that precise number, consistent with such latitude of expression, as is required by other chronological conditions, may be allowed; yet no variation from it should be supposed, that is not thus required. And, as the sum of it and of the Nos. that precede and follow,—the 20, 6, 450, 40, 40, and 3,—make 579, an even hundred of years over the 480th given for the same period in 1 K. 6:1—the precise error that would seem more likely to result, either from inadvertence or design, than one of more or less than an even hundred—and as there are no known conditions requiring the "about 450," to be understood as other than 450, it may be so understood.

Having, therefore, a period of 450 years, extending from the division of the land to the 40 years that cover the judgeship of Samuel and reign of Saul—spanning, as it does the 390 years of servitudes and judges, with the conjectural periods, of Joshua and anarchy that precede those, and of the intervening one to Samuel that follows,—it becomes mathematical probable that the sum of the three named conjectural periods, must equal the difference between the 390 and the 450—the amount of the servitudes and judges, deducted from the whole duration.

If then the conjectural time of Joshua, after the division of land, may be represented by x; that of anarchy by y; and that between the 6th servitude and Samuel, by z, we should have a mathematical equation as follows:

$$x + y + 390 + z = 450$$

Then deducting 390 from each side of the equation, it would leave

$$x + y + z = 60$$

As we thus have the sum of the whole period from division of land to Samuel, so do we also have the sum of these three conjectural parts; for it must equal the difference between the sum of the known parts and the sum of the whole. As the sum of the whole is 450—except as it may be found in the end to be varied by the use of the word "about,"—and which God in his wisdom may have so ordered, that weak and erring men may not be too arrogant and dogmatically positive in their designations of God's time,—it cannot vary the great result, even if we misapprehend the precise length of these conjectural parts. For, as their sum is found to equal 60, the portion of this that is wrongly given to either of them will be only taken from the others, the sum of the whole being unvaried. If we knew the length of either two of these conjectural terms, the difference between their sum and 60, then, must be the length of the remaining one. But as we cannot know this, we can only give by conjecture the length of either—knowing only their sum. And as their sum is 60, whatever we give by conjecture as the time of Joshua and anarchy, that deducted from 60 will give the conjectural number, with which to fill the remaining chasm. As we have given, on the authority of Josephus, 19 years to Joshua after the division of land and 11 to the time of anarchy, there would remain 30 years for the remaining conjectural period. These three periods being thus conjectural in respect to their parts, but not conjectural as to their whole, the best that we can do with them, is to substitute 19 for the value of x; 11, for that of y; and 30 for that of z, and we then have

$$19 + 11 + 390 + 30 = 450,$$

—the period from the division of land to Samuel. And for the whole period, from Exode to the Temple we have,

$$40 + 6 + 19 + 11 + 390 + 30 + 40 + 40 + 3 = 579; \text{ or, } 46 + 450 + 83 = 579.$$

Having thus estimated the length of the chasm between the 6th servitude and Samuel—30 years being required for it, to complete,—the 450 years of Paul—it only remains to find the events to fill it.

The last servitude specified, is that following the death of Abdon, Jud. 12:15. At the end of his judgeship of 8 years, "the children of Israel did evil again in the sight of the Lord; and the Lord delivered them into the hands of the Philistines forty years," Jud. 13:1. During this 40 years Mr. Shimeall includes the judgeships of both Samson and Eli.* We think that in so doing he is nearly correct;

* Mr. Shimeall does not do Mr. Miller full justice, when he says, on p. 95, that he "inserted for the sixth servitude 40 years, for Eli 40 years, and for Samson 20 years: total, 100 years."

In his *Age of the World* (1842), Mr. Shimeall makes the same remark, p. 213, and refers to Mr. Miller's "chronological table from Adam to Christ, as published in the *Signs of the Times* of Sept. 1, 1840; and again, with some slight alterations, in the *Report of the General Conference*, &c. published in Boston, 1841." And then on p. 215 he says: "If Scripture has any authority with Mr. Miller, I would respectfully refer to Judges 15:20, which expressly says that Samson judged Israel in the days of the Philistines."

The facts are these. Mr. Miller, in the first hasty draft of his chronology, gave 20 years to Samson, &c., as Mr. S. states, and it was so published in the *Signs of the Times* of Aug. 15, 1840. His respect for the Scripture testimony, however, caused him soon to abandon the period of Samson, and in the

but think Eli's extended about 9 years after the 40 years servitude ended. The birth of Samson is recorded immediately after the record of the deliverance of Israel to the Philistines. It does not follow that the event occurred after; for the specified servitudes and judge are mostly mentioned in connection. It is certain, however, that when Samson had come to man's estate, it was during this servitude when he sought a wife, "the Philistines had dominion over Israel," Jud. 14:4. "He judged Israel in the days of the Philistines twenty years," 15:20.

It was predicted of him, that "He shall begin to deliver Israel out of the hand of the Philistines,"—12:5. And at his death "The house was full of men and women; and all the lords of the Philistines were there; and there were upon the roof about three thousand men and women. . . . And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein. So the dead which he slew at his death were more than they which he slew in his life," Jud. 16:27-30.

This slaughter of "all the lords of the Philistines," with the thousands slain of the people, must have so weakened and disheartened that nation, that if it did not terminate the 40 years of the sixth servitude, we find no event that did.

The next chronological way mark given in Scripture is in connection with Eli the priest. It is said at his death that he had "judged Israel forty years," 1 Sam. 4:8. It is added in the margin, "He seems to have been a Judge, to do justice only, and that in South west Israel." Eli, as the regular priest, in the succession and line of Aaron, would necessarily have in the absence of a Judge, more or less authority in the nation. As high priest, he would be the head of the Sanhedrim, or 70 elders, and so would have more or less influence with the people,—even while they were under, or subjected to tribute to the surrounding nations.

As Samson's judgeship is affirmed to have been "in the days of the Philistines," (Jud. 15:20), so the 40 years of Eli may have been more or less synchronous with them, as Mr. S. claims. As we shall find that at least 20 years and 7 months—say 21 years—intervened between the death of Eli, and the day of Mizpeh—when Samuel judged Israel—where we end Paul's 450 and commence his 40 years—there would be 9 years wanting before the death of Eli, and after the end of the 40 years of the sixth servitude, to complete the 30 years needed to fill this remaining chasm. This period, therefore, is about the time that we suppose must have intervened between Samson's death and Eli's.

The Philistines, being so weakened by the death of all their lords, and of more than 3000 of their people, at the death of Samson, would naturally so loosen their grasp, as to enable Israel to assert their independence, and to maintain it for a time. We suppose that they did so, that the 40 years of the sixth servitude there ended, and that they maintained their independence about 9 years; and were then again overcome by the Philistines,—the news of which, with the loss of the Ark, caused Eli's death—making him to have judged Israel 31 years instead of 40 as Mr. S. thinks, during the sixth servitude, and 9 after Samson's death. Then commenced a 7th servitude, continuing about 21 years to the day of Mizpeh, when Samuel commenced his service as Judge,—and so completing the 450 years from the division of the land.

This is the best light we have respecting this period.

The probability that this is the correct view is strengthened by the consideration that, understood as continuous, the 450 and 40 years of Acts 13:19-22, just cover and only cover, the only period there would otherwise be in Scripture history, down to the Babylonish captivity, not covered by the inspired chronology:—For,

The Hebrew text gives an uninterrupted succession of periods from the creation to the death of Terah. It gives 430 years at the Exode for the past sojournings of Abraham's seed (Ex. 12:40, 41) without indicating the time of their commencement; but Inspiration supplies this by the mouth of Stephen and Paul—the former stating that Terah's death was followed by Abraham's entrance into Canaan, (Acts 7:4), and the latter affirming that the law was 430 years after the promise, (Gal. 3:17). The Old Testament then gives the times in the wilderness, Josh. 5:6; the time when the spies were sent (compare Ex. 10:11, 12 and Deut. 2:14); and Caleb's age, both at the sending of the spies, and at the division of the land (Josh. 14:7-10), by which the last event is de-

termined to have been 46 years after the Exode. From the accession of David to the first year of Evil Merodach (Jer. 52:31,) there is no link of the inspired chain of chronology wanting; except the 11 years interregnum which are clearly determined by a comparison of 2 K. 14:3, 17; and 15:1. From the Era of Nabonassar, before the Babylonish captivity, the undoubted Canon of Ptolemy which is astronomically substantiated by more than 20 eclipses, gives us a profane record so undisputed, that the continuance of the inspired chronology was no longer needed,—except as the many coincidences between the sacred and profane records, from Nebuchadnezzar to Cyrus, admirably harmonize and adjust the one to the other. So that the only break left in the inspired chronology was the period intervening between the division of the land and the death of Saul; which contained the 390 years of servitudes and Judges,—preceded and followed by the conjectural periods here considered. Now happens it, that the only chronological indications given in the New Test. are such as are absolutely needed to fill up breaks in the Old? that the chronological periods Paul gives in this discourse in the 13th of Acts should be this 450 and 40?—that they are commenced by him at the division of land, the precise point where the continuous computation of preceding periods was broken, and end with the accession of David, the earliest place, after which the inspired chain is again complete and continuous?—unless they were designed to fill up, and to cover, the only place in the Old Testament chronology, which Inspiration had till then left incomplete,—but still leaving just enough of indefiniteness, and uncertainty to keep man humble and modest in his speculations respecting it. And how happens it that the insertion of these two periods, and their addition to the known 46 years that precede, and the known 43 that follow should show a variation from the 480th year of 1 K. 6:1, of just an even hundred, except on the supposition that the insertion of these periods, is the adjustment of the Inspired chronology?—or as near an adjustment as is possible for uninspired men to arrive at?

Having thus given the evidence and reasons which affect our judgment of this period, we proceed to the examination of

MR. SHIMEALL'S VERIFICATION OF THE SECOND CHASM.

Mr. Shimeall says:

"The 2d chasm relates to the period of Samuel's administration. The first thing here to be considered, is the fact that Samuel's official character was three fold—he acted as Priest, as Prophet, as Judge. In the next place, we are to note that he is said to have judged Israel all the days of his life. One thing therefore, is certain from this, that Samuel executed the office of judge prior to the death of Eli. Most chronologists assign to his judicial administration 21 years; but, that this is entirely too short, is evident from the above facts, not only, but also from St. Paul's chronology of this period (Acts 13:19, 20), where his 450 years begin at the close of the five years division of the land by lot, and end with the commencement of Samuel's administration as judge." p. 94.

Samuel's official character was thus three-fold. "The child [Samuel] did minister unto the Lord before Eli the priest," 1 Sam. 2:11. "Samuel ministered before the Lord, being a child, girded with a linen ephod," (v. 18). Also, at the same early age—Josephus says he was then twelve years old—"The Lord called called Samuel: and he answered, Here am I. . . . Speak; for thy servant heareth. And the Lord said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. . . . And Samuel grew, and the Lord was with him, and did let none of his words fall to the ground. And all Israel, from Dan even to Beersheba knew that Samuel was established to be a prophet of the Lord," 3:4-20. There is no question therefore, respecting the fact that he was both Priest and Prophet, as well as Judge. The points respecting which we are at issue, then, are these:

1st. That he executed the office of judge prior to the death of Eli.

2d. That his being said to have "judged Israel all the days of his life," is proof of such early exercise of that office. And,

3d. That the 450 years of Paul in Acts 13:19, 20, end with any service of Samuel, prior to Eli's death.

1. The scriptures are silent respecting his occupying any such position prior to the day of Mizpeh; whilst it does record that, when a child, he did both minister and prophesy, as already shown. As he "grew," and as "all Israel" knew "that Samuel was established to be a prophet of the Lord," (1 Sam. 3:20,) before Eli's death, it follows that Samuel had then attained to man's estate whilst "Eli was ninety and eight years old" when he died; which was coincident with the great battle, in which Israel was smitten before the Philistines, with a very great slaughter; for there fell of Israel "thirty thousand footmen; and the ark of God was taken." When Eli heard the tidings, "he fell from off the seat backward by the side of the gate, and

his neck brake, and he died: for he was an old man, and heavy." 1 Sam. 4:1-18.

"The ark was in the country of the Philistines seven months," 1b. 6:1. They then voluntarily sent it back to Israel, as far as Kirjath-jearim. "And it came to pass, while the ark abode in Kirjath-jearim, that the time was long; for it was twenty years; and all the house of Israel lamented after the Lord." 1 Sam. 7:2.

The whole time that the ark remained there was about 70 years, until the time of David, 2 Samuel 6:4. So that the time here given, has respect to the time intervening between its removal there and Samuel's assembling Israel at Mizpeh. And here we get the "21 years," to which Mr. S. refers, which he says, "most chronologers assign to Samuel's judicial administration"; and which fill up as we think the interval between the death of Eli and the day of Mizpeh, when, Israel being freed from a 7th servitude to the Philistines, Samuel commenced as their independent judge.

At the end of that period, "Samuel spake unto all the house of Israel, saying, if ye do return unto the Lord with all your hearts, then put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the Lord, and serve him only: and he will deliver you out of the hand of the Philistines" 1b. 7:3. This shows that up to this epoch, from some previous one, Israel was in subjection to the Philistines; from whom they were now to be finally delivered. That subjection evidently commenced at the death of Eli with that slaughter of Israel and the taking of the ark. And that they were now delivered is apparent from what follows:

"Then the children of Israel did put away Baalim and Ashtaroth, and served the Lord only. And Samuel said, gather all Mizpeh, and I will pray for you unto the Lord. And they gathered together to Mizpeh, and drew water, and poured it out before the Lord, and fasted on that day, and said there, we have sinned against the Lord.

"AND SAMUEL JUDGED THE CHILDREN OF ISRAEL IN MIZPEH," vs 4-6.

This is the first allusion to Samuel as Judge, whilst there are previous references to him as Priest and Prophet. "And when the Philistines heard that the children of Israel were gathered together to Mizpeh, the lords of the Philistines went up against Israel. And when the children of Israel heard it, they were afraid of the Philistines. And the children of Israel said to Samuel, Cease not to cry unto the Lord our God for us, that he will save us out of the hand of the Philistines. And Samuel took a sucking lamb, and offered it as a burnt offering wholly unto the Lord, and Samuel cried unto the Lord for Israel; and the Lord heard him. And as Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel: but the Lord thundered with a great thunder on that day upon the Philistines, and they were smitten before Israel. . . . So the Philistines were subdued, and they came no more into the coasts of Israel. . . . And the cities which the Philistines had taken from Israel were restored to Israel, from Ekron even unto Gath; and the coasts thereof did Israel deliver out of the hands of the Philistines. . . . And Samuel judged Israel all the days of his life. And he went from year to year in circuit to Beth-el, and Gilgal, and Mizpeh, and judged Israel in all those places," vs. 7-16.

From this Scripture, it is evident that Samuel's independent official service, as the judge of Israel, to which Paul's 450 years extend, is to be dated from this deliverance of Israel from the Philistines at Mizpeh. That it could not be dated prior to this, is clear from the fact that Eli would take precedence of him while living, and that from the death of Eli to the day of Mizpeh,—20 years and 7 months, or more, say 21 years—Israel was more or less subject to the Philistines.

When we read, therefore, that "Samuel judged Israel all the days of his life," it can be understood only of the time subsequent to this deliverance of Israel from the Philistines at Mizpeh. For, it is immediately added: "And he went up from year to year in circuit to Beth-el, and Gilgal, and Mizpeh, and judged Israel in all those places. And his return was to Ramah; for there was his house; and there he judged Israel; and there he built an altar unto the Lord." Previous to this defeat of the Philistines, he could have given council, but would not have been permitted by them to exercise such judicial authority in all those places; and as his judging "Israel all the days of his life," is qualified by his going from year to year in that specified judicial circuit, it is conclusive that it has no respect to previous time. But, if it was to be taken absolutely, without such, or any qualification, it would as much include all the days from his actual birth to his death, as it would any of the time prior to Mizpeh. Therefore,

3d. When Paul says, "And when he had destroyed seven nations in the land of Chanaan, he divided their land by lot, and after that he gave unto them judges about the space of four hundred and

fifty years, until Samuel the prophet," (Acts 13:19, 20), it is clear to our mind, that Paul, speaking by the Holy Ghost, spanned the whole period intervening between the division of land 6 years after the passage of the Jordan, and this defeat of the Philistines at Mizpeh, 21 years after Eli's death; when Samuel commenced his annual judicial circuit among the tribes of Israel

To be continued.

Erratum.

We reinsert the following paragraphs, because of an error in the types, in the insertion of the Hebrew letter *tau* hay, last week, in two places where a *tau* should have been inserted,—as we directed. *Tau* differs from hay, in that the left limb is connected with the upper line and has a foot to it. If connected, and without the foot, it would be *hath*.—The three letters have such resemblances that it is not always easy to get the right one inserted in the right place; whilst the insertion of the wrong letter is somewhat embarrassing:

1. The Hebrew numerals specified, are representative only of units; and the substitution of a letter expressive of 4, for one expressive of five, would make a difference of only 1; whilst the variation, attempted to be accounted for, is a change from 587 to 480,—a difference of 107! The numerical value of Hebrew letters is not dependent on the place they occupy to the right or left of each other, like that of our numerals; for 4 is expressed by one letter, 40 by another, and 400 by a third—though when written in connection they should be so placed, that the one to be spoken first shall stand on the right. To suppose therefore, that 500 had been thus changed to 400, would require a substitution of *tau* hay, 400, for *kaf* (final), 500. But,

2. Such substitution of one letter for another, representative of hundreds, would explain only a change from the 580th to 480th; the loss of the 7 units, in a supposed change from 587, would be still unaccounted for; and to suppose a change in the numerals expressive of this, to 480, would require the substitution of *tau* hay and pay, 480, for *kaf* (final), pay, and zayin, 587. No supposed mere inadvertence would rationally account for such a variation,—as it might were there only an even hundred with the change of a single letter involved; for this leaves the loss of the odd 7, still unexplained, and with no attempt at explanation.

To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please to call the editor's attention to the omission.

John Reynolds. We are not a member of the Masonic fraternity.

Dr. R. Hutchinson. Your Notes by the way will appear in our next. We hope you and others who can write, will keep your pens moving—keeping your eye upon the signs of the times.

I. H. Shipman. That had not been mentioned to us till you wrote. Should have been pleased to have seen you.

The last arrival brought news of the death of Theodore Parker; who has not been able to preach since he wrote, preached, and published, two discourses against the revival in Boston two years since, and sneered at the fact that prayer had been offered for his conversion; or, if that was not to be, that he might be silenced as an opposer of the truth.

We are indebted to some friend in England for a copy of the Liverpool Courier of May 12th; for which he will accept our thanks. It contains a marked article, giving the numeral values of the Greek letters, corresponding to the name of Louis Napoleon, and showing that if the "u," which represents 400, is omitted, the remaining letters amount to just 666. The same idea has, in substance, been before expressed in our columns; but we will copy it in another No.

The Cattle Distemper.

This disease is becoming very alarming in its extent and virulence. To give some idea of its ravages in Europe, we copy the following article from the New York Tribune, giving an account of the ravages of the pleuropneumonia in England, in 1744, and in Holland in 1857:

"In 1744, a farmer residing at Poplar, in England, imported two calves from Holland, under circumstances exactly similar to those attending Mr. Chenery's importation. Starting from this point, slowly at first, but more rapidly as more means for its propagation were offered, it spread over the length and breadth of the land, destroying hundreds of thousands of cattle, and continuing its devastating effects with almost unmitigated severity down to 1754-5. Notwithstanding the deep and painful interest which this disease excited, and the efforts

made by the government to stay its ravages, it was ascertained by one of the Commissioners appointed to investigate the matter, that in Nottinghamshire alone 40,000 head of cattle perished in six months, and in Cheshire upward of 10,000 in the same space of time.

By a special act of Parliament orders were given:

1st. For the killing of all the infected animals, and burying them entire with the skins on, 'slashed from head to tail,' that they might not be used for the purposes of the manufacturer.

2d. For the burning of all the hay and straw used about the animals.

3d. For the cleansing and fumigating of the sheds, etc., and for no sound cattle to be put in them for two months after the removal of the diseased.

4th. For no recovered animal to be allowed to go near others for a month after its convalescence.

5th. For no diseased cattle to be driven to fairs or markets, nor for the flesh to be used for dogs, etc.

6th. For no healthy cattle to be removed from a farm where the disease had prevailed in less than a month after its disappearance.

And, lastly, orders were given for the notice of an outbreak to be immediately sent by the farmers to the proper authorities.

In one year, the third of the existence of the disease, £135,000 were paid out of the public treasury as a recompense for the cattle killed according to the prescribed orders. During the year 80,000 head of cattle were killed because more or less infected, and nearly double that number died of the disease. The prompt action of the Government, although it did not eradicate the disease, yet much diminished its ravages, and undoubtedly shortened the period of its sojourn in England.

In 1857 over 14,000 head of cattle were slaughtered or died, in only forty-three villages in Holland, causing a distress among the peasantry of a lamentable nature. What distress an equal mortality among the neat stock of American farmers, most of them not over rich, would occasion, may be imagined. Let pleuropneumonia once get to the prairie country of the West, and sweep away 20 per cent. of the cattle from which this city is supplied, and what would be the effect upon the railroads and cities, that even under existing circumstances can barely hold their own?"

A writer in the Homestead gives a thrilling picture of the distress of the farmers in North Brookfield, of this state, whose herds have been slaughtered. It says:

These losses we can hardly appreciate; but the truth comes home, brother farmer; suppose your whole stock of neat cattle condemned and buried, and you forbidden to buy more, for you cannot tell how long. Empty stalls in the barn, no kine in the meadow, no ox for the plow, and no milk for the dairy. No mouths for the tender grass of the pasture; little object to make the hay; no manure for the field; the pets of years gone, the blood which has descended long in your yard, till mother and daughter, and grand daughter, one after the other have borne the names that their great grand mothers had when you were boys. That blood all poured out, the milk pans scoured for the last time, and the last milk of the last milking poured away. It is a sad, sad state of things.

A farmer has to have some nerve to lead out thirty to fifty head of stock to the ready made graves, and calmly proceed to bury them; but scarcely less has the wife, who not less calmly turns her cheeses in the dairy, wipes the shelves and the vessels, and puts out the tins to sun. One of the most affecting incidents of our visit was seeing thus engaged the farmer's wife:—a single word broke the spell that held back the tears, and they fell like a summer shower.

CATTLE DISEASE IN NEW JERSEY.—New York, June 1. The cattle disease has made its appearance in Newark, N. J. Out of seven cattle attacked with it on one farm, four have died. The disease is said to be the same as that in Massachusetts and is supposed to have been introduced by an animal from that State.

Foreign News.

New York, June 3. Steamship Vanderbilt, from Southampton 23d, has arrived. She reports severe wintry weather throughout the passage, and passed several icebergs.

The Neapolitans had abandoned the provinces of Palermo and Trapani. Great disorder prevailed and the provinces were in full insurrection. Six thousand Sicilians had joined Garibaldi's force.

The Neapolitan army was routed on the 15th by the troops under Garibaldi.

A conflict also took place on the 19th between the Pontifical gend'armes and a party of Garibaldians, near Montefiascone, in the Norman Territory. The latter were driven back to Tuscany with a loss of thirty killed and wounded.

The departure of a French naval force to the Adriatic was reported.

It was rumored that England, Austria and Prussia had agreed to maintain the integrity of the Ottoman Empire.

The concentration of Russian troops on the Pruth is denied.

The peasantry of Tuscany are asking for arms. The Papal troops will immediately leave Rome for the frontiers. The Journal of Rome says the news from Sicily is favorable to the Neapolitan government. An artillery force left Rome today for the frontiers. The Pontifical chasseurs sent after the filibusters owing to the darkness of the night, fired upon each other, killing the captain.

Paris, Saturday. The Patrie, in speaking of the affair of Calata Fimi, says: "The volunteers having been attacked with great vigor, energetically defended themselves and effected their retreat in good order leaving behind certain of their number killed." According to last accounts the insurrection was being extended and organized in all directions." The same journal adds that when the detachments which are being organized shall have joined the volunteers who disembarked at Marsala, the whole body will number 12,000 men, well armed, and well provisioned.

The effective force of the French army will be increased next month by an addition of 100,000 men.

Garibaldi in Sicily.

As we were going to press last week we received intelligence of the insurrection in the island of Sicily; and on another page will be found all that is important in respect to it. Since then we have no additional intelligence, and do not know that we shall have in season for this paper. It is, however, with no little interest, that we anticipate the next arrival. It is not improbable that the whole of the south of Italy is to be convulsed with insurrection and civil war. We shall give as clear a view of the progress of events as we can gather from the intelligence as it arrives.

THE SICILIAN REVOLUTION. New York, June 1. The Herald has special later advices from Italy.—The dates from Palermo are of the 16th, and from Rome of the 18th May. The Palermo dispatch reports that an engagement had taken place near that city between Garibaldi's forces and the Royalists, in which the latter were repulsed. The other dispatch states that Garibaldi was completely beaten, leaving a large number of killed and wounded.

A man in Farmington, Iowa, while horribly blaspheming God, was struck with palsy, and almost immediately died.

A ferryman in Troy, recently while in a somnambulist state, heard the call of a passenger, rose from his bed, ferried him across the river, and made change for his pay. He knew nothing of the transaction when he awoke.

On Thursday, Mr. Joseph Holcomb of Vergennes, Vt., while engaged in digging sand was covered by a falling embankment, and was not rescued until life was extinct.

The loss of life and property in the West by the recent tornado is enormous. As far as ascertained, the lives sacrificed number nearly 150; the amount of property destroyed is more than a million of dollars.

A double and fatal accident occurred at Shelburne on Tuesday, while Franklin Fiske, a man of 27 years, was driving a two horse team between Shelburne and Jacksonville, loaded with shingles, the wagon was overturned and a pack of shingles fell upon and crushed him to death. After this the horses ran down a hill, and the neap of their wagon came in contact with a horse attached to a single wagon and was passed through the animal's body, killing him almost instantly.

CITIES WITHOUT AN INHABITANT.—"Then said I, Lord how long? And he answered, until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, and the Lord have removed men far away, and there be a great forsaking in the midst of the land," Isa. 11:12.

Five ancient cities—deserted and forgotten—have been discovered in the Great Desert, beyond the river Jordan. A report made to the Royal Asiatic Society, by Mr. Graham, an Englishman lately returned from travels in the East, gives the particulars of the discovery. "They were as perfect as if the inhabitants had just left them—the houses retaining the massive stone doors which are a characteristic of the architecture of that region. One of the cities is remarkable for a large building like a castle, built of white stone, beautifully cut. Further eastward other places were found where every stone had inscriptions in an unknown character, bearing some apparent likeness to the Greek alphabet, but probably referable to the Hamyaritic alphabet, formerly in use in Southern Arabia."

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as discrediting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

Messianian Conference in C. W.

The conference convened according to appointment in the new church in Brantford, May 11th, 1860, at 2 o'clock P. M. The meeting was called to order by the President, and opened by reading the Scriptures, singing and prayer. Most of the afternoon was spent in devotional exercises, and Christian conversation. A business committee of three was appointed, consisting of S. K. Lake, J. Lampkin, and Z. W. Camfield, who were also instructed to nominate officers for the conference for the ensuing year. Adjourned to 8 1-2 o'clock Saturday morning.

Friday evening. Public services were held and a discourse delivered by Elder J. Litch, from Psal. 102:13, to an attentive audience.

Saturday morning, 8 1-2 o'clock. Conference met according to adjournment. Devotional exercises conducted by Eld. D. Campbell.

The business committee reported the following list as their nomination for officers of the conference for the ensuing year: President, J. Litch; Vice President, Z. W. Camfield; Secretary, D. W. Flanders. The nomination, on motion, was adopted.

The committee further reported a series of Resolutions, which were accepted and laid over, in order to proceed to the regular order of business.

Reports from churches being first in order, Dea. W. Pickle from the Westminster church reported: That the church, in the midst of great opposition, were steadfast in faith, united in love, and enjoying a good degree of spirituality. Their meetings, which are held regularly each Sabbath, and once a week, of late have been well attended, and were seasons of very great spiritual refreshing and enjoyment. They have received several members during the year who are growing in grace. They had good hope that if they could have a regular ministry they should see the cause prosper.

Elder Z. W. Camfield represents the Boston church. There has been no special interest among them the past year. But they keep up their meetings, and generally stand fast in the faith and hope of the gospel.

Dea. J. Lampkin reported the Brantford church. They are in a state of peace among themselves, but have no special prosperity to report, except that the great difficulty under which they have labored, to find places for holding meetings, is removed, by the erection of a house of worship. There is now a better opportunity to get the people together and have access to them.

Dea. James Campbell, from the Freelon church, said that they kept up their meetings every Sabbath, but had been much discouraged about getting out to the people. But more recently the state of things has changed, and they have good audiences and the best of attention to the word preached, and they hope to see better days.

Deacon Wm. Campbell, of Nelson, could not report anything very favorable from the church in that place. It is but a few months since it was organized, and had done but little since. They however hope for better days.

Elder S. K. Lake spoke of the state of things generally on his charge as being on the advance; prejudice and opposition is giving way, congregations in nearly all the appointments greatly on the increase, and the members for the most part growing in grace.

Deacon J. Pearce, of Port Union, could not speak of any great prosperity in that place, only that they stood fast and were endeavoring to live for God.

Bro. D. Lake, of Battersea, said that he was but young in the cause, having but a short time since united with Messiah's church; he did not feel himself competent to report the state of things as they should be reported. They had been disappointed of regular preaching the latter part of the year, and had suffered from that cause, and were not in so great a state of prosperity as might otherwise have been the case. But he thought prospects rather more encouraging of late.

Elder D. Campbell, who had labored mostly as an evangelist, throughout the province, reported en-

couragingly. He had traveled between 2000 and 3000 miles, preached often, organized (with the assistance of others, in some cases) three churches and received 33 new members into church fellowship. There are open doors all over the province, for us to enter and labor, as soon as we have the means to do so. But his health and that of his family is such that he cannot labor as in former years. But his whole being is swallowed up in this great cause.—And believing as he most earnestly does, that the coming of the Lord is very near, he is anxious and determined to continue to do what he can for the Lord.

Elder J. Litch briefly reported the result of his recent tour in the province, visiting Fingal, London, Acton and other places; that the audiences in each place were excellent, and the interest in the word preached in each place was greatly encouraging. In London we had been waiting three years for an opening, and none appeared until now, when it seemed as if the Lord himself had opened the door for a good and candid hearing for two evenings, under the auspices of the young men's Christian Association. There are great openings in the province to do good.

There were several churches from which no representative was present to make report.

Reports from Sabbath schools, being called for, none were reported. But an interesting discussion on the subject sprang up, in which most of the members present participated; which it is hoped will result in a movement to get up Sabbath schools in all places where it is possible. The following resolution from the business committee was adopted.

Resolved, That this conference recommend to all our brethren, where practicable to organize Sabbath schools and give them their hearty countenance and prayers.

Conference adjourned until 2 o'clock P. M.

2 o'clock P. M. Conference called to order by the President. Devotional services conducted by Elder S. K. Lake.

Character of ordained ministers examined and passed. D. Campbell, Z. W. Camfield, D. W. Flanders, and S. K. Lake.

Recommendations from Quarterly conferences for ordination, being called for, there were none presented.

The case of Bro. Fairchild, from Boston, which was laid over last year on account of his absence, was called up. Bro. F. being present, expressed his wish, in view of his feeble health and other circumstances, to have his application dismissed, as he preferred to do what he could in his present capacity of a licensed preacher. On motion, Bro. Fairchild's request was granted.

REPORT of the M. M. Board to the annual conference of Messiah's church in C. W.

"Who hath despised the day of small things?" said the prophet. To all important enterprises there must be a beginning. But with some that beginning is more encouraging than others. But whether great or small in its commencement, the blessing of God is the great desideratum, and it alone can ensure success.

A little less than three years ago, five or six brethren met in an obscure neighborhood to confer on the subject of making an effort to bring before the people of Canada West the great truth of the times, the doctrine of the speedy coming and personal reign of Christ on earth, and to arouse public attention to the study of the prophetic word. Had the world looked in upon that little group, without reputation, without money, without numbers to back them, and known their purpose, they would certainly have pronounced it a Forlorn Hope.

But in the name of our God we set up our banner. The Messianian Missionary Board for C. W. was organized, a summary of Messianian doctrine was adopted and sent forth to the world, and the little bark launched upon the world's boisterous waves.

The laboring force at that time in the ministry was one man, Eld. D. Campbell, for the entire province. Elder Sam'l Chapman's services were secured during the year, and continued for several months; and were blessed of God to the advancement of his cause. There were at that time but four organized churches in the province. The result of these three years' labor has been not so great as we could wish, but yet such as greatly to encourage our hearts and stimulate us to diligence. We now number in the province 17 churches and 9 ministers of the gospel; with several others, who exercise their gifts in public, proclaiming the gospel of the kingdom. Our connection of churches extends from far north on the shores of Lake Huron, to the eastern end of Lake Ontario, there being a chain of preaching places throughout and new ones weekly opening. In several cities to which we have hitherto had no access, the door is opening to preach the word, as also in several large towns and villages, where our visits are anxiously awaited.

Thus the truth, in the midst of great opposition, is steadily gaining ground. Houses of worship are being erected and opened for our use, and other arrangements are being made to give stability to the cause.

Nor has this work been restricted to Canada. Our brethren in Pennsylvania caught up the key note,—acknowledgment of Jesus the Messiah, our supreme head and Law-giver; and have all united with us in bearing this ensign before the nations, and have established an efficient and successful Messianian association: and have also united with us in the adoption and publication of a system of faith and order, under the operation and influence of which we hope to see a tenfold impetus given to this great and holy cause.

But all this has not been accomplished without great self-denial and sacrifice on the part of the laborers in word and doctrine. The three past years have been a season of great financial embarrassment and scarcity of crops in this province, which has greatly impeded the ability of many of our friends to do what they otherwise would have done for the support and extension of the work. But we hope that hereafter, each of the Lord's stewards will make it a matter of earnest prayer, that the God of all grace will give them both the ability and disposition to enter more fully into this cause, and that the laborers will henceforth be more fully sustained while devoting their all to Christ and His cause. The Board, through you, their representatives, make their appeal to the churches for more liberal support. The harvest is great, and time short. What is done is to be quickly done. Let us be all at it, and always at it.

J. LITCH Pres. of the Board.

ALEX. CAMPBELL, Rec. Sec'y

The conference then adjourned, to give opportunity for the annual meeting of the missionary board.

The evening was spent in public services, as on Friday evening.

There were three services held in the New Church on the Sabbath, Elder J. W. Camfield filling the desk on Sabbath morning; and Elder J. Litch in the afternoon and evening.

Monday, 3 P. M. The Missionary board having completed their business and adjourned, the President called the conference to order and proceeded to take up special business.

Elder D. W. Flanders, delegate to the Pennsylvania conference of 1859, was called upon to report. He proceeded to give a cheering and interesting account of his visit to that conference, and of the truly Christian and fraternal spirit with which he was received by the brethren and conference; and to state the feeling of reciprocity manifested in the appointment of Elder I. R. Gates to attend the present session of our conference, &c. Report accepted.

Elder Litch then stated to the conference the reason assigned by Elder Gates for not being present: "Satan hindered him." But with his apology, he sent his kindly greetings to the conference. Accepted, and voted that Elder Litch be requested to bear our fraternal salutations to the Pa. Conference.

Elder Litch, chairman of Committee on Liturgy, reported that the Pa. Conference had united in the appointment of a committee of publication with the same object as ourselves. The committee had completed their work and presented it to the conference. Accepted, and Committee discharged.

The following resolutions were introduced by the business committee, and passed unanimously.

1. Resolved that we are well pleased with the manner in which the Advent Herald is conducted; and we earnestly recommend it to all our friends as a safe and judicious exponent of the prophetic scriptures and chronicles of the signs of the times, and as being worthy of their support and patronage.

2. Resolved, that this conference recommend, that hereafter the churches present their reports in writing, specifying their state, and any changes which have occurred during the year, and also the appointment of their delegate.

3. Resolved, that the annual conference be hereafter opened with preaching, as well as devotional exercises. And we recommend the same course for our quarterly conferences.

4. Resolved that we recommend that the conference try to ascertain the scriptural directions for the communion.

The following additional resolutions were presented by various brethren, and adopted.

Resolved, that we regard with deep interest the great events transpiring in Europe and elsewhere, as constituting striking signs of the completion of the sure word of prophecy, and the introduction of the great and terrible day of the Lord, and coming of Christ in his glorious kingdom; and hence, that we are more than ever impressed with the great importance of instant preparation, watchfulness and prayer, complete consecration to God, and the maintenance of a faith so strong and life so holy, as to fit us at any moment for a glorious translation into the

everlasting kingdom. And further, we regard these multiplying signs of the last days as increasingly demanding of us, to warn and instruct both the church and the world respecting their coming doom or glory; and to diligently labor for the salvation of our fellow men.

Resolved, that this conference recommend giving Bible names to the officers of the church.

Resolved, that we recommend the ministers of Messiah's church, as far as practicable, to preach the gospel by course so as to give each portion its due importance in their ministrations.

Resolved, that this conference recommend the continued use of the Harp in our congregations.

Resolved, that the thanks of this conference be tendered to our brethren and friends for their generous hospitality during our sojourn among them.

Resolved, that this conference do now adjourn until the second Wednesday of Feb., 1861, at 2 o'clock P. M., at such place as shall be notified by the Secretary through the Herald.

Services closed by singing, and prayer by Bro. W. Pickle, and benediction by the President.

J. LITCH, Pres't.

D. W. FLANDERS Sec'y.

Brantford, C. W. May 12th, 2 o'clock P. M. Messianian Board of Missions met at the place of the Session of the Annual conference of Messiah's church in C. W.

President in the chair. Proceeded to the election of officers of the board for 2 ensuing years, which resulted as follows:

President, J. Litch; Recording Secretary S. K. Lake.

Directors: Alex. Weldon, Deacon Davis, Daniel Lake, W. Pickle, Wm. Campbell.

Officers holding over: J. Lampkin, V. P.; D. Campbell Corresponding Sec'y, Z. W. Camfield, Boston, Treasurer. Deacon McKinsey, R. Burtenshaw J. Pearce, P. Lawrence, S. K. Lake, and D. W. Flanders.

Treasurer's report received and accepted.

The following brethren placed themselves at the disposal of the board as laborers in this mission for the ensuing year: S. K. Lake, Z. W. Camfield, and D. Campbell. They were appointed by the board as follows:

S. K. Lake, on the London Mission, P. O. Fingal.

Z. W. Camfield, on the Hamilton Mission P. O. Boston.

D. Campbell on the Kingston Mission, P. O. Ameliasburg.

Resolved, That each mission shall appropriate their funds to the support of their own minister.

Resolved, That a committee of three, consisting of D. W. Flanders, Z. W. Camfield and J. Lampkin be appointed as an executive Committee, to raise general funds, employ evangelists, and supply vacancies on missions during the year.

Resolved that Bro. W. Pickle be appointed as a general Agent to go through the province for the purpose of raising money for the support of the laborers on each mission. And he is hereby commended to the co-operation of the friends of this cause throughout the Province.

Resolved, That we regret to learn that Bro. R. Burtenshaw felt himself compelled to leave his field of labor before the close of the year; and the Executive Committee are hereby instructed to give him a field of labor as soon as he can see his way clear to enter again on the work of the ministry.

Adjourned, to meet at the time and place of the next annual Conference of Messiah's Church, C. W.

J. LITCH, Pres't.

S. K. LAKE, Sec'y.

From Bro. J. Litch.

Dear Bro. Bliss:—I am thus far on my way home from my Canada tour. I have had a good time throughout, and find the cause in which we are engaged gaining ground. I am much pleased with your articles on time. I had much desired to see the ground of Clinton's conclusions, especially on the times of Joshua and Samuel. The position of Clinton it seems is not positive, nor does it seem possible, with any light now shining to fix any positive date for the end of the six thousand years. We must with patience wait the developments of Providence. But there is enough in the times to keep us all awake and diligent, that we may be found of him in peace.

Yours truly,

J. LITCH.

My Journal.

Since my last, in which I mentioned the death of our much esteemed brother, Dea. John Smith, of Cincinnati, O., I have received a full account of his sickness and death in a personal note from his beloved consort, and an interesting obituary notice, which will be given hereafter.

Bro. Smith was a very dear friend, who stood by

me in all my trials, and aided me in every time of my need. He also rendered liberal aid in carrying forward the great Advent cause. His friendship and confidence continued to the last days of his life. We shall soon meet to renew it in the "Sweet fields of Eden." Bro. Smith lived and died an out-and-out Adventist. During his last sickness, he was firm in the faith and hope of the speedy coming of the Lord. He often spoke of his readiness to depart. Yet for the sake of his wife and family he would say, "I am willing to remain till Jesus comes, which will be soon." He said at one time, of his beloved wife, "She no doubt detains me by her prayers, she prays so much for me. And for her sake, I would, if I could, remain till Jesus comes." But after a long and hard struggle, his noble and manly form gave way to the fell destroyer.

He sleeps in Jesus and is blest;
How sweet his slumbers are.

But soon, he that awakened Lazarus from the tomb, will call him forth, at "the resurrection of the just."

And yet another of the aged pilgrims has left us. Bro. James Davenport, of Boylston, Mass., died April 27. He was one of the earliest, and for long years, a devoted Adventist. He, too, sleeps in Jesus. A notice sent us by his daughter, will also appear soon.

Saturday, May 19, 1860. This day, I am 55 years old. "Few and evil have been the days of my pilgrimage." I hope to fill up the balance of my life, with faithful and earnest labors in the cause of our coming King, which I hope to witness without "tasting death." There are but a few years, at most, to pass, ere all the glories of the day of the Lord will be revealed to our longing sight. And I can adopt the lines of Dr. Watts, as never before:

"Fly swifter round, ye wheels of time,
And bring the welcome day!"

This morning, I received a telegram, of the death of a dear brother in Christ and a personal friend, John Kelsey, Jr., of Hartford Ct., with a request to attend his funeral, which I hastened to do. I preached the funeral sermon in the Advent chapel May 20, to a large audience, from Matt. 25:13, in which I gave my views of the speedy personal Advent of our Savior, when all the living and the dead, in Christ, will be glorified together in the eternal kingdom. What a glorious hope we have! How triumphant to the dying, and how happy and glorious to the living, who lay away their deceased friends in the grave, till Jesus comes.

Wednesday, May 23. Preached in Lowell, Mass. We had a refreshing season with the saints there. Bro. F. G. Brown has preached to them of late, to much acceptance, and the society are enjoying some prosperity. I spoke on the time of the Advent, which was well received.

I intend to be faithful to my word. For many years past, when brethren have enquired for light on the time of the Advent, I have invariably replied to their enquiries, that whenever I should receive light I would give it, careless of fear or favor. Light has now been developed, and I shall give it, as God opens the door. And light too, that will commend itself to all the waiting people of God.

JOSHUA V. HIMES.

Boston, May 31, 1860.

"COME UNTO ME."—"Lord unto whom shall we go," exclaimed the apostle, "Thou hast the words of eternal life:"

Those who find nothing sure may come to Christ—their hiding-place, and rest in hope, in faith, in the Christian life, and in Divine communion through the matchless name of the dear Redeemer. Christ and heaven are sure to those who become the children of God by faith in Him who has been given for the life of the world. Here is rest for the weary, comfort for the afflicted, and hope for the desponding, which shall help, cheer, support and save. Let Christ be ours in life, and we shall have something sure.

DO YOUR DUTY.—Missionaries in Northern India state that heathen mothers employ extraordinary pains to inspire their infants with reverence for the gods. Before they can speak the words of common life distinctly, they are taught to join, with broken accents, in the outcries of idol worship. Thus the first germs of the intellect and the earliest habits of life are brought under bondage to the sentiments and the services of a false religion.

Surely, this example shames Christian parents, who omit equal effort to stamp the impression of Divine truth on the minds of their offspring.

THE SABBATH.—This is the loveliest, brightest day of the week, to a spiritual mind. These rests refresh the soul in God, that finds nothing but turmoil in the creature. Should not this day be welcome to the soul, that sets it free to mind its own business, which has other days to attend to the business of its

servant the body? And these are a certain pledge to it of that expected freedom when it shall enter on an eternal Sabbath, and rest in Him forever who is the only rest of the soul.

THE TORNADO IN OHIO.—Our Ohio papers come laden with details of the great tornado on Monday last. In addition to the immense destruction of property, there was a loss of life which will cause this tornado to be remembered as one of the most fearful ever known. Besides six killed at Cincinnati, two lives were lost at Salem, Ind., two at Portsmouth, Ohio, and one at Chillicothe. Of the loss of life on the river, we are as yet without details.

THE GREAT TORNADO. From the Cincinnati Gazette of the 23d instant we gather further particulars of the violent tornado that visited that section on Monday last. It appears that the breadth of the hurricane exceeded forty miles, having reached Independence, Ky., on the south, and Preble county, Ohio, on the north. The Gazette gives the names of twenty-three towns which suffered from its effects and there are many others from which particulars have not been received. It is believed that the losses sustained will exceed a million and a half of dollars. At Carthage, damage to the amount of \$20,000 was done. The residence of Gov. Corwin at Lebanon was partially unroofed. The Methodist Church at Greenfield was entirely destroyed. The steamer Jacob Strader, bound for Louisville, outrode the gale, and afterwards picked up one hundred and fifty boatmen whose crafts had been wrecked.

The Cincinnati Enquirer says: "The velocity with which this tornado traveled may be estimated from the fact that it was only about two hours in going from Louisville to Portsmouth, a distance by an air line of one hundred and sixty miles. When it was borne in mind that this tornado pursued the sinuities of the river, it will be seen that its speed must have been immensely beyond that of the fastest locomotive ever run. This tornado, in common with all which have been observed, possessed a rotary motion upon its own axis."

OBITUARY.

DIED, in Fairfield Vt., April 26, 1860, EMELINE SHERMAN, wife of Eli Sherman, and daughter of Francis and Tirza Cook, aged 32 years.

Sister Sherman experienced religion and was baptized by Elder J. Cummings, in 1849. She was a kind, amiable companion and affectionate mother.

None knew her but to love her,
None named her but to praise.

Her disease was spinal complaint, from which she suffered greatly, being helpless nearly 2 years. She manifested Christian patience and fortitude, enduring her sufferings; no murmur escaping her lips or shading her brow. Thus she calmly and quietly fell asleep in Jesus, resting in hope of a glorious resurrection.

Asleep in Jesus! far from thee
Thy kindred and their graves may be;
But thine is still a blessed sleep,
From which none ever wake to weep.

She has left a beloved husband, two small children and a circle of friends, who mourn their loss. May they have a part in that world where they will be as the angels to die no more.

An appropriate and comforting discourse was delivered on the occasion by S. S. Garvin, from Richard Vt., based on 1 Thess. 4:13-14, "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope, for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

O. ROCKWELL.

DIED, in Yarmouth, Me., May 19, 1860, at the residence of Eld. R. R. York, sister PHEBE WEST, aged 73 years.

The subject of this notice was the mother of sister York, and had for some years, since the death of her husband, lived with her, sharing the care and sympathy of an affectionate daughter, in the last days of her pilgrimage. Sister W. had not made the profession of her faith in Christ so public as many others; yet in the last years of her life she has given good evidence to her relatives and acquaintances that her sympathies were with Christ and his followers, and her interest in their prosperity. For some years she was an invalid, and not able to attend meetings, but she was glad to have others enjoy that privilege she was deprived of. We trust she will enjoy the privilege of meeting all the saints in the soon coming kingdom. During her last illness she was very patient in all her distress, not murmuring at all, and at last breathed out her life calmly, without a groan. She leaves seven children, two sons, and five daughters, to mourn the death of a mother. But it is not without hope. Five of them were present at the funeral, which was attended by the writer, on the 21st. Many were present.

I. C. WELLCOME.

ADVERTISEMENTS.

Ayer's Sarsaparilla, FOR PURIFYING THE BLOOD,

And for the speedy cure of the subjoined varieties of Disease:

Scrofula and Scrofulous Affections, such as Tumors, Ulcers, Sores, Eruptions, Pimples, Pustules, Blotches, Boils, Blisters, and all Skin Diseases.

OAKLAND, Ind., 6th June, 1859.
J. C. AYER & CO. Gents: I feel it my duty to acknowledge what your Sarsaparilla has done for me. Having inherited a Scrofulous infection, I have suffered from it in various ways for years. Sometimes it burst out in Ulcers on my hands and arms; sometimes it turned inward and distressed me at the stomach. Two years ago it broke out on my head and covered my scalp and ears with one sore, which was painful and loathsome beyond description. I tried many medicines and several physicians, but without much relief from any thing. In fact, the disorder grew worse. At length I was rejoiced to read in the Gospel Messenger that you had prepared an alternative (Sarsaparilla), for I knew from your reputation that any thing you made must be good. I sent to Cincinnati and got it, and used it till it cured me. I took it, as you advise, in small doses of a teaspoonful over a month, and used almost three bottles. New and healthy skin soon began to form under the scab, which after a while fell off. My skin is now clear, and I know by my feelings that the disease is gone from my system. You can well believe that I feel what I am saying when I tell you, that I hold you to be one of the apostles of the age, and remain ever gratefully,
Yours,
ALFRED B. TALLEY.

St. Anthony's Fire, Rose or Erysipelas, Tetter and Salt Rheum, Scald Head, Ringworm, Sore Eyes, Dropsy.

Dr. Robert M. Preble writes from Salem, N. Y., 12th Sept., 1859, that he has cured an inveterate case of Dropsy, which threatened to terminate fatally, by the persevering use of our Sarsaparilla, and also a dangerous attack of Malignant Erysipelas by large doses of the same; says he cures the common Eruptions by it constantly.

Bronchocoele, Goitre, or Swelled Neck.
Zebulon Sloan of, Prospect, Texas, writes: "Three bottles of your Sarsaparilla cured me from a Goitre—a hideous swelling on the neck, which I had suffered from over two years."

Leucorrhoea or Whites, Ovarian Tumor, Uterine Ulceration, Female Diseases.

Dr. J. B. S. Channing, of New York City, writes: "I most cheerfully comply with the request of your agent in saying I have found your Sarsaparilla a most excellent alternative in the numerous complaints for which we employ such a remedy, but especially in Female Diseases of the Scrofulous diathesis. I have cured many inveterate cases of Leucorrhoea by it, and some where the complaint was caused by ulceration of the uterus. The ulceration itself was soon cured. Nothing within my knowledge equals it for these female derangements."

Edward S. Marrow, of Newbury, Ala., writes: "A dangerous ovarian tumor on one of the females in my family, which had defied all the remedies we could employ, has at length been completely cured by your extract of Sarsaparilla. Our physician thought nothing but extirpation could afford relief, but he advised the trial of your Sarsaparilla as the last resort before cutting, and it proved effectual. After taking your remedy eight weeks no symptom of the disease remains."

Syphilis and Mercurial Disease.

NEW ORLEANS, 25th August, 1859.
Dr. J. C. AYER. Sir: I cheerfully comply with the request of your agent, and report to you some of the effects I have realized with your Sarsaparilla.

I have cured with it, in my practice, most of the complaints for which it is recommended, and have found its effects truly wonderful in the cure of Venereal and Mercurial Disease. One of my patients had Syphilitic ulcers in his throat, which were consuming his palate and the top of his mouth. Your Sarsaparilla, steadily taken, cured him in five weeks. Another was attacked by secondary symptoms in his nose, and the ulceration had eaten away a considerable part of it, so that I believe the disorder would soon reach his brain and kill him. But it yielded to my administration of your Sarsaparilla; the ulcers healed, and he is well again, not of course without some disfigurement of the face. A woman who had been treated for the same disorder by mercury was suffering from this poison in her bones. They had become so sensitive to the weather that on a damp day she suffered excruciating pain in her joints and bones. She, too, was cured entirely by your Sarsaparilla in a few weeks. I know from its formula, which your agent gave me, that this Preparation from your laboratory must be a great remedy; consequently, these truly remarkable results with it have not surprised me.

Fraternally yours, G. V. LARIMER, M. D.

Rheumatism, Gout, Liver Complaint.

INDEPENDENCE, Preston Co., Va., 6th July, 1859.

Dr. J. C. AYER. Sir: I have been afflicted with a painful chronic Rheumatism for a long time, which baffled the skill of physicians, and stuck to me in spite of all the remedies I could find, until I tried your Sarsaparilla. One bottle cured me in two weeks, and restored my general health so much that I am far better than before I was attacked. I think it a wonderful medicine. J. FREEM.

Jules Y. Getchell, of St. Louis, writes: "I have been afflicted for years with an affection of the Liver, which destroyed my health. I tried every thing, and every thing failed to relieve me; and I have been a broken-down man for some years from no other cause than derangement of the Liver. My beloved pastor, the Rev. Mr. Espy, advised me to try your Sarsaparilla, because he said he knew you, and any thing you made was worth trying. By the blessing of God it has cured me, and has so purified my blood as to make a new man of me. I feel young again. The best that can be said of you is not half good enough."

Schirrus, Cancer Tumors, Enlargement, Ulceration, Caries, and Exfoliation of the Bones.

A great variety of cases have been reported to us where cures of these formidable complaints have resulted from the use of this remedy, but our space here will not admit them. Some of them may be found in our American Almanac, which the agents below named are pleased to furnish gratis to all who call for them.

Dyspepsia, Heart Disease, Fits, Epilepsy, Melancholy, Neuralgia.

Many remarkable cures of these affections have been made by the alternative power of this medicine. It stimulates the vital functions into vigorous action, and thus overcomes disorders which would be supposed beyond its reach. Such a remedy has long been required by the necessities of the people, and we are confident that this will do for them all that medicine can do.

Ayer's Cherry Pectoral,

FOR THE RAPID CURE OF

Coughs, Colds, Influenza, Hoarseness, Croup, Bronchitis, Incipient Consumption, and for the Relief of Consumptive Patients, in advanced stages of the Disease.

This is a remedy so universally known to surpass any other for the cure of throat and lung complaints, that it is useless here to publish the evidence of its virtues. Its unrivaled excellence for coughs and colds, and its truly wonderful cures of pulmonary disease, have made it known throughout the civilized nations of the earth. Few are the communities, or even families, among them who have not some personal experience of its effects—some living trophy in their midst of its victory over the subtle and dangerous disorders of the throat and lungs. As all know the dreadful fatality of these disorders, and as they know, too, the effects of this remedy, we need not do more than to assure them that it has now all the virtues that it did have when making the cures which have won so strongly upon the confidence of mankind.

Prepared by Dr. J. C. AYER & CO., Lowell, Mass.

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pd to Sept 18 '59

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medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teats on cows. It cures felons. It cures warts.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve.

Mr. Farrington, a wealthy merchant and manufacturer of Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth a hundred dollars a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though I never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was, a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable."

"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes."—Walter S. Plummer, Lake Village, N. H.

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald.*

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be. J. V. HINES.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. aug 13—pd to jan 1 '60 For sale at this office.

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We risk the remark to the afflicted that **WELLCOME'S GREAT GERMAN REMEDY**, for colds, coughs, bronchitis, inflammation of throat and lungs, influenza, croup, phthisis, &c., is effecting greater cures than any other known remedy in the New England markets. The various and numerous cases it has cured have fully established its reputation wherever known, above all others. I have many such certificates as the following, and they are multiplying fast.

From Eld. S. K. Partridge.

Bro. Wellcome—I was badly afflicted with bronchitis and cough a long time, which threatened to prevent my preaching. I took Ayer's Cherry Pectoral, and many other remedies, all to no effect. I finally obtained the Great German Remedy, which entirely cured me. I believe it the best medicine in use for such complaints, and other affections of throat and lungs. S. K. PARTRIDGE.

Whitefield, Me., Aug. 28, 1858.

From J. Morrill, Druggist.

Mr. Wellcome—I can furnish you four first-rate certificates of cures effected by your G. German Remedy, after trying almost every thing else without effect. Send along three or four dozens more of each size. I can sell a large lot of it. J. MORRILL & Co.

Livermore, Me., Oct. 12, 1859.

It is cheaper than any other. Prices, 4 oz. 25 cts.; 16 oz. 75 cts. Agents wanted. Sells well. Terms liberal. Call for a circular. Sold in Boston by Dr. Dillingham, next door to Herald office.

I. C. WELLCOME, Richmond, Me. (No. 969 ff.) pd to 971

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"FEED MY LAMBS."—John 21:15.

BOSTON, JUNE 9, 1860.

Original.

Visit to my Childhood Home.

Dear children: As some time has elapsed since we were permitted to speak to you through the columns of the Youth's Guide; and as it is cheering to hear from old friends, we thought perhaps a few words in the Children's Department might not be objectionable. However, if we fail to entertain and instruct you, we hope to be pardoned, and hereafter to keep silent.

While on a visit, recently, to my native home, many thoughts and emotions were awakened, and recollections and circumstances of the past so vividly brought to memory that we thought probably they might be received by the little readers of the Herald.

Our home was not one of the gorgeous palaces of a bustling city, nor was it situated in one of the distinguished places of earth; but in a small, yet picturesque valley, bordering on the west branch of the Susquehanna river. Yet as we had not been there from the time we left its shores, we thought of the adage, "Home is home, be it ever so homely." But alas, how changing is earth and its objects! This I more fully realized than ever before, though fully aware of the fact.

The first I visited after reaching my native shore was my venerated grandfather. Time had indeed left its effects on his aged frame; yet we were happy to once more press the friendly hand of him who had counselled us in childhood and spent moments of anxiety on our behalf. The next place of interest was the little village, and the old schoolhouse, to which an older and younger brother and sister and myself often repaired, to attend the instructions of the daily and Sabbath school, and to catch the words as they fell from the lips of the minister. Though but a child, yet never could the impressions there received be erased from my memory; for there, through the instructions of my Sabbath school teacher and others, committing to memory portions of scripture and hymns, and reading Sunday school books, was the Holy Spirit accompanied to my heart in so convincing and moving a manner, that I never afterward found rest till assured of the evidence of being a servant of the Most High.

Another circumstance that transpired, was the separation of friends and schoolmates. Twelve long years had elapsed since we bade those cherished ones adieu; and now how visible the contrast! Then we parted in childhood glee, not realizing that so much time would elapse ere we met, or that so few of us would be permitted to meet again. As we passed the old play-ground, we could imagine them all present; but alas, how sadly changed! Some have been removed by death; others are scattered hither and thither; while a few remain, who gave us a cordial reception as we returned to greet them once more.

But we pass on a mile and find ourselves once more at home, surrounded by the same green fields, garden and fruit trees, flowing pump, and many other familiar objects; also the house in which were spent the days of my infancy and childhood, surrounded by fond parents, to whom we should ever feel grateful for their guardian care and instruction.

But we have perhaps become tedious, and will, therefore, change the subject, by making a few remarks for your consideration. Perhaps you have never thought that in a few years you will be separated from the place you now occupy and others fill your place, and that you are exerting an influence which will be felt hereafter by those with whom you now associate; but this is doubtless the case with nearly all and perhaps all of you.

In view of this, let me impress two important subjects on your minds—first, in regard to choosing associates, and secondly, your conduct towards them.

You should select for companions those only who are worthy of your confidence and imitation, and as far as possible do what you could to please and make them happy; but while you have particular

companions, do not act in an unbecoming and selfish manner towards others around you, but endeavor to be kind and affectionate to all as far as you can. By so doing you will gain their favor and perhaps exert a good influence over them, while if you treat them unkindly you may leave impressions on their minds that you may never be capable of erasing, though you repent of it with grief and sorrow. Remember it is the little acts and words you will think of longest. Let them therefore be of such a character as will enable you to reflect on the past with emotions of pleasure, and not with feelings of regret and shame. Your humble friend,

M. ELMIRA SWARTZ.

Finding the Right Road.

A lady and gentleman lost their way one evening about dusk. Coming to a cross road they espied a guide board. The gentleman got out, and though he could but just see, yet by going close up to the board he made out to read a direction which helped him to find his way to the place which he wished to visit.

Suppose he had refused to look at the board. Suppose he had gone blundering along in the dark, and had not found the place he sought all night, what would you have said of him?

Served him right? Exactly. A man who refuses to look at the guide board deserves to wander a good while as a punishment for his folly. But wouldn't such conduct be just as foolish in boys and girls, and wouldn't a good long tramp in the dark serve them right, too?

We think it would, you reply. So do I. But mark this. The Bible is the grand guide-board on the road to eternity. It tells you which way to travel; it warns you against by-paths and wrong roads, against false guides, pits, traps, slippery places, and other dangers. If you follow its advice, it will conduct you safely along the narrow way, across the dark river of death, and up the shining path into the celestial city. Suppose, then, you refuse to consult and to follow it; suppose, because of that refusal, you wander into dark places, stumble into pits, get caught in traps, and fall at last into the lake of fire, who will be to blame?

APPOINTMENTS.

MAINE STATE CONFERENCE FOR 1860. Where shall it be held? Brethren who desire it in their vicinity should make it known to me soon. It is thought by several that June is the best month for it. We do not know the best place to meet. Nor could we say it will be held in any particular place, without the wish of brethren there located. Let us rally anew to the work, and prepare to do what we can in the little time which remains. The Lord is at hand. I. C. WELLCOME, Sec'y. Richmond, Me., Apr 27, 1860.

CANADA EAST AND NORTHERN VERMONT CONFERENCE.—This annual conference of Adventists will be held (D. V.) at Fitch Bay, in Stanstead, C. E. Its business sessions will commence on Tuesday, June 12th, at half-past 10 A. M. and close on the Friday following, hence it is desirable that all our ministers and delegates from churches be present at the commencement. Preaching may be expected in the P. M. and evening of each day from different ministers who are members of the conference. Let the condition and wants of each church be stated by letter. We desire a general gathering of those who are "looking for that blessed hope." Meetings will be continued over the Sabbath and longer (if the interest demands it), by such preachers as the brethren at Fitch Bay may previously engage for the purpose; but as we intend to get through with business on Friday, most of our ministers can, if they choose to do so, have appointments elsewhere on Sunday. The friends in the neighborhood of the meeting will do what they can to sustain it. We hope for a good meeting. Brethren, make the matter a subject of earnest prayer, and we will not be disappointed. S. W. THURBER, Pres't.

J. M. ORROCK, Sec'y of Conf. PS. My Post-office address for friends writing from any part of Canada, is Stanstead, C. E., and for those in the U. States, is Derby Line, Vt. J.M.O.

I propose to preach in New Haven, Vt., the first Sabbath, and Low Hampton, N. Y., the second Sabbath in June. G. W. BURNHAM.

GROVE MEETING. A grove meeting will be held (D.V.) on the farm of Bro. Lyman Orcutt, in Farnham, C. E., if the weather will allow at the time; if not, in Bro. O's barn, near by; to commence June 9th, 1860, at 10 o'clock A. M., and continue over the Sabbath next ensuing.—Three sermons each day. Ministerial help from abroad is invited and expected. Let the appointment be well circulated in the vicinity, and many prayers be offered to God for his blessing. C. P. DOW

If Providence permit, I will preach in the Mountain school house, Sutton, C. E., Sunday, May 27th; Montgomery Centre, the first Sunday in June; Black Creek, Fairfield, Vt., second Sunday in June. Each appointment at half-past 10 in the forenoon. LEVI DUDLEY.

Preaching every Monday evening at No. 62 Clermont Avenue, Brooklyn. Our conference and prayer meetings are now held as follows, during the week: Thursday evening, 268 Dean street, 2d door from Powers, at Bro. Harrington's, in Brooklyn; Friday at Bro. Huse, No. 6 Horatio street, N. Y. D. I. ROBINSON, Pastor.

Elder Joshua V. Himes will preach in Waterbury, Vt., June 7th. He will hold a conference in Cabot, Vt., Saturday and Sabbath, June 9 and 10. Three services each day. All are invited.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

T. Wheeler. They would be 75 cts for 25 copies, or 34 for \$1.

O. R. Clough. Have cr. C. Kelsey 9 more Nos. to 1006—and sent No. 17.

M. C. Whittier. No money has been received from you, as named. There is \$2 due on the Herald sent to N. Batchelder.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

DONATIONS TO THE A. M. A. FOR THE QUARTER COMMENCING APRIL 1.

ACKNOWLEDGMENTS TO TUESDAY, JUNE 5, 1860.

Previous receipts.....\$51.43
J. R. Collett, Charlestown, Mass.....1.00
Sarah S. Pearce, Portland, Me.....1.00

Agents of the Advent Herald.

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Waterloo, Shefford, C. E.....B. Hutchinson, M. D.
Worcester, Mass.....Benjamin Emerson.

RECEIPTS.

UP TO TUESDAY, JUNE 5, 1860.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 971 was the closing number of 1859; No. 997 is the Middle of the present volume, extending to July 1, 1860; and No. 1023 is to the close of 1860. Notice of any failure to give due credit, should be at once communicated to the Business Agent.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

A G Hudson 1015, G H Gould 997, N W Johnson 1018, F Lathrop 1023, R H Bird 1023, H D Cutting, or H. S. or W. S.—You write from Barnston, C. E., but your paper is not sent there. Please give your name distinctly, and your P. O. address, D. Nichols 997—each \$1.

The Roberts 1023, W Eddy 1044, W Newton 1023—each \$2.

Mrs S Nichols 1054, \$2.50; S Flagg 997, \$1.13.

MILLENNIUM

VOLUME XXI. NO. 24.

What, then, may we not ask, is the hope which God hath set before us? In what way

shall we escape the judgments which are coming upon the earth? Doubtless it is that salvation of which Peter speaks as being ready to be revealed in the last time, and which, as he observes, is through faith, being kept by the power of God thereunto. Clearly, the hope which God hath set before us—the way of escape presented to our faith—is the translation of his waiting people at the appearing of our Lord Jesus Christ. Hence it is written—“To them that look for him shall he appear the second time without sin unto salvation.” Of which salvation St. Peter also evidently speaks, saying—“Wherefore gird up the loins of your mind, be sober and hope to the end for the grace which is to be brought unto you at the revelation of Jesus Christ.”

St. Paul also, speaking of this grace, says—“Our citizenship is in heaven, from whence we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is also able to subdue all things unto himself.” In writing to the Corinthians he says—“Behold, I show you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible and we”—i. e., the living saints—“shall be changed.”

To the Thessalonians he says—“I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope; for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep; for the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord.” This is the hope and the consolation which St. Paul sets before the church, saying—“Wherefore comfort one another with these words.”

Here the personal coming of our Lord is plainly declared—“The Lord himself shall descend from heaven.” Three remarkable events are spoken of as attending his advent. First, his coming is attended with a shout. As there was shouting at his first advent (Zech. 9:9), so will the church of Christ shout at his second coming. The prophet Zechariah, speaking of the Lord Jesus Christ as the Head of the Church, under the emblem of the “top-stone,” says it shall be brought forth with shouting, crying, Grace, grace unto it. The shouting which shall accompany the Lord’s advent hath already commenced in his church—his people have lifted up their heads with joy, shouting for the victory which shall be achieved, at his coming, over death and the grave, and over all the power of the enemy. The Lord, by his Spirit in the church, gives them the earnest of the inheritance, leading them to triumph in his name, and to rejoice because their redemption draweth nigh. So that it may truly be said of his people, “the shout of a King is among them.” The “shout,” however, with which the Lord shall descend, particularly relates to the shout of the risen saints; for the Lord will bring them with him, and they will shout aloud for joy, as those who have obtained the victory.

To be Continued.

The Prophetic Number 666.

Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred threescore and six.—Rev. 13:18.

To the Editor of the Liverpool Courier.

Dear Sir,—Although nearly 1800 years have elapsed since the above prophetic injunction was written, and many solutions have been offered, yet it does not appear that commentators or Scripture students are agreed as to what man in past history the words are specially applicable, and, of course, it would only be presumptuous in any one to attempt to foretell the name of the

man who shall fulfill them. But when the context with the passage is considered, and compared with the present state of affairs in Italy, which is generally believed to be the seat of the first beast, (the Roman Catholic power, civil and ecclesiastical,) the thoughtful reader must naturally be led to enquire whether one of the great actors in the late and present extraordinary events may not be the man, the number of whose name is here foretold. This important number is represented in the Greek language, in which the Apocalypse was written, by three Greek letters, χξς, signifying, respectively, 600, 60, and 6. Our Saviour also, in the same book, calls himself “α” and “ω,” the first and the last—the beginning and the end—and, therefore we may reasonably look for the solution in the application of Greek numerals to the letters composing the name of the man particularly referred to.

No one for a moment will question the fact, that the present Emperor of the French has been and still is, an important actor in the affairs of Italy. When the Pope was driven from his throne a few years ago, who but Louis Napoleon as an instrument under God, restored him to his throne, and caused the world to pay him homage? But a change has begun to take place under this same great actor, and still greater changes may be looked for. “Mark the number of the beast—it is the number of the man and his number is 666.” Apply the Greek numerals to the name of the man, Louis Napoleon.

Α | Ϟ | Ϟ | | ϛ | Ν | α | π | Ϟ | γ | ϛ | Ϟ | Ϟ
30 70 10 200 50 1 80 70 30 5 70 50 = 666

Α | Ϟ | Ϟ | | ϛ | Ν | α | π | Ϟ | γ | ϛ | Ϟ | Ϟ
30 70 10 200 50 1 80 70 30 5 70 50 = 666

Any one that can read (whether a Greek scholar or not) may take a Greek lexicon and examine these letters for himself, and he will find they represent the numbers set down which added together, make 666.

If Louis Napoleon be the man referred to in the prophecy, what great events may we not soon expect? If he be not the man, surely he is a type, shadow, or forerunner of a greater than he. But why may he not be the man himself? His name corresponds with the number, and his acts are not at variance, but rather in unison, with the prophetic word. Besides, his course is not yet run. His actions being so opposite to his words and precedents render him to the rest of mankind unfathomable. Who, then can tell what he may become, or what he may or may not be permitted to accomplish?

Having added this solution of the prophetic number to the many already on record, I shall be glad if you will give this letter a place in your widely circulated journal, that Bible students and thoughtful men may consider a subject that has been studied with much interest so many centuries, and be able to throw more light upon it as the day of fulfillment approaches.—I am, dear sir, yours truly,

J. B.

10 Myrtle-street Liverpool, May 7, 1860.

Original.

Believe and Live.

Dear Bro. --- It is sometime since you have received a communication from me; but now I have a few thoughts; which if you see fit, please lay before your readers.

Beloved friends, who are looking for the speedy coming of Jesus: In regard to this precious truth, so dear to every one of us, the inspired testimony reads thus: “Every one that hath this hope in him purifieth himself.”

We may have an intellectual belief in this or any other truth, which may sometimes create an argumentative zeal, but hope being composed of desire and expectation, has reference especially to the heart. Hence we read, “With the heart man believeth unto righteousness.” It appears to me that this should be to us a subject of deep interest at this time. Living as we evidently are, in the time when the seventh trumpet is about to sound, how necessary to be ready, and to know that we are! “Those that were ready

* By omitting the Ϟ in “Louis,” which would make it 400 too much, we can make just 666! Ed.

went in with him to the marriage,” &c. “The marriage of the Lamb hath come and the bride hath made herself ready.” We who believe in the near coming of Jesus ought to be, and I trust will be, the last to hesitate to walk up to the full light as it shines from the blessed word.

My own past experience and daily observation leads me to the belief that every real child of God feels his need of being all the Lord desires him to be; but just how to gain it was with me, and I think perhaps with others, the great question. I suppose in most cases the first thought which arises in this connection is somewhat of a legal character; and much of the teaching of the present day has tended in this direction.

The idea that a higher state of Christian life is to be gained by much praying, striving, labor and perhaps fasting. These are all right in their appropriate place, but the hundreds who have tried in this way and failed, show us clearly that there is a more excellent way. Oh how sweetly appropriate are the precious terms of salvation every day! ‘Tis “believe on the Lord Jesus Christ, and thou shalt be saved” all the way along, from the time we first come to Jesus till He comes to us, “in the clouds of Heaven, in power and great glory.” How plain and clear, and yet how many, in the language of Cowper,

“Shocked at what should charm them most
Despise the plain direction and are lost.”

How painful the thought that so many who feel their need of a higher state, are seeking it too much by the deeds of the law! But there is a great difference between working in order that we may be saved, and working because we are saved, and the love of Christ constrains us to work.

Perhaps I may more clearly set forth the idea by speaking of a meeting where I was a few evenings since,—a class meeting, where I had been invited by a friend who sympathises with us in the gospel hope. Having some acquaintance with the leader, I was invited to speak in the early part of the meeting, and said what the Lord gave me to say, but saw very clearly that while there was some little interest in hearing in regard to our precious privileges in Jesus, some 20 or more were very much afraid of the idea, believe and live, instead of a laborious course of watching over themselves, &c.; and yet having every week to feel dissatisfied, and begin again the same round of labor.

Were a sinner to come to us and ask us, What shall I do to be saved? would we set him on a course of watching, and a list of such duties in order that the Lord might look down upon his works and forgive his sins? Oh no—for then we would be saying that it is by works. Would we not rather say believe on Jesus? If he ask what shall I believe, would we not say, believe that He is your Saviour, that he forgives your sins, and forgives them now?

Now, beloved friends, one step farther: it we feel our need of that rest in Jesus which the gospel promises, did not the Lord give us that sense of need, that desire? And is he not willing to grant that desire? Now what are we to do? Why just come right to Jesus and tell him we wish to be his entirely, and ask that he will give us the willingness to be so, (if we are not already willing) and we need not wait long for an answer. Then as we find a purpose to be wholly the Lord’s springing up in our hearts, give ourselves to him, consent to be his. Now we are on promised ground, where all is yea and amen in Christ Jesus—because he says, “I will receive you,” and may fully claim him as not only our pardoning Saviour, but our righteousness and sanctification—in fine, our ALL.

O precious privilege! It need not involve a long process; for the promise is, “In that day ye seek me with all the heart, I will be found of you.” Praise the Lord! The Spirit and the Word agree.

The spirit of enquiry in the community in regard to holiness is deeply interesting to me, both as respects the interest of Jesus in time, and as a sign of his speedy appearing. And now, dear friends, in conclusion, let us know by blessed experience that the hope of Jesus’ coming is purifying. We cannot be in good working order unless we have on the whole armor. Do we, then,

wish to be useful? This is the road. Do we desire comfort? Here it is to be found. Would we be ready to see Jesus? This is the way. Would we have the Holy Spirit fully as our Comforter, we must take him fully as our sanctifier. Would we have the sweetness of the assurance of faith—“know” with Abraham, “that we shall inherit the land”—let us enter as he did, fully into covenant with God; so shall he be able to work in us and through us to his own glory.

ACORN.

Original.

Notes by the Way.

Dear Bro. Bliss:—I have been obliged to discontinue my “Elements of Christian Theology,” for the present; but I will give you a few Notes by the way.

Sabbath, May 6th, I had the privilege of listening to Bro. Orrock, at Waterloo. He gave two useful discourses on the “great cloud of witnesses,” and “the race set before us.” We met at the Lord’s Table and felt it good to be there.

Just before I started on my present journey, I received a very acceptable letter from Bro. C. A. Thorp of Leeds, England. As he is well known to your readers a few extracts may not be out of place. After speaking of my visit there in 1846, he says, “Some of those who then formed the Advent band still survive, and keep together, some are fallen asleep, and others are scattered; but the cause still survives, and regular meetings have been sustained ever since—generally three times on the Sabbath, and frequently cottage preachings during the week, in different parts of the Town. For several years a “fellowship meeting,” after the manner of the Methodists, has been maintained every Sabbath afternoon—which is in good repute and well known.”

The following, which he says, to comfort me in my feeble health, may also be useful to others;—“There is no alternative than to submit patiently, and be humbly resigned to the will of Him who doeth all things well,—who is ‘too wise to err, and too good to be unkind.’ And however strange and inscrutable may be the dispensations of His providence, we may rest assured that as a sparrow cannot fall to the ground without his notice, and even the hairs of our heads are numbered,—all things will work together for our good,—and it shall be seen eventually that a golden thread has been woven all through our lives, under the careful, loving, ever-watchful, and all-wise direction of Him who is our protector and our guide.”

He further says, “I am not a stranger to the fiery trials which are to prove us. My beloved wife has been in the furnace of affliction for three years, and I have had my share of fears, anxieties, weariness, and sorrow,—besides the ordinary fightings, temptations, difficulties, and cares of life. But hitherto the Lord has helped me; and I trust thro’ his good pleasure safely to arrive home. I hope we are almost there.”

“I am delighted that Bro. Orrock holds on his way with steadiness and ability. He has for many years been quite a favorite with me. . . . You must not suppose that you and other ministering brethren, are unnoticed by those at a distance. Even as far as Leeds, you are diligently watched, and every movement, and word in the Herald about you, is noticed and devoured with avidity.”

“I and my wife feel deeply in the affliction of Helen M. Johnson. We love her Poems, and sincerely regret both for her own and her family’s sake, and also for the sake of the Church, that she should be thus early laid aside. I was affected on reading the account of your visit to her about July last. O what patience and resignation we need! How many of God’s providences are hard to be understood! He moves in a mysterious way his wonders to perform; and it is well to remember that behind a frowning providence He hides a smiling face. But,

‘Blind unbelief is sure to err,
And scan his work in vain;
God is his own interpreter,
And he will make it plain.’

If my health permit and the Lord should open

the way, I hope to see Bro. Thorp and others in my native land, before long.

Friday May 11th, at 5 o'clock in the morning I left home, for Canada West, got to Montreal about 10; and after a very pleasant and profitable stay with Dr. McCallum and lady, I left the famous Victoria bridge at 9 in the evening, and next morning at half-past 10, I was at the residence of Bro. J. Pearce, Port Union Station, being 316 miles from Montreal. Of course I met with a very cordial reception. Bro. P.'s house commands a fine view of Lake Ontario,—a sheet of fresh water 190 miles long, and 40 wide.

The day after my arrival, being the Sabbath, I spoke once on the things of the kingdom. The season was refreshing, and an encouraging beginning of my labors in this province.

Saturday, May 19th. Bro. Campbell came. I was glad to meet with one of whom I have had pleasing recollections ever since I was in this Province sixteen years ago. Next day I preached in Scarboro', Bro. C. aiding in the service. I had a free time in presenting the hope of eternal life. There is a considerable amount of prejudice in the place against our Faith; but we have reason to hope that the service had a salutary influence toward removing it. After we got home at night Bro. Pearce remarked,—"Bro. Hutchinson's work is not yet done." My heart silently responded,

"If so poor a worm as I
May to thy glory live,
All my actions sanctify,
All my words and thoughts receive,
Claim me for thy service, claim
All I have, and all I am.

Take my soul and body's powers;
Take my memory, mind, and will,
All my goods, and all my hours;
All I know, and all I feel;
All I think, or speak or do;
Take my heart, but make it new."

I wished to leave after the Sabbath, but the friends said no; and I had to submit.

Sunday May 27th I preached again in Scarboro', Bro. Pearce assisting in the service,—also at Port Union in the evening. My themes were the advent of our Lord,—its nearness, and the practical use of these truths. I think that the word had a favorable influence; and in the evening, I hope some of the youth were impressed, and inclined to become Christians, and to live for the kingdom. But though the gospel be to a great extent rejected, its purpose will be answered. It is preached for a "witness." Matt. 24: 14.

The Rev. Thomas Campbell, Methodist Minister, who first taught the Advent Faith in Sheffield, C. E. and who was the first to call my attention to Mr. Miller's views,—is now on the Scarboro' Circuit. I cannot say how he feels at present on the subject. O that all who have seen the light would walk in it, and hold it forth as a beacon-light to others.

I have enjoyed a pleasant home for nearly three weeks in the house of Bro. Pearce. May the Lord reward this family for their kindness to the unworthiest of all his servants; and may the devoted parents have the joy of seeing all their children walking in the truth.

To-morrow, brother and sister Pearce, and myself leave for Kincardine, which is on Lake Huron,—about 180 miles north west from here. Our earnest prayer is that the Holy Spirit may be with us, and make us a blessing.

The more I examine our chronology, and the defects in our data, which a wise Providence has permitted, the more I appreciate the following in a late editorial of the Herald, "One thing however is certain, viz. that there is no danger in looking at too early an epoch for our Lord's return, provided there is no disposition to dogmatize respecting it; whilst there is danger that that day will come upon us unawares. And therefore if any of you ask, if we know that the world will not be 6000 years old at the epoch, where Mr. Clinton's chronology estimates it, we tell you no, that its precise year has not been positively demonstrated, and that it is with modesty and humility, that we should discuss the year of its end." But we must get, and give all the light we can. Yours looking for mercy in that day,

R. HUTCHINSON.

Port Union, C. W. May 30th, 1860.

P. S. My standing Post Office address while in this Province is, care of J. Pearce, Highland Creek, Scarboro', Canada West.

R. H.

The Great Meteoric Shower in Ohio.

It appears from a communication addressed to Professor Henry, of the Smithsonian Institution, that a fine view of one of the great mineral meteoric visitations of the 1st of last month was had by a gentleman whilst riding into the country, near Parkersburg, Virginia. The writer, Mr. William C. Welles, of Parkersburg, says:

"About noon on Tuesday, the 1st instant, I was riding into the country in a southeasterly direction from Parkersburg, when, just as I had crossed a small covered bridge about three miles from town, I looked up at the sky toward the northeast to see if there were any indications of rain. The sky was overcast with fleecy clouds, with the exception of a circular spot, thirty-five or forty degrees in diameter, extending from a point forty degrees above the horizon toward the zenith. While looking at this clear space a huge ball of fire shot out from behind the cloud toward the southeast, and passing with immense velocity across this open space, soon disappeared behind the clouds toward the northwest. The ball was followed by a beautiful well-defined cone of fire, the length of which was ten or twelve times the diameter of the ball, which appeared to be very near if not quite as large as the full moon. The ball, which formed the base of the cone, was of an intense white, while the part toward the apex gradually approached a steel blue. Between one and a half and two minutes from the time I saw the meteor (judging from the distance which I rode), I heard an explosion like a heavy peal of thunder, but not followed by the rumbling sound, which was heard as far as Clarksburg, eighty-five miles east of Parkersburg, on the Northwest Virginia Railroad. The explosion was followed by a trembling of the earth, which was felt throughout this region, and was supposed to be an earthquake at the time.

The nearest known point at which one of the fragments of this meteor fell is ten or twelve miles northwest of Parkersburg, in Ohio."

War in Sicily.

It really looks as if another "battle summer" were opening upon us. The money markets of Europe, by their fluctuations and panics, betoken the coming storm, and many of the calmest observers partake of the fears which are disturbing all the circles of trade. France, which is in the centre of the military world, and feels all its movements as sensitively as England does the movements of the commercial world, confirms the public apprehensions by announcing the speedy addition of 100,000 men to her already and at all times effective army. The Roman States are afflicted with a series of outbreaks, which threaten to become common, and involve the whole Italian peninsula in the terrors of war. But there is yet room for hope in all quarters, except one—the island of Sicily, involving probably the continental domains of Naples. There the war is begun, and there is now no telling when or how it will end.

From the meagre details supplied by telegraph we can merely trace the outline of Garibaldi's operations. He landed with his 2000 men at Marsala on the 11th of May, and soon after, joined by the native insurgents—to the number of 6000, it is said—began his march towards the city of Palermo, which lies about forty-five miles to the northeast of Marsala. In a few days—on the 14th or 15th, probably—he was attacked at Calata Fimi, by the royal troops, and according to the Neapolitan accounts, totally routed. But it was a "false alarm," the rout being on the other side. On the 15th, Garibaldi had advanced eight miles nearer Palermo, to the town of Alcamo. By this time a panic had seized the Neapolitan officials and new appointments and a general amnesty were held out to the people—but in vain. Garibaldi received constant accessions, and continued his march, driving before him the Neapolitan forces, who would appear to have made a stand once or twice. One of these

encounters occurred at Monreale, which commands Palermo, being only four miles distant, where he was victorious. On the 18th of May his forces were intrenched in a semi-circle around Palermo. That is our latest information which can be deemed authentic; and the dispatch which contains it adds that "the Neapolitan troops and functionaries were discouraged." But subsequent dispatches from Naples, brought by the steamer Nova Scotian, represent the insurgents as having been driven back from the heights around Palermo, and dispersed on the 21st of May. This statement, though uncontradicted, labors under the discredit raised by the previous Neapolitan dispatches.

Palermo has a population of 18,000, and is well built. It is a very old city founded by the Phoenicians, and was the capital of the Carthaginian possessions in Sicily. It had been reported that the Neapolitan forces in Palermo were about 15,000. The commandant had required reinforcements from Messina, which were refused. In the present state of our advices, no definite conclusion would be warranted as to the result. We prefer, therefore, to wait for the next steamer, in order to see whether the insurgents have really been foiled and the insurrection stayed,—or which we still deem more probable—whether Palermo has been, or is on the point of being taken by Garibaldi, and the whole island has risen in revolt.

The Sicilian Insurrection.

The Vanderbilt's papers, which are not so late by one day as the Nova Scotian's dispatches, do not add materially to our information respecting affairs in Sicily, although they supply some missing links in the narrative of events. The London Times of May 23, after recounting the deceptive dispatches from Naples, thus sums up the position of Garibaldi as it then appeared:

"To-day the tide has turned, and it is the friends of Garibaldi who have the ear of Europe. From Turin we have an announcement contradicting the official account of the battle of Calata Fimi. A telegram from Palermo, coming down to the 18th, describes Palermo as in a state of siege, the surrounding country as in full insurrection, 3000 insurgents in arms to join Garibaldi, the city in agitation, and the populace eagerly sympathizing with the country people outside. Close upon each other the telegrams now crowd, and it becomes evident that, whatever may be the true history of the affair at Calata Fimi, that contest was not of a nature to delay Garibaldi's advance upon Palermo. On the 15th and 16th there was a fight, and the Neapolitan troops were driven back. The result of this was that Garibaldi seems to have occupied in force the village of Moreale, which, as the map shows, is situated on a hill commanding Palermo. If Garibaldi has any guns with him, this position must render the condition of the Neapolitan garrison desperate. The commander seems to have been of this opinion, and to have sallied forth to dislodge his besiegers; for now comes our crowning telegram, which brings down news to last Sunday night, and tells us that the Neapolitan army has been entirely defeated close to Palermo.

The chain of facts thus strung together seems to be quite consistent. If the news holds true, Sicily is lost to the house of Bourbon. The object of Garibaldi has evidently been to get possession of the more distant of the two great military posts of the island. By this time he must be in possession of Palermo, or of such portion of it as he can hold without command of the sea. His friends do not claim for him that there has yet been any important defection of the Neapolitan army, but neither Palermo nor Messina is fortified with a view to defense from an enemy coming from the interior. If the King has lost Palermo, Messina must follow, and there is not much chance of reconquest by the present King of Naples. The impulse here is to rejoice. As the news passes from man to man, even among the most conservative of English societies or assemblies, every face lights up with joy. No one cares to wait and ask himself to what this success can lead. He exults in the simple fact that a detestable tyranny is crumbling into dust."

The following dispatches will complete the progress of advices from Sicily up to this date—May 23—of the Vanderbilt's papers.

Turin, Saturday, May 19. We have authentic accounts from Palermo, dated the 16th. Garibaldi was on the night of the 13th at Salemi; on the 14th at Calata Fimi; on the 15th at Alcamo. He is said to have repulsed the royal troops at Pjoppo—a place I cannot find in the excellent map before me, in which otherwise the line of march is distinctly traceable. From Alcamo to Moreale is rather more than a day's journey, and about half-way, on the mountain near Valquarnera and Partinico, is a place marked "Gioppo," not unlikely the scene of the encounter. This encounter, however, could only have taken place on the 16th, the day on which the steamer left Palermo. On that day, we hear from the same quarter, the royal troops had received a reinforcement of 3000 men and two batteries. The state of siege was strictly enforced, but the agitation was great, and desertion began to thin the ranks, not only of the soldiers, but even of the policemen. Messina was quiet on the 14th.

These particulars incline us here to believe that the French news of the triumph of the patriots, both at Palermo and Messina, must, to say the least, have been premature. Their ultimate success is more than probable, but fortune has not yet definitely declared in their favor.

Facts About Sicily.

Sicily, the largest island in the Mediterranean is separated from the southern extremity of Italy by the Straits of Messina, and surrounded by several groups of small islands. It is about 188 miles in the largest part—that is, from east to west—varies from 31 to 109 miles in width, is 344 miles round, and 16,875 square miles in superficies. The island contains a range of high mountains, which is considered by geologists a continuation of the Apennines. Mount Etna, also called Monte Gibello, is situated in the province of Catana. This celebrated volcano, isolated like Vesuvius, is 3608 yards above the level of the sea, and is from 81 to 88 miles round at the base. Towards the bottom of the mountain the vegetation is magnificent, and here and there are to be seen noble forests of oak, chestnut, fir and beech. The plains at the foot, and particularly those of Messina, Malazzo, Palermo, Trapani and Marsala, are fertile and well cultivated, producing grain, grapes and fruits of a superior quality.

Sicily is divided into seven provinces—Palermo, Messina, Catana, Syracuse, Caltanissetta, Girgenti, and Trapani. The first three, the most important in a military view, are united by a road which runs along the northern coast of Girgenti, and which will one day be extended around the whole coast of the island; Palermo, the chief town, is the residence of the Governor General of Sicily, and is the seat of the government. It is a handsome town, about five miles round, containing some fine monuments, and is protected by strong fortifications, among which are the forts of Castel Lucio and Castellamara. It is situated at the bottom of a gulf bearing its name and on the banks of the Osoto, its population being about 185,000 souls. Messina, situated on a gulf of the same name, possesses the best port in the Mediterranean. It is defended by formidable fortifications, among which are the Citadel, Fort St. Salvatore, and the Bastion Real Arto, completely commanding the entrance of the port. On the heights, at less than 1000 yards from the citadel, are the forts of Gonzague, Castel Lucio, and Capucini. The Straits of Messina, separating Sicily from the kingdom of Naples, are more than four miles across in the widest part, and upward of one mile in the narrowest. The entrance to them is defended by a number of batteries, well situated and well armed. The town of Messina is the most important military position in Sicily, and in fact, decides the possession of the whole island. Warlike operations are difficult in Sicily: Cavalry and artillery cannot be easily moved, and a very strong force of infantry is requisite to attack the numerous fortified places.

The fate of the country must be decided in

the provinces of Palermo, Trapani and Messina, especially the latter; it is there that the enemy must employ the greatest efforts, and there are the principal strategical points. A disembarkation effected on other parts of the coast would not produce any result; an enemy might maintain himself for a long time in the south or in the interior of the island, but would be wasted in detail without attaining his object. In the wars and insurrections of which Sicily has been the theatre at different periods, entire bands in the interior have perished of hunger. Sicily cannot be attacked with success without the co-operation of a navy, the command of the sea giving its defenders a vast advantage.

The population of Sicily is about 2,000,000—all Catholics. They are intelligent, gay and witty; possess brilliant imaginations, strong passions, entertain an ardent love for their country, are very fond of religious spectacles, and much attached to their religion. Their patriotism makes them consider themselves superior to other nations; among themselves, moreover, they are engaged in a conflict for pre-eminence; and this conflict is particularly strong between Messina and Palermo.

In addition to its natural advantages, Sicily, by its situation in the Mediterranean, is a military position of the first order.



ADVENT HERALD.

BOSTON, JUNE 16, 1860.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

OUR FINANCES. Our receipts are, for the time being, so far below our expenses, that we are beginning to find it necessary to call the attention of the friends of the A. M. A. to the circumstance.

Chronology of Mr. Shimeall.

"AGE OF THE WORLD, as founded on the Sacred Records," &c. &c. By the Rev. R. C. Shimeall. A Presbyterian of the Prot. Epis. Church, in the Diocese of N. York, &c. : Swords, Stanford & Co. 1842. 12 mo. pp. Also,

"OUR BIBLE CHRONOLOGY, Historic and Prophetical, Critically Examined and Demonstrated," &c. &c. By Rev. R. C. Shimeall, a member of the Presbytery of N. Y. &c.—Published by A. S. Barnes and Burr, 1860. Royal 8 vo. pp. 240.

Continued from our last.

Mr. S. adds:

"If then we return to the specified dates of the whole period, we reach the following result:

Whole period from Exode to the 3d year of Solomon,	587 yrs.
Deduct Exode.....	40 yrs
" division of land.....	5 "
" for Saul.....	40 "
" for David.....	40 "
" for Solomon.....	3 "
128 "	
459 "	
Add for Samuel's separate administration as judge 24 "	
Total from division of land to Samuel's death.....	483 "
Deduct 450 years from division of land " until Samuel the prophet's first year as judge.....	450 "
Total term of Samuel's judicial administration.....	33 "

Were these 587 years known to be the actual measurement from the Exode to the Temple, the deduction from it of the periods preceding the division of land, and those following the time of Samuel, would determine the length of the period intervening, but being assumed, the result is of no value as a mathematical "verification." There is here also, an arithmetical error: For when he sets down 587 years as

the whole number, and deducts from it, 40 and 5, for the periods preceding the division of land, and 40, 40, and 3 for Saul, David and Solomon, the 459 years remainder must comprise all the periods not so deducted—the times of Joshua, anarchy, servitudes, and judges, with the 24 years of Samuel! When given parts are deducted from a given whole, the remainder includes all the parts not so deducted; and the addition of the remaining parts will show that the 24 years given Samuel are required to complete 459 years from the division. Thus,

Joshua.....	25
Anarchy.....	20
Servitudes and Judges.....	390
Samuel.....	24

Making only..... 459

This number, therefore, instead of reaching to Samuel, includes the period Mr. S. has given to him. And therefore, in adding to it 24 years, "for Samuel's separate administration as judge," he includes these 24 years twice over! Nor can he make, by any addition of his own figures, 483 years from the division of land, without twice including them!

According to the same figures of Mr. S. 450 years from that division, would reach to the end of the 15th year of Samuel; so that to the commencement of the separate period given him, there would be but 435 years, and only 426 to the commencement of the supposed 9 years of joint service before Eli's death!

This error of computation, must vitiate Mr. Shimeall's entire argument respecting the harmony of these periods; for it is on this that he bases its correctness, when he says:

"To prove the correctness of this aggregate number of years we must harmonize the chronology of the interval between the division of the land, and the time of Samuel the prophet, with the 450 years of Acts 13:20; and also the whole period with the details of the history of those times," p. 91.

"This period of 450 years, we shall show in its proper place, comes out with the greatest exactness," p. 89.

A want of harmony there, with Paul's period of 450, leaves the correctness of these periods unproved. That there may be no misapprehension, it should be borne in mind that Mr. S. includes the judgeship of Eli in the sixth servitude. He says:

"Our Bible chronology of this period makes the administration of Eli to have begun and ended with the 40 years of the sixth servitude, and the 20 years of Samson to have been included in the last 20 years of Eli," p. 95.

"The 40 years of Eli, and the 20 years of Samson, are included in the 40 years of the sixth servitude," p. 96.

This being so claimed, it follows that a supposed joint service of Samuel with the last nine years of Eli, must commence 9 years before the close of the sixth servitude. And this Mr. S. claims: for he says:

"The specified dates of this period, therefore, taken as a whole, determine, as in the case of the 20 years anarchy, that the 450 years down to the time of Samuel the prophet, makes his entire period as judge to have been 33 years; the first nine of which were co-terminous with the last nine years of Eli and Samson," p. 92.

The statement of St. Paul, "explicitly fixes its termination to the commencement of the joint judgeship of Samuel with the last nine years of Eli and Samson," p. 93.

"His 450 years begin at the close of the five years' division of the land by lot," and end with the commencement of Samuel's administration as judge," p. 94.

The end of Eli's administration, therefore, is pinned down by Mr. Shimeall to the end of the 40 years of the sixth servitude; the 24 years he gives for Samuel's separate administration, are as definitely commenced there; and so the 9 years of claimed joint service, must begin 9 years earlier.

The harmony of this chronology, therefore, depends on there being 450 years between the division of the land by lot, and 9 years before Eli's death; but as the addition of his own figures can make only 426 years between those epochs, and only 435 between the former and Eli's death, there is no adjustment of this nature.

Mr. Shimeall adds:

"It is to be here observed, in the first place, that St. Paul's language, and after the division of the land by lot, God gave Israel judges about the space of 450 years, is to be taken in a qualified sense. The phrase, about the space of, etc., includes the time of the intervening servitudes of 111 years; so that the actual period of the judges amounted to only 303. And so the account given above of the three-fold official character of Samuel, as priest, prophet, and judge, qualifies the statement of Samuel having 'judged Israel all the days of his life'—meaning that reference is made to his whole complex administration; while the ending of the 450 from the division of the land, by a specific reference to a particular time—'until Samuel the prophet'—can only be understood to refer to the commencement of his judicial administration," p. 95.

"About the space of," etc. must of course include all the time intervening between the division of land, and Samuel's. The periods of the servitudes being interspersed among the periods of the judges, can no

more be discovered, than the nights from the days, in a given interval of time. The "about," therefore, if it qualifies anything, must qualify, not the periods of the judges merely, but that of the whole duration. Had it been shown to come out "with the greatest exactness," no qualification of it would be required. And we have shown that his own figures only make 426, where he makes 450 by twice adding the 24 he gives Samuel.

Mr. S. continues:

"It follows that, by supposing Samuel to have acted as judge contemporaneously with the latter part of the time of Eli, it would seem at least consistent with the circumstances of the declared inefficiency of that judge's administration, as the occasion of it, (See 1 Samuel 3:11-18). During this interval, therefore—to which we appropriate nine years—transpired those events which ended in the capture of the ark, etc. (1 Sam. 4:6); its final removal to Kirjath-jearim; and the assemblage of the people by Samuel at Mizpeh (1 Sam. 7:1-5), when we have the express mention of the fact, that Samuel judged the children of Israel at Mizpeh, indicating that then and there commenced his separate administration, as above, of 24 years," p. 95.

This is the epoch where we commence Samuel's independent administration; which, with the reign of Saul, we understand Paul to specify as continuing "by the space of 40 years." And therefore we use Paul's, great measuring rod of 450 years from division of land to Samuel, with the other known periods, to determine the sum total of the conjectural ones, that intervene. We find that the 450 years end "with the greatest exactness," just 30 years after our epoch for the end of the sixth servitude; and therefore, we place the day of Mizpeh,—21 years after our supposed date for Eli's death. It is clear to our view that the 20 years of 1 Sam. 7:2, reach only to the day of Mizpeh, and therefore we cannot there end 9 years that begin only 9 years before Eli's death. Mr. S. however supposes those 20 years are subsequent to the day of Mizpeh; he says:

"In 1 Samuel 7:2, we are informed that the ark remained in Kirjath-jearim for a long time—20 years. Also that Samuel having grown old, he made his sons judges over Israel, who not walking in his ways, but turning aside after lucre, taking bribes, and perverting judgment, etc. the elders of Israel assembled at Ramah, and demanded of Samuel to make them a king, to judge them like other nations (1 Sam. 8:1-5). Hence the anointing of Saul by Samuel, as the first king of Israel (1 Samuel 10), 24 years after the arrival of the ark at Kirjath-jearim," p. 95.

The Ark remained in Kirjath-jearim until after David had reigned "seven years and six months" in Hebron, (2 Sam. 5:5), who had then become established as king over all Israel; when he sent "and brought it out of the house of Abinadab." (2 Sam. 6:3). The "long time," therefore, the 20 years of its continuance there, brought to view in 1 Sam. 7:2, can have no reference to the whole period of its continuance, which could not have varied much from 70 years; nor could it have reference to the event of Saul's anointing; for it is expressly qualified by all the house of Israel lamenting after the Lord, and Samuel telling them to put away their gods—showing that it measured only the portion of time intervening between the removal of the Ark to that place, and the Lord's delivering them out of the hands of the Philistines, at the commencement of Samuel's judgeship,—thus ending the 450 years of Paul.

THE FINAL RESULT, OF THIS PERIOD.

"Finally" says Mr. S.: "The result of our computations of this portion of the fourth period of our chronology is as follows: namely—

"1. Deduct A. M. 2513, the year of the Exodus, from A. M. 2993, the year of the commencement of Samuel's judicial administration, and you have the precise 480 years of 1 Kings 6:1." p. 96.

The period in 1. K. 6:1 reached to the Temple; but to Samuel is only part way! We do not see the significance of this; for any number would reach part way to any epoch! And the years A. M. that he subtracts from are simply the result of the addition of his conjectural periods to the known ones—being thus an assumed number!

Mr. S. adds:

2. From the whole period from the Exode to foundation of the Temple.....	587 yrs
Deduct for wanderings.....	40 yrs
" division of lands.....	5 "
" Saul, David and Solomon.....	83 "
128 "	

Leaves..... 459 "

Deduct from this the time of Samuel's joint official administration with Eli..... 9 "

Leaves..... 450 "

Which gives the 450 years of Acts 13:20.

Mr. S. here repeats the inadvertence before noticed. For in deducting the 40, 5, and 83, from his 587, the 459 left must include his periods for Joshua, 25; anarchy, 20; servitudes and judges, 390; and Samuel 24; all of which only make 459. Therefore when he deducts 9 years from this period, he deducts it from a period extending to the end of the 24 years assigned to Samuel; so that the 450 years remaining, must extend, according to the same computation, to within 9 years of the end of those 24—i. e.—to the end of Samuel's 15th. And although

the deduction of 9, from 459, does leave 450, it does not leave that as the length of a period ending 9 years before the commencement of those assumed 24 years of separate administration.

3. To the years of 1 Kings 6:1, viz.....	480 "
Add the following:	
For Samuel's separate administration.....	24 "
Saul, Acts 13:21.....	40 "
David, 2 Sam. 5:4, 5:5.....	40 "
Solomon, 1 K. 6:1; 6:1; 11:42.....	3 "
107 "	
Total.....	587 "
Finally:	

The years in 1 K. 6:1, of 480, are there given as extending from the Exode to the Temple. The simple question is, whether it is the actual measurement of the period that spans that distance? or, is it an erroneous one? If it is the former, then there is no occasion to add to it to get the correct period. If it is erroneous to any extent, it cannot serve as a known element for calculating the extent of the error. The addition, therefore, of the known periods of Saul, David, and Solomon, 83 years, and the conjectural period given to Samuel, of 24 years, making, 107,—periods spanning a part of the arch—added to what is claimed as an erroneous period spanning the whole is no step in the process of determining its true period.

This process is merely finding to what part, the period erroneously given for the whole will reach, and then adding the remaining parts; which of course must equal the assumed whole.

It proves only that the sum of the assumed parts, is equal to the assumed whole, without affording any proof of the truthfulness, either of the whole or of the parts. A like result would have followed the use of any figures. In our scheme: the 480th. reaches from exode to the end of 4 years after Eli's death. If then to this we add

Remaining years to Mizpeh 17	
Samuel and Saul 40	
David 40	
Solomon 3	100

We have a total of 580th. The process is very simple,—but proves nothing. "Finally," Mr. S. says:

4. If to 1 Kings 6:1, viz.....	480 "
We add the dates of St. Paul, Acts 13:17-22:	
For Samuel.....	24 "
Saul.....	40 "
And also the dates beyond Saul, as included in 1 Kings 6:1:	
For David.....	40 "
Solomon.....	3 "
187 "	
Total.....	587 "
And then subtract therefrom.....	480 "

It adds to the current chronology of this period, as given by Usher..... 107 "

Our Bible Chron. pp. 94-6.

This process is identical with the third one, except that after adding the 107 to 480 and making 587; the 480 are deducted from this amount, leaving 107. This only proves that whatever number, may be added to any given sum, if the sum to which it was added be deducted from the whole amount, the remainder will be the sum added!

It is the same with our own figures: for if to the

We add.....	100
Making.....	580th.
And then deduct 480th.	

It leaves 100—"which is thus added to the current chronology as given by Usher."

We trust that Mr. Shimeall will see that chronological computations are not mathematically "verified" by any such process.

We have now gone through, step by step, cautiously and circumspectly, with Mr. S.'s entire argument for this period. We have copied his argument, but cannot find why he takes the number 587 as the whole period, except it be that it is the sum of his several parts; nor why he gives 25 years to Joshua, 20 to anarchy, and 24 to Samuel, except that in the case of the former he supposes his age to be the same as Caleb's; and that the 20 and 24, with the other periods, amount to 587. But why does he take these precise numbers?—what led him in the first place to adopt the 20, 24 and 587? Why not have taken other numbers for the smaller ones, and so had 580 for the larger?

As before said, Samuel could not have been under 20 at Eli's death, and from that to 30; which would make him between 40 and 50 at Mizpeh. As he lived till within two years of Saul's death, he must have been from 80 to 90 at his own decease. To complete the "space of 40 years," "after" the 450, by supposing that Samuel judged Israel 20 years, till he was between 60 and 70, and then anointed Saul, to reign another 20, is not inconsistent with probability, nor with Josephus, who says:

"He governed and presided over the people alone, after the death of Eli the high priest, twelve years, and eighteen years together with Saul the king." Ant. 6, 13, 5.

"Saul, when he had reigned eighteen years, while

Samuel was alive, and after his death [two and twenty,* ended his life in this manner." Ib. 6,14, 9. *and was the same as the one who was killed by the sword of the Lord.*

FROM THE TEMPLE TO THE CAPTIVITY.

Respecting this period Mr. Shimeall offers no argument, and only remarks respecting it, in his *Age of the World*: "Here the evidence before us is clear and unobstructed." He then arranges it in a tabular form; which varies from our own, only, in the omission of the *interregnum* in

TABLE II.

From the Temple			
To the death of Solomon	1 K. 11:42	37 y	s
Rehoboam	" 14:21	17 "	
Abijah	" 15:2	3 "	
Asa	" 10	41 "	
Jehoshaphat	2 Chr. 20:31	25 "	
Jehoram	" 21:5	8 "	
Ahaziah	2 K. 8:26	1 "	
Athaliah	" 11:3	6 "	
Jehoshaphat	" 12:1	40 "	
Amaziah	" 14:2	29 "	
Interregnum	2 K. 14:23 & 15:1	11 "	
Azariah	2 K. 15:2	52 "	
Jotham	2 Ch. 27:1	16 "	
Ahaz	" 28:1	16 "	
Hezekiah	" 29:1	29 "	
Manasseh	2 K. 21:1	55 "	
Amon	2 Ch. 33:2	2 "	
Josiah	" 34:1	31 "	
To the 4th yr. of Jehoiakim.	Dan 1:1, Jer. 25:1-12; 45:1; 46:2	3 "	
Making from the temple to the subjection of Israel to Babylon		422 "	

As he offers no reasons for this omission, and as we have already presented the evidence sustaining it, we do not dwell upon it. By its omission, however Mr. S. loses the 8 years he had gained in connection with the period of the judges, and three years additional; so that he comes down to the 4th year of Jehoiakim, with three more years needed to complete the 6000th year of the world's age than is required by our own estimate.

After this period, the records of chronology are clear and undisputed; and Mr. S.'s great variation from other chronologers, is caused by his inadvertently counting 19 years twice over,—as we shall show in our next.

To be continued.

Inquiries.

Bro. Bliss:—Will you respond to the following—

1. I often read about Dives and Lazarus, but as I do not find the word Dives in the Bible, I have queried about its origin; can you give it?
2. Ecclesiastes 7:10 is used to prove that the world is morally and religiously improving; can you explain it?
3. I notice that most all writers use the words, Soul and Spirit synonymously; does the Bible ever? and if not, should we?

TIMOTHY WHEELER.

Waterbury Center, May 29, 1860.

Ans. "Dives" is a Latin adjective, signifying "rich"—in the place of which, it occurs in the Latin Vulgate. Becoming Anglicised, it is used as a noun, expressive of "a rich person."

The former days may have been no better than these, without its being necessary to suppose that these have become better than those.

It may be that those words, in a few instances, are used interchangeably,—very seldom. The two things are distinct, and should be so referred to in common discourse. The soul is sometimes used, by a metonymy, for the spirit, and sometimes for the dead body, and sometimes by synecdoche, for the whole person; but it is so used only by a figure.

"CHRIST OUR LIFE. The Scriptural Argument for Immortality through Christ alone. By C. F. Hudson. Boston: Published by John P. Jewett and Co. 1860."

This is a 12 mo. of about 160 pages, which is designed to present in an enlarged form, a single chapter in his previous work, entitled "Debt and Grace," in which was discussed the Scriptural testimony respecting future existence.

This work is very tersely and compactly written, and presents all that can be said on the author's side of the question—he arguing the utter extinction of the existence of the wicked. The thoroughness, and spirit of candor and courtesy with which he has discussed this question, and yet presenting it in a condensed form, will make this a welcome volume to those who hold with him; whilst those who dissent, as we do, are always pleased to find the views dissented from, so clearly presented—particularly when we feel assured, as in this case, that there is here all that can be said in their defense.

The former volume discussed a great variety of questions, independent of Scriptural testimony. As what saith the Lord, and the actual meaning of what the Lord hath spoken, are the hinges on which this doctrine must turn, it is wise in him to issue a volume

* The "two and twenty," it will be noticed, are in brackets—showing that they are not in the text of Josephus. It should read "two."

ume limited to the discussion of the scriptural bearings of it.

So far as we are concerned, however, the question might be still greatly narrowed. That the righteous only will have immortality; that they have eternal life only through Christ; that all the wicked, God will destroy; that they will die the second death, &c. are not issues with us. The Scriptures so teach and we so believe. The question with us, is, Does the loss of immortality involve the loss of eternal existence? and is destruction a return to non-existence &c. When we find life and damnation, everlasting life and shame and everlasting contempt, immortality and indignation and wrath, &c. contrasted, the terms referred to express to us, not existence, but a *quality* of existence. Thus Abraham said to Dives: "Thou in thy lifetime (zoe) enjoyed thy good things" but "now thou art tormented."

So far as the mere fact is concerned, could we find clear testimony of the final extinction of all wicked intelligences, or of their final conversion, we could not wish it to be otherwise; but in the absence of that, we look not within to see what we would have, but into God's word to learn what he has said.

Mr. Hudson rejects the idea of mere materialism, and thinks his view of the destiny of the wicked not inconsistent with consciousness in death,—the denial of which logically involves the denial of other important doctrines. We have thought it would be difficult to separate the two.

SPIRITUALISM EXPOSED, in the light of Divine Revelation; with an examination of the position of A. J. Davis and Mr. Dods. By Mary D. Wellcome. Richmond Me.

This is a very well written pamphlet of 23 (12 mo.) pages. It refutes the claim that spiritual communications are angelic, or are produced by natural causes, and takes the view that they are, the work of wicked spirits. Its position we regard as scriptural, and its circulation will do good.

It can be had of its author, whose address is Richmond Me. for 12 1-2 cents, or 30 per cent off by the dozen.

To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please to call the editor's attention to the omission.

J. M. Orrock. "Mede on the 2300 days," and "Unchanged Customs," next week. Give us any other thing you may find of interest, and do not let your pen be idle, when you travel. When you stop, you can jot down the thoughts occurring while riding.

Projects of Louis Napoleon.

Considerable sensation has been excited abroad by a recent letter in the *Independence Belge*, bearing the signature of a writer whose intimate acquaintance with French politics is well known. It says that for his own policy, Louis Napoleon would have wished that the present year should elapse in peace. According to his schemes the European crisis only appeared set down for 1861; but England, by favoring the expedition of Garibaldi against the kingdom of the Two Sicilies, is about to precipitate events. The writer then reviews the hostility of England toward the French policy in Italy, and admits that the temporary plans of the Emperor with respect to the separation of Tuscany and the Duchies from Sardinia were foiled by the aid of English influence; but he contends that the same embarrassment resulted in the annexation of Savoy and Nice, which leaves the balance decidedly in favor of the Napoleonic policy.

But reverting to prospects, the writer says that one prominent object of England, in favoring the insurrectionary movements in Italy, is to keep France and Russia from entering into any active combination in the East. But this dreaded crisis, says the letter, has been precipitated by the very method taken to stave it off. A treaty of alliance between France and Russia has been drawn up, and will soon receive "august signatures," and in exchange for the compliance of France with her wishes regarding Turkey, "the great northern power" will show "remarkably kindly feeling" for the family of allies of "our Imperial dynasty, if perchance it should become necessary to find an occupant of the vacant throne of Naples." Thus far this writer.

Although there is an air of plausibility about his statements, we should hardly have deemed them worthy of serious attention, had they not received a shadow of confirmation in our latest European dispatches. It is there stated that the Emperor of Russia is soon to visit Paris, and also that the French Ambassador to Turkey has been making a speech to the Sultan, which is considered to be of an "alarming nature." These rumors would certainly look like the speedy reappearance of the sick man by the Bosphorus in European politics, and a special consultation on this case between the Imperial surgeons

of the Tuileries and of St. Petersburg.—*Boston Journal.*

Such statements are of great importance from the fact that whatever foreshadows the speedy overthrow of the false prophet, and of the man of sin—Mohammedanism and Romanism, indicate the coming end, to which,—according to Rev. 19th and Dan. 7th and 2 Thess. 1.—they continue.

Great Tornado.

Chicago, June 5. The tornado was first noticed between Marion and Cedar Rapids, in Lynn county, Iowa, going northwest and Southeast in three separate currents, crossing the track of the Chicago Railroad several times.

At Lisbon the depot buildings and all the warehouses in the village were entirely demolished. A train of ten freight cars, heavily loaded, were lifted bodily from the track and dashed in pieces.

Before reaching Lisbon it had killed sixteen persons.

One current passed north through Mechanicsville, demolishing everything in its course and killing sixteen people.

Another current passed through Onion Grove, killing, in that vicinity, seventeen persons. It then passed south of the railroad near Dewitt, killing twenty-seven persons, sixteen of whom belonged to the family of Thomas Hatfield.

It then passed south of Romersa and Lowmoor, demolishing the house of David Millard, killing him and a portion of his family.

It then struck the town of Camanche, on the Mississippi, at which point the loss of life is much greater than at first reported. From all accounts there cannot be less than 55 killed at this place alone. Some reports put it at even a larger number, but the bodies cannot be found. There are also 125 wounded, some fatally, and 10 missing.

At Camanche, a large timber raft, with a crew of 24 men and 2 women, was scattered, and 21 men and both women lost.

The tornado is known to have traveled a distance of ninety miles in Iowa, and seventy miles in Illinois.

The loss of life cannot be less than 150.

During the entire day yesterday two trains were run every hour from Clinton to the scene of the disaster, and relief for the sufferers.

A graphic account of the disaster will be given in our next.

St. Louis, June 5. The storm of Saturday was very severe at Alton, Illinois. The total loss will exceed \$100,000. The German Catholic Church is almost a complete wreck. The Democrat office was damaged to the amount of \$800. The Episcopal Church lost its steeple, and was also badly wrecked. The steeple of the Methodist Church fell through the roof, doing great damage to the building. Much damage was also done by the hail. There were many narrow escapes, but no lives lost. Northern Missouri also suffered extensively.

TORNADO IN PENNSYLVANIA.—Loss of Life and property.

About noon last Wednesday, 30th ult., a tremendous tornado, carrying destruction with it, swept along the line of Armstrong and Clarion county, Pa., causing heavy losses of life and property. The dwelling of Charles Stewart was entirely carried away, his wife killed, and six children severely injured; besides his barn was burnt to ashes. The house and barn of Mr. Shoemaker were torn to pieces, and one of his legs broken; the house and barn of Thomas Dougherty were destroyed, and his daughter was killed; the dwelling of McCullen Henry was blown down, and his wife severely injured; the barn of Joseph Smith was completely wrecked; the tavern of Nathan Hare was destroyed, and his daughter killed; the barns of Jacob Hartzell, John and Samuel Shick, and the residence of John Mahoney, were all destroyed, and the wife of the latter is believed to be killed; in the village of Hestonville, several brick, frame and log dwellings, a large grist-mill, and a substantial bridge, crossing Red Bank Creek, were swept off, and four lives lost. In fact, in a radius of ten or twelve miles, heard from, thirty or forty houses and barns were torn down, and six or eight lives lost, but the amount of the damage done has not been estimated.—*Phila. Ledger* June 4.

THE PLEURO-PNEUMONIA.—A thorough examination of the cow belonging to Mr. Eldridge of Canton, which was killed on Tuesday afternoon, led to a preponderance of opinion on the part of those making the inquiry that the animal had the common pleuro, and not the malignant type of the disease.

A cow owned by Mr. Bradshaw, 254 Bunker Hill street, Charlestown, died Wednesday, after having been sick for several days. She is not believed to have been suffering under the cattle distemper, but an examination of the case will be made by the commissioners.

The disease which lately destroyed so many of the cattle in Massachusetts, is said to have made its ap-

pearance in Bucks county. Within a short time a farmer of Bristol township lost nearly all his valuable herd of cows of a complaint said to resemble very much the dreaded cattle disease.

The cattle plague, now raging in New England, has broken out with great virulence in New Jersey. The plan proposed there is, on the first appearance of the disease, to fatten the cattle at once and then kill them for the market.

THE CATTLE DISEASE. In consequence of the cattle disease in the adjoining town of Holden, the Mayor of Worcester has issued a proclamation recommending the complete isolation of individual herds in Worcester at whatever cost or inconvenience to the owners. Also the erection of fences, to separate contiguous pastures by the space of twenty-five or thirty feet, and that cattle be driven upon the highways only in cases of absolute necessity, and then that contact with others be carefully avoided. Policemen are stationed upon the streets leading from the infected districts, with peremptory instructions to prevent all ingress of cattle upon any pretext whatever. The Spy says:

"There is now danger that the disease will be introduced here by cattle driven into the city from neighboring towns. It is already rumored that a pair of oxen affected with the disease have been driven into the city from Holden. We gave the particulars of the slaughter, on account of the disease, of Mr. Dike's cow, in Holden. Another cow that took the infection from this, has been slaughtered there, and found very much diseased; and the disease has appeared in a yoke of oxen belonging to the same herd. It is estimated that from seventy-five to one hundred head of cattle have been exposed in Holden. There is need of the utmost caution."

The latest and most reliable of the foreign dispatches render it pretty certain that Garibaldi has proved victorious, and had secured possession of Palermo. No confidence is placed in the Neapolitan dispatches which state that the insurgents were defeated.

China has concluded not to fight, and agrees to pay England and France their expenses and open her ports. The Japanese Emperor had been assassinated in the street. Two princes had been permitted to disembowel themselves, and thirty other persons had been beheaded.

The London Morning Advertiser declares that it can state, in the most positive terms, that Lord Palmerston and Lord John Russell are in possession of facts which prove, in the most conclusive manner, that Louis Napoleon has not only formed, but fully matured designs which, if he be allowed to carry them into effect, will convulse the whole of Europe, if not plunge it into actual war, before many months are over.

When some of the members of the Japanese suit first went on shore at Honolulu, and wandered through the streets, and for the first time time saw ladies wearing crinoline dresses, they were utterly confounded, thinking they were only equal to the solid bodies which filled them. They had never dreamt of such women. One of them in his simplicity ventured to touch the side of one of these walking balloons, when, yielding to a gentle pressure, it caved in, and the Japanese discovered that things were not what they seemed, and burst into an immoderate fit of laughter.

At a meeting recently held in London at the house of the Hon. Arthur Kinnaird, the object of which was to consider the history of the Anglo-Saxon Revivals, it was stated, that if 200 Christians were in three months, by the devotion of one hour a week to be the means of saving each only one soul, there would in three months be 400 earnest Christians. If these again were filled with the same zeal, by the close of the first year, they would have multiplied to 1600 earnest Christians; by the close of the second year, to 25,600 believers, and then, at the close of the third year, to 408,600 by a not very long series of ascending figures, which would represent wonderful facts. The first 200 Christians might, in less than four years, have acted spiritually upon every soul in London, and in less than six years, on the whole world. What the first 120 disciples accomplished of evangelizing work in the earliest ages is proved by the recent most interesting revelations of the millions of Christian graves in the Catacombs of Rome.—*Exchange.*

This must be based on the supposition that man can convert man, whereas it is God alone who gives the increase.

MAGNANIMITY.—Tasso replied to a proposition that he should take vengeance on a man who had injured him, "I do not wish to deprive him either of his goods, his honor, or his life; I only wish to deprive him of his ill-will."

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as discrediting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

The Beast, Rev. 13, not Papal.

Concluded.

In my last I proved, that a beast, in all the six instances of its symbolic employment in Daniel, represented a purely civil Power, with no religious element indicated, and that its signification was thereby fixed, and especially applicable to that of Rev. 13, as it is simply and alone composed of the four in Dan. 7. It cannot therefore represent an ecclesiastical, or politico-ecclesiastical system.

2. I showed that the Apocalyptic beast represents the last great military empire of earth; for he is overthrown at Armageddon; and that the beasts of chs. 13 and 17 are identical. The former exhibits his agency in persecution, and general conquests, but the latter his agency in the judgment of Babylon. If because "crowns" are mentioned on the horns, 13, and not mentioned in 17, it proves that no crowns existed in the latter instance, and that therefore a different epoch and different horns must be inferred; then the entire beast, ch. 17, must have been destitute of regal sway, and the seven heads of the two chapters must be distinct also; for no crowns are mentioned in connection with the heads of that chapter 17. A great deal of unfounded inference has been based here, merely upon nothing. The heads are crowned in ch. 12 and the horns in ch. 13, which is sufficient. It proves that both are kings, and kings without crowns are no kings at all; but those of ch. 13 are divinely called kings.

These beasts being identical, the deadly wound, 13, and when he is not, 17, mark the same event. This is certain, because "all the world wonder" when the healing occurs, and the same is true when the beast "is" again, 13:3, and 17:8.

Now Napoleon's dynasty is the last great military empire, and was wounded to death so that it literally was not, and it is healed, and its head is the wonder of the day.

By inspiration this beast is called a king, 17:11, and is said to go alive into the lake of fire and remain there at least 1000 y., 19:20 and 20:10. This is impossible of any mere system, but not of a king, a man.

The number of this man's name is said to be six hundred three score and six.

The Apocalypse was written for the benefit of his servants, 1:1, and this particular portion for the churches at the very last days; for the beast exists then.

God would certainly adjust the "number" to the idioms of the language of his servants at the proper epoch.

The English language is pre-eminently and notoriously the language of evangelical Christendom, and of the current civilization. Then it is impossible that the number should not be adjusted to the principles of the church's natal tongue; therefore the Latin or French pronunciation of letters or names is out of the question.

Accordingly, how should Louis Napoleon be spelled, and what are the legitimate sounds of the component letters, is the legitimate inquiry.

The proper sound of the first syllable is Lo-o, or Loo. Now, oo expresses oo, or o, in French; but it has no such legitimate sound in English. Webster says, "Missouri, in French is Missouri . . . all very proper for Frenchmen, for Englishmen the letters used lead to a false pronunciation. It is to be regretted that our language is doomed to be a heterogeneous medley of English and foreign languages," Dic. p. 9. "It is much to be regretted that British authors and travellers admit into their writings, foreign words without conforming them in orthography to regular English analogies. I would not refuse to admit foreign words, but I would compel them to submit to the formalities of naturalization." p. 77.

By these principles, which pervade Webster's entire Introduction, the u in Louis would never have been permitted in English.

This name was softened by the Latin from the German, Hlodowig to Clodoveus, and then to Clovis. Afterwards it became Ludovicus, and then

Louis; and now I have produced the prince of lexicographers as authority for expunging the u in the English. It is therefore expunged.

From the sentence, "Louis Bonaparte Emperor Governor" we have dropped a u from every word but the first; and it has no business in that. We want the sound of o in move, or oo in boot, and on does not in English legitimately express that sound; nor does oo express the sound definitely, but o does; and therefore I am advocating no chimera or fancy, but a strictly scientific and exact fact. Louis is in English false orthography. Lo is specifically correct. Move and prove, are in French, mouvoir and eprouver. The e in Napoleon in English sound, is short. Now this gives the exact number of the name.

A. S. N. A. P. O. L. S. O. V. 30 70 10 200 50 1 80 70 30 5 70 50 = 666

Besides Lo is in French is Laws, or code; and in his Napoleonic Ideas the Emperor's aim at universal empire in Europe is clearly indicated. If he succeeds and publishes a code universal, and its principles are antichristian, to receive that law would be to receive his name in the forehead, as to accept God's law is to receive his name there. "But it is impossible that Napoleon can ever acquire such power." Yes, it was just as impossible 16 years ago, that he should ever do what he has actually done.

From Bro. Z. W. Camfield.

Dear Bro. Bliss:—If you think the following sufficiently important to insert in the Herald, please do so; if not, please forward it to Bro. Burnham.

To Eld. Edwin Burnham.

Dear brother:—It is but recently that I saw your letter in the Herald, of the 12th inst., requesting your brethren and sisters to write to you, and comfort you. And though having no personal knowledge of you, yet I hasten by the first mail to write you; but having obtained a subscriber for the Herald, I send directly to the office: and if the remedy which I hope you will try, proves as efficacious as it did for my wife, when she was afflicted with inflammatory rheumatism, you will find it to be a substantial comfort to you, freeing you from pain, restoring the use of your limbs if deprived, and enabling you to go forth preaching that glorious truth which you so dearly love. After she was taken we called a doctor, who prescribed for her; but she continued to get worse till it was with great difficulty two persons could move her from the stove a few feet to the bed. We were told to take a flat raw lime-stone and heat it and set her feet on it (she was afflicted in the feet and legs) and cover her lap with a quilt and pour a little cold water at a time on the stone and give her a good sweat. We heat the stone so hot that we had to put something under her feet. We gave her a thorough sweating, and got her on to the bed with ease. She fell asleep, and when she woke we tried it again, and she got up and walked the room and went to bed without assistance.

My prayer for you, dear brother, is that the Lord will stand by you, restore you to health, bless you and make you a blessing, in holding forth that precious truth, that when received will lead sinners to look for the glorious appearing of the great God even our Saviour Jesus Christ.

I would write more; but my time is out—it being nearly dark. Your brother in a precious Saviour, ZIRA WM. CAMFIELD.

Boston, C. W., May 24, 1860.

From Bro. D. Campbell.

Dear Bro. Bliss:—I send you a new subscriber for the Herald. I spent two days with Elder R. Hutchinson, at Port Union, and heard him preach from Col. 3:4, a sweet sermon. May all the brethren pray for him, that God would restore him to health. Let all our brethren encourage him in his labors of love after a godly sort. Your brother in hope, praying for the coming of the Lord of life and glory, DANIEL CAMPBELL.

P.S. My address is Ameliaburg P. Office, C. W. I think your sober views on chronology should be generally approved of. I think you are considered, very generally, wise in the above knowledge. May we all live from day to day, looking for the blessed hope. D.C.

Ameliaburg, C. W., June 1, 1860.

Inquiry.

Bro. Bliss:—Was there anything in the feast brought to view in Lev. 23:33-39, that was typical of the Christian Sabbath? O.R.

NOTE. Not typical of the Christian Sabbath, but of the eternal, which the Christian sabbath also typifies. En.

Brother Bliss:—Dear sir, I have sought unsuccessfully to find the exact year when the 21st and last Jubilee was celebrated by the Jews. Being apprehensive that some valuable information may be gained

ed by it, I ask this favour of you, if it comes within your scope of information. You are aware, I presume, that the marginal Bible dates do not correspond one with another to establish for certainty, the true date. I suppose however from 444 to 434; and is the Bible Chronology from that period down to Christ's birth correct? In giving this information through the Herald, you will confer a favor and perhaps benefit others.

Yours respectfully, Z. W. HOYT.

Griggsville, Ill. June 1, 1860.

NOTE.—What we understand by "Bible Chronology," is the chronology given in the text, from which that in the margin is made out. That in the margin varies, according to the judgment of any publisher or editor who estimates it. Of this therefore we cannot speak, without knowing what reprint of the Bible you refer to.

If we reckon 50 years to a Jubilee, and begin with the entrance of Israel into Canaan, 21 Jubilees, or 1050 years from B. C. 1536 would reach to B. C. 486. Another Jubilee would bring it down to 436. But the evidence of the actual years in which the Jubilees were observed, or that they were observed with any regularity, is very meager.

We have an article, written more than a year since on the Hebrew Jubilee, which contains all the information we have on the subject, and which may be given sometime. Ed.

From Bro. Samuel H. Withington.

Dear Bro. Bliss:—We are having excellent meetings and under the judicious labors of Bro. H. B. Hyde, we are getting along finely. The people come out to hear, prejudice to a great extent is giving way, and the Lord is blessing us with the spirit of union and love. All the signs show conclusively that the coming of our beloved Lord is nigh "even at the door." It does seem that all the periods terminate between this time and 1866 or 8. Is it indeed true that we are within a little circle of 6 or 8 years of the end of the world, and liable to come at any moment? So it seems, according to the writings of some of the ablest divines of the day, who have searched carefully and prayerfully into the prophecies, and seem qualified to give us "meat in due season." O then, in view of this, how important it is that we should give earnest heed to the words of our Saviour: "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man," Luke 21:36.

Let us at all times have our "joins girt about with truth, and be like unto servants that wait for their Lord, that when he cometh we may be ready to open unto him immediately."

We are truly thankful to our beloved Lord for directing the footsteps of Bro. Chapman to our place, through whose faithful labors quite a goodly number embraced the faith and are now with us lifting up their heads, and rejoicing in view of their redemption drawing nigh. May the Lord richly reward that faithful brother for all his labors of love.

This from your unworthy brother in Christ, looking for speedy redemption.

From Bro. Samuel H. Withington.

Springwater, N. Y. June 4, 1860.

Letter From a brother.

The following private note we give for the purpose of asking that those who frequent the throne of grace will remember the writer; who evidently desires that wisdom and grace that cometh from above, and the bountiful bestowal of which, would show him the path of duty. All that we can advise, brother, is, that you follow the openings of Providence,—improve every open door. Ed.

Dear brother:—I scarcely know what to do. Ever since a child, have I felt at times that I was called to sound the gospel tramp; but never have dared to venture out into deep water, for fear that I might sink. My parents were poor, and did not therefore think they were able to give me a liberal education. But when one of my uncles came to know the state of things, he offered to send me to a high school, and advised me to do so. But was ashamed to appear in the midst of those that were advanced so far ahead of me in education, and did not accept his advice.

I have labored much to excuse myself from obeying the summons, on the ground of a lack of knowledge. But the hand of the Immutable appears to be against me. He taketh from me my children; he driveth me into poverty, oft times hath he brought me near the grave. The people of God sometimes try to comfort me, and sometimes reprove me, and say, Why don't you go out, and obey the summons of God, lest he slay you?

I have taken a public stand against those that oppose the Advent doctrine, with quite good success; but my knowledge concerning the faith once delivered

to the saints is limited for want of Bible explanations, and I am too poor to procure them. O that I had a spiritual adviser, that would tell me what to do! Cease not to pray for me, dear brother, that I may receive strength and council from God, who giveth freely; for I am beset with enemies upon the right and left and many are of the household of faith (professedly so). Yours looking for speedy redemption in Israel.

Life's River.

All along life's rugged river
Thus far I've sped,
And the foam of many a billow
Hath swept o'er my head.

On the rock-bound shore I've almost stranded
Full many a time;
But my little bark's been guided
By an All-wise Hand.

And though oft the waves may rise around me,
And the tempest rage:
Trusting in the Hand that's led me,
My soul shall rest.

For, me thinkst, the hand that thus far
Hath led me on,
Will not now forsake or leave me,
Till the goal be won.

Courage then, my fainting spirit;
For the day 'll soon dawn,
Soon the ransomed ones of Zion
Will sing redemption's song.

MARY MAY.

OBITUARY.

DIED, on Monday evening, Dec. 5, 1859, at 10 o'clock, at his residence on Vine Street Hill, of dropsy of the chest, Deacon JOHN SMITH, in the eighty-second year of his age.

One of our patriachs has departed. Forty-five years has he walked the streets of our city, and helped to rear its habitations;—its habitations for the place of active business, its habitations for quiet homes, and the habitations where the God he worshipped might dwell. More than eighty-one years have passed since he commenced his earthly pilgrimage. Almost three score and ten of those years has he walked with God. Like to the patriarchs of old, to him has been manifested the prosperity of those who thus early commit their ways unto the Lord. To him has been manifested, even from childhood, the wisdom of the words of the ancient king of Jerusalem, when he said, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf shall not wither, and whatsoever he doeth shall prosper." Upon his death-bed he gave testimony that in all the experience of his earthly pilgrimage, these had to him proved to be the words of inspiration; and also from observation had he learned in hundreds of instances that the remaining verses of this first Psalm applied to the ungodly, were all as emphatically God's truth.

When but a child of twelve years old, by self-sacrifice he was enabled out of the small pittance obtained by his industry, to bring in a tithe unto the Lord. Yearly has the value of these tithes increased until in his last year had reckoning been made of their accumulated worth, the amount would have been a handsome fortune. When speaking of what God had enabled him to do in his last days, he would say, "Who am I that I should be able to offer willingly after this sort? For all things come of thee, and of thine own have I given thee." He was a man, physically, intellectually, and morally, of extraordinary power, of gigantic strength.

His physician, two weeks before his death, was listening to the beatings of his heart to see how far disease had gained upon him. "It is a noble, it is a strong heart," he said. In more than one sense was this true.

Terrible was the struggle of that strong frame with the giant death. His most powerful artillery was needed in this battle. Not content with insidious disease that dissolves the blood, the dropsy, he must bring one more of his mightiest recruits in action to subdue the strong man. While the noble heart and lungs were struggling against overflowing waters, another disease, with its fires, was sent to consume his once strong, active limbs. O death, wast thou victorious? His intellect was of the highest order, correspondent with his physical temperament. Between his seventieth and his eightieth year, the time when most men are upon the decline of mental power, one could not but look with admiration upon him as his mind grasped some subject of interest, and exhibited it in its strongest light. Coupling his gigantic intellect with his firm moral integrity, adding thereto his indomitable will and unwavering faith in God, there seems to have been no position wherein he might not have been successful. Had he been called to the work of a Luther, just as fearlessly

would he have passed the terrible Rubicon of the gates of Worms as did that courageous servant of God. He had one rule for all things, one balance by which all uncertainties were decided. Could they be measured by the law of God? Could they be weighed and not be found wanting in the balance of his word? Whatever could stand these ordeals was established in his mind as on the side of right, as firmly as are established the everlasting hills.

Those who loved and revered him, have laid him away in the cold chambers of death. They weep that they can no more minister to his comfort; they weep that they shall no more hear his prayers; they weep that they can no more receive his counsels; but they weep not without hope. They know that not one jot nor tittle of God's word can ever pass away, and they know that his fondly-cherished hopes of a glorious resurrection, when Jesus Christ shall come to judge the world, will not be vain. They know that that beloved and mortal form will then put on immortality, "and that then shall be brought to pass the saying, Death is swallowed up in victory." "Thanks be to God who giveth the victory, through our Lord Jesus Christ."

L. H. S.

DIED, in Boylston, Mass. April 27th, JAMES DAVENPORT, a graduate of Harvard University, of the class of 1862.

Mr. Davenport was a Lawyer by profession, and had much to divert his mind from the contemplation of sacred things; yet he was a great student of the Bible, and an earnest inquirer after truth. For the last forty years of his life, it could be said of him, "He searched the Scriptures daily." For the last 19 years he had been a believer in the advent of Christ to set up his everlasting kingdom and reign personally with his people. He was much disappointed in not having his hope realized in 1843, but his confidence in God and his word remained, and he continued to watch and pray, believing the time to be near. His strong faith in God and his promises, was a great support to him under the severe trials he was called to endure in the declining years of his life. The strength and vigor of his mind became much impaired the last two years, so that he suffered much from mental derangement, as well as physical disease. Three days before his last, he had an hour of consciousness, and spoke of his trust in Christ. He fell asleep calmly and peacefully in the arms of Jesus.

Mr. Ross, pastor of the Advent church in Worcester, attended the funeral, and preached a discourse upon the resurrection, from the words, "Why should it be thought a thing incredible with you that God should raise the dead?" He was very earnest, clear and comforting in his discourse, and was very attentively listened to by a large concourse of people who do not often hear the truth upon this subject.

Mr. Davenport has left an aged companion with whom he had been united for sixty-four years. May the Lord sustain her, and their six surviving children, and prepare them all for the coming of our Lord. Then will death be destroyed, a happy meeting take place, and all tears be wiped away.

DIED, in Richmond, May 18th, of consumption, Mrs. ELIZABETH A. MACE, aged 80 years.

Sister Mace was converted to God at the early age of ten years; but although for several years she confessed her Saviour in the social meetings, she was not baptized until about three years ago. At this time there was a revival in the Baptist church, and she with several others was buried in the likeness of Christ's death and raised up in the likeness of his resurrection, and united to the church. She was very active in the Sabbath school as long as her health would admit, and greatly endeared herself to the members of her class by her deep interest and winning address.

For several years she had sympathized with her husband in his views respecting the speedy advent of Jesus Christ to establish his reign on a renewed earth, but there were things connected, to some extent, with the class denominated Adventists, deemed by her erroneous, that made her cautious about taking an open position with them. About one year ago, however, she became so fully established in her faith, that she expressed to several in very decided language, her belief that Christ was at the door. The signs of the times bespoke to her redemption near, and with ardent and joyful hope, she lifted up her head, as the Saviour commanded his disciples to do, when the tokens of his advent were manifested.

She delighted much in the writings of Dr. Cumming of England, and other able authors upon this, to the Christian, delightful theme. Last summer we heard her give a public testimony of her faith, on this point, and the joy she experienced in its contemplation.

For a long time prior to her departure, she was

in a very happy frame of mind. Her sickness was borne with the greatest patience, and looking ever on the sunny side, she was always cheerful, and sought to dispel sadness from the countenances of those who ministered unto her. Never was a death bed more pleasant than hers.

As she neared the valley, she desired her friends to sing her favorite hymns, and her own happy spirit inspired theirs so fully, there was joy commingled with grief. After her sight had almost wholly failed, and she began to enter the valley, she exclaimed, "O how bright!" There was no darkness where she was treading, for He who was the light of the world, was guiding her safe, and shedding forth his own brightness upon her path.

While her spirit has gone to God who gave it, her body rests in hope of a glorious resurrection to eternal life.

I saw her fading like a flower of the field, Where the clouds of the sky no raindrops do yield; As sweetly and gently she passed away, As the twilight of eve at the close of the day. Religion attended her steps to the tomb; Hope threw a bright halo, dispelling the gloom, Faith pointed beyond to the regions of bliss, And Love said, "It is thine, I purchased you this." Not long will she slumber, for soon a sweet voice Will bid her awake, and with singing rejoice,— Immortal arise, and ascend in the air, To meet her Redeemer, his glory to share: Transported with rapture, her feet there shall roam, O'er Eden's bright plains, with her Saviour at home.

M. D. W.

JOHN KELSEY, Jun., died, May 18th, 1860, aged 40 years, after a sickness of six months of pulmonary consumption.

He was able to be about home the most of the time, till the last. He was cheerful and hopeful, and happy in God, during his illness. At times he was very happy, so much so that had he had strength, he would have shouted aloud. He had a living hope. He was an earnest adventist, read and known of all who became acquainted with him. He was one of the pillars of the Advent church in Hartford. None were more prompt, attentive and useful than he, in all that pertained to the prosperity of the church, and also to the Advent cause at large.

The day before his death, he seemed to be quite comfortable, and, having suddenly lost a brother, he contemplated attending the funeral next morning. But the excitement proved too much for him, and towards evening, he felt the premonitions of death, and, while sitting in his chair, called his friends about him, taking leave of each, with the assurance that he should not live to see another sun. He felt sorry to leave them; yet he was most happy and resigned. His hope was full of joy and immortality.

He was converted, and joined the first Baptist church in Hartford, in 1839. In 1842, he embraced the Advent faith, which he held in righteousness and faithfulness to the end. We shall see him, in the resurrection morning, which will soon dawn.

J. V. H.

Dear Bro. Bliss:—I would take the liberty to inform you and the household of faith, through the medium of the Herald, of a part of my sorrow, and with Job would say, "Have pity upon me, have pity upon me, O ye my friends: for the hand of the Lord hath touched me."

Death hath entered my family, and taken away a beloved sister, and an only child.

Our sister FRANCENA, wife of Truman Church, departed this life at my residence, Lawrence Wis., March 22, 1860, aged 16 years, 3 months, and 5 days, after an illness of nearly 3 years. Her disease was consumption of the lungs.

This sister was of but few words, but possessed of great faith in God, and during her sickness, although her sufferings were great, I believe she was never heard to murmur or complain. Her admonitions to those that often surrounded her bedside, were truly weighty, and interesting, and I hope will be as seed sown in good ground, which shall yield her an abundant harvest, that in the morn of the resurrection, "She may come forth with rejoicing, bringing her sheaves with her." When dying, she said to one of her attendants, "Why am I now so cold?" When told it was the chill of death, she said, "I'm glad of it." And then she calmly straightened herself, folded her arms; closed her own eyes; and gently fell asleep without a struggle, to await the first resurrection, "on which the second death hath no power."

My much beloved child was a little girl aged two years, lacking 2 days. Her name was Elisea J. She departed to the land of spirits, April 28th, 1860. She was a bright, promising child, and the fourth one we have been called to give up to the grim monster Death. Her disease was the collection of water upon the brain. Her sufferings were great. Yet will I praise my Redeemer, knowing that he doeth all things well, and that "these light afflictions will work out for us a far more exceeding and eternal weight of glory."

CHARLES R. CLOUGH.

Lawrence, Wis., May 22, 1860.

ADVERTISEMENTS.



AYER'S CATHARTIC PILLS.

Are you sick, feeble, and complaining? Are you out of order with your system deranged, and your feelings uncomfortable? These symptoms are often the prelude to serious illness. Some fit of sickness is creeping upon you, and should be averted by a timely use of the right remedy. Take Ayer's Pills, and cleanse out the disordered humors—purify the blood, and let the fluids move on unobstructed in health again. They stimulate the functions of the body into vigorous activity, purify the system from the obstructions which make disease. A cold settles somewhere in the body, and obstructs its natural functions. These, if not relieved, react upon themselves and the surrounding organs, producing general aggravation, suffering, and disease. While in this condition, oppressed by the derangements, take Ayer's Pills, and see how directly they restore the natural action of the system, and with it the buoyant feeling of health again. What is true and so apparent in this trivial and common complaint, is also true in many of the deep-seated and dangerous distempers. The same purgative effect expels them. Caused by similar obstructions and derangements of the natural functions of the body, they are rapidly, and many of them surely, cured by the same means. None who know the virtues of these Pills, will neglect to employ them when suffering from the disorders they cure.

Statements from leading physicians in some of the principal cities, and from other well known public persons.

From a Forwarding Merchant of St. Louis, Feb. 4, 1856.

DR. AYER: Your Pills are the paragon of all that is great in medicine. They have cured my little daughter of ulcerous sores upon her hands and feet that had proved incurable for years. Her mother has been long grievously afflicted with blotches and pimples on her skin and in her hair. After our child was cured, she also tried your Pills, and they have cured her.

ASA MORGRIDGE.

As a Family Physic.

From Dr. E. W. Cartwright, New Orleans.

Your Pills are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease.

Headache, Sick Headache, Foul Stomach.

From Dr. Edward Boyd, Baltimore.

DEAR BRO. AYER: I cannot answer you what complaints I have cured with your Pills better than to say all that we ever treat with a purgative medicine. I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your Pills afford us the best we have, I of course value them highly.

PITTSBURGH, Pa., May 1, 1855.

DR. J. C. AYER: Sir: I have been repeatedly cured of the worst headache any body can have, by a dose or two of your Pills. It seems to arise from a foul stomach, which they cleanse at once.

Yours with great respect, ED. W. PREBLE, Clerk of Steamer Clarion.

Bilious Disorders—Liver Complaints.

From Dr. Theodore Bell, of New York City.

Not only are your Pills admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the liver very marked indeed. They have in my practice proved more effectual for the cure of bilious complaints than any one remedy I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people.

PITTSBURGH, Pa., May 1, 1855.

SIR: I have used your Pills in my general and hospital practice ever since you made them, and do not hesitate to say they are the best cathartic we employ. Their regulating action on the liver is quick and decided, consequently they are an admirable remedy for derangements of that organ. Indeed, I have seldom found a case of bilious disease so obstinate that it did not readily yield to them. Fraternally yours, ALONZO BALL, M. D., Physician of the Marine Hospital.

Dysentery, Diarrhoea, Relix, Worms.

From Dr. J. G. Green, of Chicago.

Your Pills have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have ever found. Their alterative effect upon the liver makes them an excellent remedy, when given in small doses for bilious dysentery and diarrhoea. Their sugar-coating makes them very acceptable and convenient for the use of women and children.

Dyspepsia, Impurity of the Blood.

From Rev. J. V. Himes, Pastor of Advent Church, Boston.

DR. AYER: I have used your Pills with extraordinary success in my family and among those I am called to visit in distress. To regulate the organs of digestion and purify the blood, they are the very best remedy I have ever known, and I can confidently recommend them to my friends.

Yours, J. V. HIMES.

WARSAW, Wyoming Co., N. Y., Oct. 24, 1855.

DEAR SIR: I am using your Cathartic Pills in my practice, and find them an excellent purgative to cleanse the system and purify the fountains of the blood.

JOHN G. MEACHAM, M. D.

Constipation, Costiveness, Suppression, Rheumatism, Gout, Neuralgia, Dropsy, Paralysis, Fits, etc.

From Dr. J. P. Vaughn, Montreal, Canada.

Too much cannot be said of your Pills for the cure of costiveness. If others of our fraternity have found them so efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which, although bad enough in itself, is the progenitor of others that are worse. I believe costiveness to originate in the liver, but your Pills affect that organ and cure the disease.

From Mrs. E. Stuart, Physician and Midwife, Boston.

I find one or two large doses of your Pills, taken at the proper time, are excellent promoters of the natural secretion when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms. They are so much the best physic we have that I recommend no other to my patients.

From the Rev. Dr. Hawkes, of the Methodist Epis. Church.

PULASKI HOUSE, Savannah, Ga., Jan. 6, 1856.

HONORED SIR: I should be ungrateful for the relief your skill has brought me if I did not report my case to you. A cold settled in my limbs and brought on excruciating neuralgic pains, which ended in chronic rheumatism. Notwithstanding I had the best of physicians, the disease grew worse and worse, until by the advice of your excellent agent in Baltimore, Dr. Mackenzie, I tried your Pills. Their effects were slow, but sure. By persevering in the use of them, I am now entirely well.

SENATE CHAMBER, Baton Rouge, La., Dec. 1855.

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Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be. J. V. HINES.

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(No. 969 tr.) pd to 971

SOMETHING NEW AND VERY DESIRABLE!—PEARSON'S PATENT-RESPIRATORY COOKING-STOVE.—The superiority of this over every other Cooking-Stove consists in the means by which we accomplish that most desirable end in Stove Cooking, viz.: A combination of 1st, Roasting meats in currents of heated fresh air, producing the same effects as roasting on a Spit-jack, or in a tin kitchen before the open fire; 2d, The virtues of the Brick oven; 3d, The economy of the heat; 4th, An arrangement by which we heat the room in Winter, and dispense with heating it in Summer.

Convinced by the working of the Stoves in use, the Patentee and the subscriber offer their new stove to the Public, with entire confidence that it will fill a vacuum in general house-keeping. Without fear, we proclaim it: This is the ONLY STOVE WHICH COMBINES THE TRUE PHILOSOPHY OF COOKING. Patented Oct. 26, 1858.

Books with diagrams describing the invention, and its merits over all other Stoves, sent, on application, to JAMES WOLSTENHOLME, General Agent and Manufacturer, 29 Dorrance street, (254, pd. to 990) Providence, R. I.

CHILDREN'S DEPARTMENT.

"FEED MY LAMBS."—John 21:15.

BOSTON, JUNE 16, 1860.

Children Invited to Christ.

Little children, blessed of Heaven,
Would you have your sins forgiven?
Come, then, to Jesus, now:
He bids you early seek his face;
He'll meet you at his throne of grace;
O come, before him bow.

Tell him you have a heart within,
That prompts you very oft to sin,
And leads from him astray;
Ask him to wash away each stain,
To free your soul from guilt and pain,
And upward guide your way.

The crowned of earth might pass you by,
Nor stoop your childish tears to dry,
Should you around them press;
Not so with Him who reigns above,
He'll fold you in his arms of love;
He longs to save and bless.

Think how the gracious Saviour stood,
So mild, so merciful, and good,
When mothers round him pressed;
Their loved ones gently he embraced,
His blessed hands upon them placed,
And folded to his breast.

You, too, he'll press unto his heart;
You in his grace may share a part;
Come, kneel at Jesus' feet.
With melting voice he bids you come,
Within his heart there yet is room;
His pardoning love how sweet!

Dear Saviour, Shepherd of thy sheep,
The precious lambs in safety keep,
Surrounded by thy love;
Lead them in pastures green and fair,
And guard their feet from every snare,
Till safe with thee.

How a Chip was made to Speak.

The Rev. J. Williams, in his "Narrative of Missionary Enterprise," gives the following anecdote:

In the erection of this chapel (at Rarotonga), a striking instance occurred of the feelings of an untaught people when observing for the first time the effect of written communications. As I had come to work one morning without my square, I took up a chip, and, with a piece of charcoal, wrote upon it a request that Mrs. Williams would send me that article. I called a chief, who was superintending his portion of the work, and said to him,

"Friend, take this; go to our house, and give it to Mrs. Williams."

He was a singular-looking man, remarkably quick in his movements, and had been a great warrior; but in one of the numerous battles he had fought he had lost an eye, and giving me an inexpressible look with the other, he said,

"Take that! She will call me a fool, and scold me, if I carry a chip to her."

"No," I replied, "she will not; take it and go immediately, for I am in haste."

Perceiving me to be in earnest, he took it, and asked, "What must I say?"

I replied, "You have nothing to say; the chip will say all I wish."

With a look of astonishment and contempt, he held up the piece of wood, and said,

"How can this speak? Has it a mouth?"

I desired him to take it immediately, and not spend so much time in talking about it. On arriving at the house, he gave it to Mrs. Williams, who read it, threw it away, and went to the tool-chest, whither the chief, resolving to see the result of this mysterious proceeding, followed her closely. On receiving the square from her, he said,

"Stay, daughter; how do you know this is what Mr. Williams wants?"

"Why," she replied, "did you not give me a chip just now?"

"Yes," said the astonished warrior, "but I did not hear it say anything."

"If you did not, I did," was the reply; "for it made known to me what he wanted, and all you have to do is to return as fast as possible."

With this the chief leaped out of the house, and catching up the mysterious piece of wood, he ran through the settlement with the chip in one hand, and the square in the other, holding them up as high as his arms would reach, and shouting as he went,

"See the wisdom of these English people; they can make chips talk—they can make chips talk!"

On giving me the square, he wished to know how it was possible thus to converse with persons at a distance. I gave him all the information in my power; but it was a circumstance involved in so much mystery, that he actually tied a string to the chip, hung it around his neck, and wore it for some time. During several following days, we frequently saw him surrounded by a crowd, who were listening with interest while he narrated the wonders which the chip had performed.

The Lost and Found.

A most remarkable case of lost children occurred at Laconia, N. H., recently.—Two little boys, one six and the other four years old, sons of Nathaniel Piper of that village, were missing about dark, and the people of the village turned out in great numbers to hunt for them. The night was very favorable, light and comfortable.—They were tracked as far as Lake Village, and then for a long time all traces lost. It was supposed they must have fallen into the Lake or Bay at either side of the village, but after a while tracks were found way beyond the water of little feet following up the path of the locomotive. The regular passenger and freight trains had all passed before the boys were missed, but it was feared that some extra train or locomotive, for some purpose to the searchers unknown, might pass and crush the little innocents.

The search was continued without abatement, and at sunrise the little boys were found a little beyond the Wiers, over six miles from the starting point, laid down closely by the railroad track, unharmed, one asleep and the other just waked up. The astounding feature to it is that these boys had to pass over some fifty rods of open bridge over water sufficiently deep to drown them, making them liable to fall in at every move. How they escaped is a miracle. The boys say they crawled on their hands and knees over the open part of the track. Probably they became confused at Lake Village and thought they were on their way home when following up the Lake. The joy of the parents when the news came that they were found knew no bounds.

"It's of no Use."

Said an old man, addressing a minister of the gospel:

"I was once conversing with a young man on the subject of religion. 'It's of no use,' he said; 'a man can get along just as well without it.' 'Young man,' I replied, 'if, in the providence of God, I should outlive you, I would like to stand by your dying bed, and hear what you would say then.' The young man's head drooped towards his breast, and he went away without another word."

How many would fain die the death of the righteous! How few live a life of preparation for that end!

Yet, "if the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

Truth is mighty, and where free discussion is allowed, will, despite even of the errors of its advocates, ultimately prevail.

Not.

APPOINTMENTS.

I am to preach at Massena, N. Y., Sundays the 17th and 24th of June. M. BATCHELOR.

AMERICAN MILLENNIAL ASSOCIATION. The standing committee of the American Millennial Association will hold their semi-annual meeting for the transaction of business, &c., at the office of this paper, No. 46 1-2 Kneeland street, Boston, Mass., on Tuesday, July 3d, ult., at 10 A. M. N. B. A full meeting of the committee is especially desirable. F. GUNNER, Sec'y.

JOSIAH LITCH, Pres't. Salem, June 8, '60.

MAINE STATE CONFERENCE FOR 1860. Where shall it be held? Brethren who desire it in their vicinity should make it known to me soon. It is thought by several that June is the best month for it. We do not know the best place to meet. Nor could we say it will be held in any particular place, without the wish of brethren there located. Let us rally anew to the work, and prepare to do what we can in the little time which remains. The Lord is at hand. I. C. WELLCOME, Sec'y. Richmond, Me., Apr 27, 1860.

Preaching every Monday evening at No. 62 Clermont Avenue, Brooklyn. Our conference and prayer meetings are now held as follows, during the week: Thursday evening, 263 Dean street, 2d door from Powers, at Bro. Harrington's, in Brooklyn; Friday at Bro. Huse, No. 6 Horatio street, N. Y. D. I. ROBINSON, Pastor.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

James Gorman, You were or \$1, on the 31st of March to No. 1010.

B. W. Leonard. Your Herald is paid for to No. 971, Jan. 1, 1860. The advertisement would make about a square, and be worth \$9 for a year.

B. D. Haskell. Send your manuscript to you the 11th by express.

J. M. Orrock, \$4.25. Cancelled the account for those portfolios. Thank you.

E. Farnsworth. It is paid to 1011, and we change direction as you request.

REQUEST. The friends of, and penny collectors for, our Home Mission, are requested to send what they can to my address, Worcester, Mass. G. W. BURNHAM.

Agents of the Advent Herald.

Albany, N. Y. Wm. Nichols, 185 Lydian-street.
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Bristol, Vt. D. Bosworth.
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Cabot, (Lower Branch), Vt. Dr. M. P. Wallace.
Cordova, Rock Island Co., Ill. O. N. Whitford.
De Kalb Centre, Ill. Charles E. Needham.
Cincinnati, O. Joseph Wilson.
Dunham, C. E. D. W. Sornberger.
Durham, C. E. J. M. Orrock.
Derby Line, Vt. S. Foster.
Eddington, Me. Thomas Smith.
Fairhaven, Vt. Robbins Miller.
Richmond, Me. I. C. Wellcome.
Hartford, Ct. Aaron Clapp.
Homer, N. Y. J. L. Clapp.
Haverhill, Mass. Edmund B. Chase.
Lockport, N. Y. R. W. Beck.
Johnson's Creek, N. Y. Hiram Russell.
Morrisville, Pa. Wm. Kison.
Newburyport, Mass. John L. Pearson.
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St. Albans, Hancock Co., Ill. Elder Larkin Scott.
Stanbridge, C. E. John Gilbreth.
Sheboygan Falls, Wis. William Trowbridge.
Toronto, C. W. Daniel Campbell.
Waterloo, Shefford, C. E. R. Hutchinson, M. D.
Worcester, Mass. Benjamin Emerson.

FORM OF A BEQUEST.—"I bequeath to my executor (or executors) the sum of ——— dollars, in trust, to pay the same in sixty days after my decease to the person who, when the same is payable, shall act as Treasurer of the American Millennial Association, Boston, Mass., to be applied under the direction of the Standing Committee of that Association, to its charitable uses and purposes."

POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a-year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

RECEIPTS.

UP TO TUESDAY, JUNE 12, 1860.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 971 was the closing number of 1859; No. 997 is the Middle of the present volume, extending to July 1, 1860; and No. 1023 is to the close of 1860. Notice of any failure to give due credit, should be at once communicated to the Business Agent.

Those sending money should remember that we have many subscribers of similar names, and that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives as much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

N T Withington 1017, P Johnson 1026, Sailor's Home 1016, E Shepherd 1014, W H Dowden 1020, A Newton 1031, Sally Pratt 1020, I E Morgan 1020—each \$1.
A Campbell 1036, W Snow 1049, R Carrier 1023, S Chiel 997, J Pettinger 1061, S Curtis 997—paid donation of R Harley to J V H, Dr G O Somers 1065, F McWilliams 997, Maria Gatta 1049—each \$2.
E B Avery 1030, H Lye 1032—\$3.
Wm A Cook 1016—\$4.
D Barnes 1033, \$2.25; M J Cook 997, \$1.50; L Pencock 1023, H Hazelton 1025, \$1.50; R C Parmelee 1029; J E D Savage 1023, \$1.25; R Harrison 1014, 75 cts.

WHOLE NO. 996. BOSTON, SATURDAY, JUNE 23, 1860. VOLUME XXI. NO. 25.

J. PARSON, JR. } Committee
J. V. HINES, }
O. R. FASSETT, } Publication.

TERMS.

\$1, in advance, for six months, or \$2 per year.
\$5, " " will pay for six copies, sent to one address, for six months.
\$10, " " " " " thirteen " "

Those who receive of agents, free of postage, will pay \$2.50 per year.

Canada subscribers will pre-pay, in addition to the above, 26 cts. per year for the international postage; and English subscribers \$1,—amounting to 12s. sterling per year, to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, London, England.

RATES OF ADVERTISING.—50 cts. per square per week; \$1, for three weeks; \$3, for three months; \$5 for six months; or \$9 per year.

A DYING INFANT.

Sleep, little baby, sleep,
Not in thy cradle bed,
Not on thy mother's breast
Henceforth shall be thy rest,
But with the quiet dead.

Yes, with the quiet dead,
Baby, thy rest shall be.
Oh! many a weary wight,
Weary of life and light,
Would fain lie down with thee.

Montgomery.

Illustrations of Scripture.

NO. 17. OBEDIENCE NOT FRUITLESS.

"It is not a vain thing for you; because it is your life; and through this thing, ye shall prolong your days." Deut. 32:47.

The origin of this devoted class of Christians, in the West Indies, was equally illustrative of the power of God to bless the feeblest efforts of his people. Some of the brethren who accompanied Count Zinzendorf to the coronation of Christian VI. in Denmark, in 1731, became acquainted with a negro named Anthony, from the West Indies, who was then in the employ of a Danish nobleman, and who frequently conversed with the brethren from Herrnhut, and especially with the elder David Nitschman. He told them that he had often sat on the sea-shore of the island of St. Thomas, and prayed for a revelation from heaven; and that, by the providence of God, he had been brought to Copenhagen, where he had embraced Christianity. He drew an affecting picture of the condition of the negroes, both temporal and spiritual, among whom was his own sister, who was also very desirous of Christian instruction; and he assured the brethren, that if a mission were established, there was good reason to expect success.

Such was the influence of this statement, that Leonard Dober was so ardent a desire awakened to go to St. Thomas, that he could not sleep at night for it. At first he thought these desires could not be accomplished, and that they were therefore useless; but, when he arose one morning, he was much impressed with the passage, "It is not a vain thing for you; because it is your life; and through this thing ye shall prolong your days." He was still more encouraged

on finding that one of his intimate friends, whom he had thought of asking to be his companion, had also felt a strong wish to go to the same place, had expressed a desire that he might be his associate and had only, by some scruple, been prevented from naming it to him. These two brethren, after fervent prayer, resolved, for the love they bore to the souls of the poor negroes, to go to St. Thomas, and, if there were no other way of accomplishing their design, to sell themselves for slaves, that they might have an opportunity of instructing them in the way of salvation. The names of these two heroes, who deserve to be held in everlasting remembrance, were Leonard Dober and David Nitschmann. They embarked in August, 1732.

Original.
Mede on the 2300 Days of Daniel.

Bro. Bliss :---If it is not too late, I would express my approbation of your analysis and review of Dr. Cumming's sermon on the time of the advent, published in the Herald of April 28th. Such an article was needed ; and if any of your subscribers neglected to read it, I hope they will find the paper and peruse it attentively. Dr. Cumming is unquestionably " an eloquent man and mighty in the Scriptures," but even such an one sometimes needs to have " expounded unto him the way of God more perfectly." See Acts 18:24-26. Though I have been greatly edified and comforted by his writings, yet, in my judgment, he is not always the most logical in his reasoning. When reading some of his arguments, I have been forcibly reminded of the words of Elihu,---" Great men are not always wise : neither do the aged understand judgment." Beside the points in his sermon which you specified as needing to be verified, there is at least one other that might be mentioned : he says---" Elliot and Mede have shown that the 2300 years, which Daniel gives as one of the great chronological epochs, terminate about the year 1821 or 1822 ; that is, dating them from the march of Xerxes, and the meridian splendor of the Persian Empire." Now, the question arises, where has Mede made any such calculation ? In my examination of Mede's works, I have thus far been unable to find anything like it ; and from the following remarks conclude that he did not even consider the 2300 days as being symbolic of years. In speaking of the " latter times of the Roman state," he says---
" Take for another example the computation of the time allotted to the calamity of the Jews under Antiochus ; which I the rather alledge, because he is commonly counted for a type of Antichrist : the beginning of that 2,300 evenings, and mornings, or six years and somewhat more than a quarter, which that calamity was to continue, from the beginning thereof until the temple should be cleansed, (Dan. 8:13,14) was not to be reckoned from the height thereof, when the daily sacrifice should be taken away, (for thence it is but three years, 1 Mac. 1:54, &c, with chap. 4:52), but from the beginning of the transgression which occasioned this desolation, and is described 1 Mac. 1:II, &c. So likewise the end of the kingdom of the Greeks, wherein this calamity was to happen, is not to be counted

only when Aemilius the consul had quite finished the conquest of Macedon, (for this points out only the height of that calamity) but from the beginning of that last fatal war which put an end to that kingdom; which was about some three years and an half before, and jumps with the beginning of the transgression of desolation, as the finishing of the conquests doth with the taking away of the daily sacrifice."—*Mede's Works, London folio ed. of 1677, p. 659.*

Again, on page 597, he speaks of "the 2300 evenings and mornings allotted to the calamity under Antiochus, from the beginning of the transgression of desolation unto the time the temple was cleansed;" and on p. 599 says—"Let it be shown in all the prophecy of Daniel, (or, for ought I know, in any other of the prophets) where times of things prophesied expressed by days are not to be understood of years: for when the angel means days in Daniel, he expresseth it therefore not by day (for so it were doubtful) but by evenings and mornings, (ch. 8:14) where he speaks of the time of the persecution of Antiochus."

That Dr. Cumming supposed Mede regarded the 2300 days as being so many years, and terminating in 1821 or 1822, I do not doubt, but, what caused him to suppose so?—is the question that needs to be answered.

I believe the following advice is suited to the times in which we live : " Take nothing upon trust, but all upon trial ; "—" Prove all things, hold fast that which is good ; " and desiring to act in accordance with it, I remain, yours in haste and hope,
J. M. ORROCK.

NOTE. We are much obliged to Bro. Orrock for the above. He has Mede's complete works, which we have not, and therefore could give light on this point, when we were unable to do so.

We have long felt what our brother has expressed respecting Dr. C.'s writings. He is very eloquent, and evangelical, and his words warm up the heart, and draw out the soul towards God; but a careful analysis and comparison of his writings, show a world of repetition, not unfrequent contradiction, much reasoning that is illogical, and much positive assertion, as in the above remark respecting Mr. Mede, where he does not substantiate his affirmations.

We have often been perplexed respecting the cause of this; and the only solution we can give, is that as he speaks without previous writing, and as his books are made by a stenographer's copy of his remarks, he must trust unduly to his memory and impressions for his assumed facts; whereas a careful investigator, will be sure to verify every declaration he makes by recurring to chapter, section, or page. A remarkable instance of this kind occurs on page 191, of the 1st vol. of his Great Tribulation; when he speaks of the dark day in New Eng. as occurring "about sixty years ago," when it was about eighty; as being caused by "a total eclipse of the sun" when it was at the full of the moon, and the marvel was that it occurred when there could be no eclipse to cause it; and as happening when "the Congress of the United States was assembled," when it was the Legislature of Connecticut that was then in session; with other like statements. This is only a specimen of other statements of Dr. C.

Thus he says Clinton makes the world 6000 years old about 1868; but Clinton himself says about 1862. He says Clinton "demonstrates, not guesses, that the six thousand years of the world terminate about 1863," whereas Clinton himself says of the two periods principally at issue, that he fills them "from conjecture, not testimony." Thus he says: "Mr. Elliot, and Newton, and Mede, think that the 1260 years, descriptive of the great western apostacy, began at the year 532: whereas Mr. Elliot begins them in 530; Mr. Newton, in 727, and Mr. Mede about 756." And now Bro. Orrock has shown that Dr. C. is in error in quoting Mede as authority respecting the 2300 days.

Statements like these, which are shown by reference to the authors quoted to be erroneous, are liable to do great harm. For, there are many who have no means of verifying such things, and who are liable to be thus misled; and there are also many who are more ready to catch up and affirm what another has said, than they are able to verify or rectify his statements. We need, therefore to prove all things, if we would hold fast what is good. May all needed wisdom and grace be vouchsafed to us,---to all readers and writers in these columns,---for the attainment of this end.

Ed.

The Seventh Commandment.

"Thou shalt not commit adultery." Exod.
20:14.

"In his own likeness God did make our race :
Our souls to be like his : our curious frames
To be the dwellings of the Holy Ghost.
Guard, then, that frame from all that might pol-
lute ;
See, too, that every thought be chaste and pure,
Each like a holy priest within God's house,
Devoted to his worship. Christ hath said,
None but the pure in heart God's face shall see."

The Tendency of Disobedience. "The violation of this commandment," says Dr. Paley, "corrupts and depraves the mind more than any single vice whatever. The ready perception of guilt, that prompt and decisive resolution against it which constitutes a virtuous character, is seldom found in persons addicted to these indulgences. They prepare an easy admission for every sin; are, in low life, usually the first stage in men's progress to the most desperate villainies; and in high life, to that lamented dissoluteness of principle which manifests itself in contempt of the obligations of religion and moral probity."

In the days of Henry VIII., who was notorious for his violation of this commandment, it was customary for each of the bishops of the realm to make him a present on new-year's day. Bishop Latimer, on one of these occasions, went with his brethren to make the annual offering; but instead of a purse of gold, he presented the king with a Bible, in which was one leaf turned down at the seventh commandment, and another at the passage, "Whoremongers and adulterers God will judge."

Proper Reading. So much of our popular literature is disgraced by allusions of an improper kind; so many periodicals contain articles that may well cause the reader to blush; so much of the poetry; and so many of the newspapers of the day abound in references, to say nothing more that tend to undermine the precious foundations of moral purity, that every one has need to pray "Keep us from temptation."

A SYNCHRONAL TABLE,

SHOWING IN COMPARISON THE VIEWS OF DIFFERENT WRITERS RESPECTING THE AGE OF THE WORLD.

From Creation	We	Bowen	Browne	Clinton	Cunningham	Hales	Jarvis	Miller	Shimeall	Usher
1 To the Deluge	1656	1656	1656	1656	2262	2256	1656	1656	1656	1656
2 To the death of Terah	427	427	427	427	1147	1077	427	428	427	427
3 To the Call of Abraham	0	0	3	0	1	0	0	0	0	0
4 To the Exode	430	430	430	430	430	430	430	430	430	430
5 Time in the Wilderness	40	40	40	40	40	40	40	40	40	40
6 To the Division of land	6	6	7	7	7	6	6	6	5	6
7 To Joshua's death	19	19	23	20	20	20	19	19	25	12
8 Time of Anarchy	11	11	30	20	20	10	16	18	20	22
9 The Servitudes and Judges	390	390	390	390	390	390	290	390	390	256
10 To Paul's "space" of 40 years	30 450	30	0	72	72	72	25	64	24	61
11 That 40, and to the fourth of Solomon	83 579	83	83 573	83	83	83	83	83	83 587	83
12 To Solomon's death	37	37	36	37	37	37	37	37	37	37
13 Rehoboam	17	17	17	17	17	17	17	17	17	17
14 Abijam	3	3	2	3	3	3	3	3	3	3
15 Asa	41	41	41	41	41	41	41	41	41	41
16 Jehoshaphat	25	25	25	24	25	25	25	25	25	25
17 Jehoram	8	8	7	7	6	8	8	5	8	4
18 Azariah	1	1	1	1	1	1	1	1	1	1
19 Athaliah	6	6	6	6	6	6	6	6	6	6
20 Jehoash	40	40	40	40	40	40	40	40	40	39
21 Amaziah	29	29	29	29	29	29	29	29	29	29
22 INTERREGNUM	11	0	0	0	12	11	11	11	0	0
23 Azariah	52	52	52	52	52	52	52	52	52	52
24 Jotham	16	16	16	15	16	16	16	16	16	16
25 Ahaz	16	16	15	15	16	16	16	16	16	15
26 To the fourth year of Jehoiakim	120	120	120	120	120	120	120	120	120	120
27 To the eleventh year of Zedekiah	18	19	18	18	18	18	18	18	19	19
28 To the first year of Cyrus	52	70	89	52	70	52	70	60	78	89
29 To the seventh year of Artaxerxes	78	78	78	78	78	78	78	69	79	69
30 To the Vulgar Era	457	457	457	457	457	457	457	457	453	466

Remarks on the Periods of the Table.

The first column, in the above table, gives our own chronology of the several periods there specified,—extending from Adam to the Vulgar Era; and by reference to the parallel columns, it will be seen in what respects the others, there named, differ from it. The following notes also will give the reasons on which the various estimates are based.

1. TO THE DELUGE: The evidence on which this rests is the revealed age of each patriarch at the birth of his son, according to the Hebrew text—as follows:

Adam	Gen. 5: 3	130 years
Seth	" 6	105 "
Enos	" 9	90 "
Cainan	" 12	70 "
Mahalaaleel	" 18	65 "
Jared	" 18	162 "
Enoch	" 21	65 "
Methuselah	" 25	187 "
Lamech	" 28	182 "
Noah	" 7: 6	600 "
Total		1656

Mr. Cunningham rejects the reading of the Hebrew text, and adopts the Greek rendering of the Septuagint; which gives 100 years more than the Hebrew, each, to Adam, Enos, Cainan, Mahalaaleel, and Jared, and 6 more to Lamech—making an addition of 606 years; and amounting in all to 2262.

Dr. Hales bases his numbers on Josephus, who varies from the Septuagint only in not giving the 6 years additional to Lamech, and so adds just 600 years to the Hebrew Nos.

2. TO THE DEATH OF TERAH: The evidence of this rests also on the Nos. of the Hebrew text. Thus

Shem, after the flood,	Gen. 11:11	2 years
Arphaxad	" 12	35 "
Salah	" 14	30 "
Eber	" 16	34 "
Peleg	" 18	30 "
Reu	" 20	32 "
Serug	" 22	30 "
Nahor	" 24	29 "
Terah, at his death	" 32	205 "
Total		427

Mr. Miller made one year more, for this period, by allowing a year for the continuance of the deluge,—after giving Noah 600 years to that event. But, (Gen. 7:11) the flood began "in the 600th year of Noah's life," and Noah was just 600 years old when the earth was dried; for (Gen. 8:13,) "In the six hundredth and first year, in the first month, and first day of the month, the waters were dried up from off the earth." The 1656 years from creation therefore reached to the end of the deluge.

The Septuagint reading, which Mr. Cunningham follows, inserts a second Cainan between Arphaxad and Salah, gives 130 years as his age at the birth of Salah, and gives 100 years more to each of the others named excepting Nahor, to whom it gives 50 more, and Terah, whose age he makes 60 years less; thus adding 720 years to the Hebrew Nos. and making 1147 yrs.

Dr. Hales rejects the second Cainan, gives 205 to Terah, but in other respects agrees with Mr. Cunningham, and so adds only 650, making 1077.

Mr. Cunningham's age for Terah, is made by rejecting the 205 years of Gen. 11:20, and by adding to 70, Terah's age at the birth of his first son, (Gen. 11:26,) 75, Abraham's age, when he went out of Haran, (Gen. 12:4,5)—making 145; but the two texts are harmonized by the evidence that Abraham was the youngest of Terah's three sons—he marrying Sarah, or Ischah, who was only ten years younger than himself (Gen. 17:17), and his brother Haran's daughter, Gen. 11:27-29 20:12. Not observing this, former chronologers gave Terah at his death but 145 years; and Usher was the first who saw how to harmonize, and so corrected it.

3. TO THE CALL OF ABRAHAM: Stephen makes Abraham's removal from Haran, coincident with Terah's death; "And from there when his father was dead he removed him into this land wherein ye now dwell," Acts 7:4. Pres. Browne supposes three years to have intervened, simply because that No. added to the 427, would make Abraham's call to have been just half way between the Deluge and Exode!—a mere inference. Mr. Cunningham places the call a year after the death of Terah, for a similar reason.

4. TO THE EXODE: "The sojourning of the children of Israel who dwelt in Egypt was 430 years," Ex. 12:40.

Abraham was in Canaan, before Isaac's birth, Gen. 12:4,5; 21:5 25 yrs.

Isaac's age, at Jacob's birth; 25:26 60 "

Jacob's age at his removal to Egypt, 47:9 130 "

Abulfaragi says Levi was born when Jacob was 82—that is 48 years before Egypt; that Kohath was born when Levi was 47—which would be 1 year before going to Egypt (he was born in Canaan, Gen. 46:11); and Amram when Kohath was 75. Deduct 1

year before, leaves in Egypt 74 "

Suppose, then, Amram, at Moses' birth 61 "

Moses' age at Exode (Ex. 7:7) was 80 "

Total 430 "

This would make 215 years before going to Egypt, and 215 in Egypt. The precise commencement of the 430 years would have been uncertain had not Paul said that the "law," was "four hundred and thirty years after" the "promise," Gal. 3:17.

The 400 years of Gen. 15:13, of the affliction of Abraham's seed, is supposed to be dated 30 years after Abram came to Canaan, when Isaac was 5 years old, and he was mocked of Ishmael Gen. 21:1. And Moses was the 4th in descent from Jacob, in fulfillment of Gen. 15:16.

5. THE TIME IN THE WILDERNESS: There is no dispute respecting the length of this period:

"The children of Israel walked 40 years in the wilderness," Josh. 5:6.

6. TO THE DIVISION OF LAND: The spies were sent out in the second year out of Egypt, (Compare Num. 9:1; 10:11,12; and Deut. 2:14.) The land was divided "forty and five years" after the epoch of the spies, Josh. 14:7-10; which would be 46 years after the Exode, and 6 years, or in the 7th year, after the wilderness. Those who reckon full years make it 6; those who reckon years current, 7; and Mr. Shimeall, judging from Num. 14:33,4, that the spies were sent in the 1st year in the wilderness, reckons only 5 years. But that they were not sent out till the second, is certain; for it was on "the twentieth day of the second month, in the second year," that "the children of Israel took their journeys out of the wilderness of Sinai" Nu. 10:11,12 to go to Kadesh, from whence the spies were sent, Ib. 13:26. And the fortieth year in the wilderness Deut. 1:3, was "thirty and eight years" "from Kadesh-barnea." The spies therefore were sent in the second year of the 40 in the wilderness; and 45 years from that event, Josh. 14:10, would be six years after the 40; when the land was divided, Ib. 13:1-33.

7. AND 8. TO JOSHUA'S DEATH AND THE ANARCHY FOLLOWING: Mr. Clinton gives only 20 years for the whole period between the division of land and 1st servitude—he says:

"Phineas was priest during the anarchy, who was at least 20 years old at the death of Moses. And although the anarchy lasted till the elders who overlived Joshua were dead, yet Othniel, who was a military leader in the sixth year after the death of Moses, survived the anarchy 48 years. Thus the period of the first servitude may be pretty accurately filled; although the years will be assigned from conjecture, not from testimony.—See Josh. 14:10; 24:31. Jud. 3:8, 11; 20:28." Invest. v. 4, p. 340.

Mr. Cunningham makes this period the same, but is governed more by an attempt to make Jubilees come at the right epoch.

Pres. Browne adds 23 years for Joshua, and 30 for anarchy,—on the ground that this conjectural period must complete 450 years between the wilderness and the end of the sixth servitude; but the 450 begin at the Division of land, and may cover the second chasm, after the servitudes to Samuel.

The periods here given by Usher and Jarvis, are those to which they are compelled, in their contraction of the chronology of the judges, to conform it to the 480th year of 1 K. 6:1.

Mr. Shimeall gives 25 years to Joshua, on the supposition that he was of the same age as Caleb at the division of land, 85, (Josh. 14:7,10)—he being 110 when he died. (Ib. 24:29). But that Joshua was 6 years Caleb's senior, is not improbable—the leadership being given to him—Caleb surviving him; and he being "old and stricken in years" (Josh. 13:1), when Caleb was in possession of his full strength (Ib. 14:7-10). And

he gives no reason for adopting 20 years for the anarchy.

Allowing that any estimate must be conjectural, we take Josephus' testimony, who says:

Joshua "lived a hundred and ten years; forty of which he lived with Moses, in order to learn what might be to his advantage afterward. He also became commander, after his death, for twenty-five years." Ant. 5:2,29.

This places his death 19 years after the division of land, and makes him 6 years Caleb's senior.

Dr. Hales makes it one year more; Mr. Shimeall says of him:

"Dr. Hales, on the basis of Josephus, maintains that the interval between the death of Moses and that of Joshua is 26 years, and thence to the end of the first servitude and commencement of the administration of Othniel 18 years,—including in this last eight years of the first servitude, in which last particular Mr. Cunningham coincides with him. This makes a total of 44 years." Bible Chron. p. 92.

As the above 44 years includes the 8 years of the first servitude, excluding it there would be left 36 years from the wilderness to the first servitude. And as we have assigned to division of land 6 years, to Joshua after that 19, making 25 there needs but 11 years to make it conform to that estimate of the whole, which would be 76 years after the Exode, when the Egypt born elders must have mostly passed away.

9. THE SERVITUDES AND JUDGES: These, as given in the book of Judges, foot up as follows:

1st servitude	Jud. 3: 8	8 years
Othniel	" 11	40 "
2d servitude—Moab	" 14	18 "
Ehud and Shamgar	" 30	80 "
3d servitude—Canaan	" 43	20 "
Deborah and Barak	" 5:31	40 "
4th servitude—Midian	" 6: 1	7 "
Gideon	" 8:28	40 "
Abimelech	" 9:22	3 "
Tola	" 10: 2	23 "
Jair	" 10: 3	22 "
5th servitude—Ammon	" 8: 1	18 "
Jephthah	" 12: 7	6 "
Ibzan	" 9: 9	7 "
Elon	" 11: 10	10 "
Abdon	" 14: 8	8 "
6th servitude—Philistines, 13:1 (including the 20 years of Samson, Jud. 15:20; and 31 of Eli's 40 —1 Sam. 4:18)		40 "
Total		390 "

This is dissented from only by Usher and Jarvis, of the above, who, to contract the chronology of this period to the 480th year of 1 K. 6:1, have to suppose that some of these servitudes and Judges were contemporaneous.

Mr. Shimeall includes the whole of the 40 years of Eli, in the 6th servitude; and some others regard it as entirely subsequent.

10. TO PAUL'S SPACE OF 40 YEARS: "He divided their land by lot. And after that he gave them judges about the space of four hundred and fifty years, until Samuel the prophet. And afterward they desired a king, and God gave unto them Saul, the son of Cis, a man of the tribe of Benjamin, by the space of forty years," Acts 13:19-21. Believing that these 450, and 40 years are continuous, we complete the former periods by including 21 years, for a 7th servitude between the death of Eli, and the day of Mizpeh when Samuel judged Israel (com. 1 Sam. 4:18; 6:1; and 7:2,6) and give Eli by conjecture, 9 years, of his 40, between the end of the 6th servitude and the beginning of the 7th.

Thus: from Division of Land, we have to

Death of Joshua	19 "
Anarchy	11 "
Servitudes and judges	390 "
Eli, after 6th Servitude	9 "
7th Servitude, to Samuel at Mizpeh	21 "

Making Paul's "about the space of" 450 "

Mr. Miller gave 40 full years to Eli and 24 to Samuel, as intervening between the 6th Servitude and Paul's last space of 40 years. He also reckoned "about the space of 450" as 448 yrs, and commenced with the death of Joshua, and ended them with the 40 years he gave to Eli. But Paul reckons them from division of land.

Pres. Browne having exhausted his 450 years by reckoning them from the Wilderness, when they should have been from division of land, and by reckoning 53 years for the 1st chasm, has no interval between the 6th servitude and Paul's 40.

Mr. Clinton says: "In this interval occurred the government of

Eli, the abode of the ark at Kirjath-jearim, and the government of Samuel. Josephus makes this from conjecture, 52 years: Eusebius and others less. The interval is narrowed by St. Paul's statement of the whole length of the period from the division of lands to the administration of Samuel, or death of Eli; leaving, as the only undefined time, that of the administration of Samuel. Perhaps there may have been about 32 years between Eli and Saul." *Invest.* v. 4, p. 340.

He gives to Eli 40, which completes his 450 from Division of land; and then he gives 20 to the Ark in Kirjath-jearim, and 12 to Samuel, between the 450 and the 40. But we think Paul so narrows this period as to entirely cover it with those two periods.

Mr. Shimeall terminates the 450 with the commencement of a supposed 9 years joint service of Samuel with Eli,—9 years before the close of the 390 years of Servitudes and Judges. But that was an error of his in computation, as only 426 years would be complete at such an epoch by the addition of his own figures.

11. PAUL'S 40, AND TO THE 4TH OF SOLOMON.

The 450 years end with the commencement of Samuel's judgeship, supposed to be at Mizpeh. "Afterward," i. e. from the end of the 450 there follows "the space of forty years," Acts 13:21 during which we understand that Samuel judged Israel about 20 years, when becoming about 60, he made his sons judges which caused Israel to ask for a king, when Saul was crowned, and reigned 18 years during the life of Samuel, according to Josephus, and about two years after his death making

David reigned, 1 K. 2:11	40 yrs
To the 4th of Solomon	40 "
	83 "
This makes from the Exode, to the Temple	
The time in the Wilderness	40 yrs.
To the Division of land	6 "
To Samuel the Prophet	450 "
To the Temple	83 "

Making 579 "

which is the 580th year—an excess of just an even hundred years over the measurement of 1 K. 6:1, and harmonizing the book of Judges with Paul.

12. TO SOLOMON'S DEATH. "The time that Solomon reigned in Jerusalem over all Israel was forty years," 1 K. 11:42. Deducting from this the 3 years preceding his 4th year in which he commenced the temple, leaves

37 yrs.

13. REHOBOAM. He "reigned seventeen years."

1 K. 14:21.

14. ABIAJAM, "Three years reigned he in Jerusalem," 1 K. 15:2.

15. ASA. "Forty and one years reigned he in Jerusalem," 1 K. 15:10.

16. JEHOASHAPHAT "He reigned twenty and five years in Jerusalem," 2 Ib. 28:31.

17. JEHORAM. "He reigned eight years."

2 Ch. 21:5. The difference of opinion respecting this period, is owing to its being said in 2 K. 8:1 that Jehoram of Israel began to reign in the eighteenth year of Jehoshaphat, and that in 2 K. 8:16, that "In the fifth year of Joram, the son of Ahab, King of Israel, Jehoram the son of Jehoshaphat, King of Judah, began to reign."

As Jehoshaphat reigned 25 years, the 5th of Jehoram of Israel, if he began to reign in his 18th, would synchronize with Jehoshaphat's 22d; which would place the beginning of the reign of Jehoram of Judah, three years before his father's death. Supposing, then, that the two reigned 3 years jointly, Mr. Miller deducted that number of years from Jehoram's 9, and so reduced it to five. But as Jehoshaphat began to reign in the 4th year of Ahab (1 K. 22:41), who reigned subsequently 18 years, these with the two years of Ahaziah, and twelve of Jehoram of Israel, his successors, would equal thirty four years from the commencement of the reign of Jehoshaphat, to the death of Ahaziah of Judah, by Jehu. To equal this period on the part of the kings of Israel, would require the twenty-five full years of Jehoshaphat, reckoned from the death of his father. And, consequently, if Jehoram of Judah reigned three of the eight years of his reign dur-

ing the last three of his father's twenty-five, it follows that the reigns of two of the kings of Israel must have also synchronized three years with each other. Such a supposition is unreasonable, and is not only not warranted by, but is contradictory to Scripture.

For making this variation, Dr. Jarvis in his "Sermons" p. 55, sharply rebuked Mr. Miller; but in his Preface, he confesses, that, "Being equally applicable to Archbishop Usher, it should not have been laid particularly at Mr. Miller's door."

18. AHASIAH. "He reigned one year" 2 K. 8:26.

19. ATHALIAH. "Six years," 2 K. 11:1-3.

20. JEHOASH. "Forty years reigned he" 2 K. 12:1.

21. AMAZIAH. "Reigned twenty-nine years," 2 K. 14:17.

22. INTERREGNUM. The inferences on which this rests, are the following:

In 2 K. 14:2, we read of Amaziah, that "He was twenty and five years old when he began to reign and reigned twenty and nine years in Jerusalem." Also in v. 23, that "In the fifteenth year of Amaziah, the son of Joash, king of Judah, Jeroboam, the son of Joash king of Israel, began to reign in Samaria, and reigned forty and one years."

As the first year of Jeroboam and the 15th of Amaziah thus synchronized, it follows that the 29th and last year of Amaziah must have synchronized with the 15th of Jeroboam. But, 2 K. 15:1, "In the twenty and seventh year of Jeroboam king of Israel began Azariah, son of Amaziah, king of Judah, to reign." As the last year of Amaziah's reign, thus synchronized with Jeroboam's 15th, and the 1st of Azariah's with Jeroboam's 27th, it follows that there was an interregnum between Amaziah and Azariah's reigns, extending from the end of Jeroboam's 15th year, to the beginning of his 27th—an interval of eleven years.

The reason for this interregnum seems to have been owing to the infancy of Azariah at his father's death. "All the people of Judah took Azariah, which was sixteen years old, and made him king instead of his father Amaziah," 2 K. 14:21.

As Azariah was only 16 years old in the 27th year of Jeroboam, when he was made king, he could have been only 5 years old at his father's death, at the end of the 15th of Jeroboam. Dr. Lightfoot and others, have therefore supposed that the government was administered by regents during eleven years of the minority of Azariah—covering the Interregnum thus shown.

This period is considered as well established by such chronologers as Dr. Hales, Mr. Cunningham, and Dr. Jarvis—the last of whom, after affirming respecting Mr. Miller's insertion of it in his chronology, that, "If you examine the chapters to which he refers, you will be astonished to find there is not in either of them a word on the subject"—Sermons p. 55, had the manliness to confess that,

"He had never read the learned work of Dr. Hales; and though familiar with Petavius, Usher and Marsham, a good while had elapsed since he had consulted them on the parts of history connected with the prophecies. But these great writers being entirely silent as to any interregnum in the kingdom of Judah, the existence of such an interregnum was entirely a new idea to him. Mr. Miller quoted 2 K. 14:15, without mentioning the verses from which he drew the inference; and it was not, till the author had read Dr. Hales' 'Analysis' that he saw the correctness of that inference. If this admission gives Mr. Miller an advantage, he is fairly entitled to it. As a plain unlettered man, his perspicuity in reading his Bible, and his Bible only, is much to his credit; and we ought to consider it as giving additional force to the reasons assigned by Dr. Hales, that an ignorant man, as Mr. Miller confessedly is, should from the mere examination of the Bible, have arrived at the same conclusion."—Preface to Sermons

We have never found any argument against this interregnum,—those omitting it being silent respecting it. Mr. Clinton simply affirms that the interregnum "is not to be discovered in the Scripture narrative, and that the reading of 2 K. 15:1, is to be rejected as corrupt; but Mr. Cunningham replies: "There is not a various reading in any copy of the Hebrew or seventy. No passage of scripture is therefore supported

by stronger evidence."—*Fullness of Times*, p. 193.

We therefore judge that those who omit it, are mostly in the condition Dr. Jarvis was, before he saw it the Scriptures.

23. AZARIAH. "He reigned two and fifty years," 2 K. 15:2.

24. JORHAM. "He reigned sixteen years," 2 Ch. 27:1.

25. AHAS. "He reigned sixteen years," 2 Ch. 28:1.

26. "TO THE 7TH OF JEHOIAKIM. This period comprises the reigns of,

Hezekiah, 2 Ch. 29:1 29 y.

Manasseh, 2 K. 21:1 55 "

Amon, 2 Ch. 33:2 2 "

Josiah, 2 Ch. 34:1 31 "

Jehoahaz, 2 K. 23:31.—(3 months.)

Jehoiaikim, to his 4th year 3 "

120 "

27. TO THE 11TH OF ZEDEKIAH. This period comprises the last 8 years of Jehoiaichin's eleven, 2 K. 23:36 8 y.

and to the 11th of Zedekiah 10 "

18 "

Mr. Bowen and Mr. Shimeall, by erroneously reckoning the 11th year of Zedekiah, as 11 years, make one year more than those do who reckon it as 10. "In the eleventh year of Zedekiah, in the fourth month, the ninth day of the month, the city was broken up," Jer. 39:2.

28. TO THE 1ST YEAR OF CYRUS. Dr. Prideaux, is quoted with approval, by Mr. Shimeall in his *Age of the World*, p. 220, A. D. 1842, as follows:

"Though the Babylonish captivity did begin from the 4th year of Jehoiaikim, when Nebuchadnezzar first subjugated the land, and carried away to Babylon the first captives; yet it was not completed till he had absolutely destroyed it in the 11th year of Zedekiah, which was just 18 years after. And so likewise though the deliverance from this captivity, and the restoration of the Jewish state thereon, was begun at the decree of Cyrus, in the first year of his reign, yet it was not completed till that decree was put in full vigor of execution, by the decree which Darius granted in the 4th year of his reign for the confirmation of it, which was also just 18 years after."—And therefore if we reckon from the beginning of the captivity to the beginning of the restoration, we must reckon from the 4th year of Jehoiaikim to the 1st year of Cyrus, which was just 70 years; and if we reckon from the completion of the restoration, we must reckon from the 11th of Zedekiah to the 4th of Darius, which was also just 70 years."

This quotation, approvingly made by Mr. S. gives the precise chronology of this period; but whilst he approved of it in words, he neglected to conform his table to it, and inserted 70 years between the 11th of Zedekiah and 1st of Cyrus, at the same time admitting that,

"It is to be understood as referring to the thorough restoration of the Jewish state which followed the decree of Darius, (*Hystaspes*) in his fourth year, confirming the previous decree of Cyrus; and which, down to the time of the utter destruction of the city by the Chaldeans, is just 70 years," *Age*, p. 219.

This variation of Mr. S. therefore, on his own confession, consists in reckoning 19 years twice over; and Mr. Bowen is in the same condition.

Mr. Miller reckoned the 70 years after the 11th of Jehoiaikim—8 years after its true commencement; but in attempting to make out the years after Cyrus, from Rollin's history, which is unreliable, he lost 9 years before he reached the 7th of Artaxerxes; by which he makes a net loss of 4 years from our own estimate, after the time of Saul. Deducting this from the 1 y. he adds for the deluge; 7 y. to anarchy, and the 34 years more than we give between judges and Saul, leaves 38 years more than ours between the creation and A. D.—and terminates his 6000 in 1843.

29. TO THE 7TH OF ARTAXERXES. Mr. Shimeall reckons 7 years between Artaxerxes 1st and 7th when others reckon only 6.

And Mr. Usher, takes off 9 years from Xerxes, which he adds to the years of Artaxerxes—reducing the former from 21 years to 15; and so

commencing the last reign 9 years earlier, and enlarging it from 41 to 50 years.

30. TO THE A. D. Usher's change of 9 years, noticed above makes his variation from the chronology of this period; whilst his sum of this and the preceding period agrees with that of the Canon of Ptolemy.

Mr. Shimeall, having gained 1 year in the last period, loses 4 years in this, by departing so far from Ptolemy's Canon,—the sum of the years of which, no other one has departed from except Mr. Miller, who loses a single year, after Jehoiaikim's 4th.

The years of the Canon are as follows:

CANON OF PTOLEMY.

From the 11th of Zedekiah,

To death of Nebuchadnezzar..... 27

Evil-Merodach..... 2

Neriglissar..... 4

Nabonadius..... 17

Cyrus before the conquest of Babylon..... 2

"after " " "..... 7

Cambyses..... 8

Darius I..... Hystaspes 36

Xerxes..... 21

Artaxerxes..... Longimanus 41

Darius II..... Nothus 19

Artaxerxes I..... Mnemon 46

Ochus..... 21

Arses..... 2

Darius III..... Codomanus 4

Alexander of Macedon..... 7

Philip Arideus..... 7

Alexander Agus..... 12

Ptolemy Lagos..... 20

" Philadelphus..... 38

" Euergetes I..... 26

" Philopater..... 17

" Epiphanes..... 24

" Philometer..... 35

" Euergetes II..... 29

" Soter..... 36

" Dionysius..... 29

Cleopatra. Died B.C. 30..... 22

Augustus Caesar, from Cleopatra's death to the Vulgar Era..... 29

587

What are these? and whence came they?

Here is the true church, in which there is no sect, nor exclusiveness, nor bigotry, nor latitudinarianism, nor error: "These are they." Who? The churchman would say, "Who came out of our body;" and probably the Dissenter might say, "Who came out of our body;" and the Church of Rome, to a dead certainty, would say "Who belong to us;" But Christ's Church is larger, ampler, nobler, more glorious than all this. "These are they," and these are Churchmen indeed, "who have washed their robes and made them white in the blood of the Lamb; therefore are they before the throne of God, and serve him day and night without ceasing."

From the Great Tribulation, by Dr. Cumming.

Christ's Coming.

"As the lightning cometh out of the east, and shineth even unto the west; so shall the coming of the Son of man be."

The very first truth taught by this similitude is that Christ's advent shall be sudden; unexpected by the masses; like the flash that leaps from the bosom of the black cloud, sweeps through the sky and completes its journey in an instant. So shall the coming of the Son of man be. No telegraphic announcement, no roll of drum, no roar of cannon, no clanging of bells will announce His approach. Unexpected by the mass of mankind, there shall burst upon the world one red lightning flash that shall close the age in which we have so deep a stake, and commence that glorious one in which I trust we may have so bright and so sure a hope.

His advent will also be with intense and vivid splendor. The lightning fills the whole world; leaps from the east, and find its lair only in the remote and distant west. When not the light, but the searching lightning of that day shall come, it will penetrate the cell of the captive, irradiate with more than the splendors of noon the deepest and the darkest dungeon of the earth, enter cabinet, and congress, and parliament, and divan; search the heart of each individual through all its most sequestered nooks, its most hidden crannies, its supposed impenetrable recesses. It will rush through every cell of the soul—make luminous the page of every memory; till sins we had thought annihilated will start into preternatural freshness, and iniquities we had forgotten will be displayed in all their portentous outlines and each man's soul shall be as legible to the universe as tree and rock are legible in the dark.

night in the lightning that leaps with successive and continuous flashes from the east to the distant west.

If such shall be the suddenness of our Lord's advent, what an arrest, if it be possible to conceive such a thing, will take place. The world will be going on when Christ comes as it does at this moment. The farmer sowing his seed in spring, or reaping the golden harvests of autumn in an instant will see that the harvest of the earth is come, and that angels are the reapers. The poet in the midst of his stanza, the painter surveying his unfinished sketch—the judge on the bench, the prisoner in the dock, the jury in the box, the preacher in the pulpit, the tradesman in his shop, the monarch in his palace—will feel instantly arrested, and discover that time has at once plunged into eternity. The ocean steamer will suddenly pause as it ploughs the deep; the railway at its greatest speed will stand still; the bridal procession will stop midway; the funeral march will cease ere it reach the grave; armies marshalled to battle will lay down their arms, and look and marvel; and the living torrents that rush through every street of this great metropolis, as if struck by some terrible paralysis, will stand still, and find that the day of the final adjustment of all accounts at the great white throne has at length overtaken the earth.—*Id.*



ADVENT HERALD.

BOSTON, JUNE 23, 1860.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

OUR FINANCES. Our receipts are, for the time being, so far below our expenses, that we are beginning to find it necessary to call the attention of the friends of the A. M. A. to the circumstance.

To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please to call the editor's attention to the omission.

P. K. M'Cue. We are giving all in the *Herald* to which reference is made. We have already given Dr. Cumming's chapter on 1867. Mr. Shimeall takes the same view on that point. We have given the chronology of Clinton, and that of Shimeall. And there now only remains to give Mr. Shimeall's argument for ending the 2300 days about 1820, and his seven times of Leviticus, and of Nebuchadnezzar (Dan 4th), which he ends in 1863. Your communication is on file for insertion.

G. Pillsbury. Those articles on chronology have cost a vast amount of labor. We are glad that you are pleased with them.

W. O. Parsons. We shall give all the glimmers of light that we find.

John Reynolds. We should be pleased to see it. But if published, it would be more cheaply done on stone, than on copper, and more neatly done on that than on wood. They do very nice work now on stone, and we can introduce you to a firm that would charge you, we think, about \$30 for lithographing it, and about 5 cents a copy for the paper and printing.

A. Brown. The conclusion of your article was given last week. It should have followed the week after its commencement. We were not aware that it was so long delayed till we saw it in type.

Chronology of Mr. Shimeall.

"AGE OF THE WORLD, as founded on the Sacred Records," &c. &c. By the Rev. R. C. Shimeall, A. M. Presbyter of the Prot. Epis. Church, in the Diocese of N. York, &c. : Swords, Stanford & Co. 1842." 12 mo. pp. Also,

"OUR BIBLE CHRONOLOGY, Historic and Prophetic, Critically Examined and Demonstrated," &c. &c. By Rev. R. C. Shimeall, a member of the Presbytery of N. Y. &c. : Published by A. S. Barnes and Burr, 1860. Royal 8 vo. pp. 240.

Continued from our last.

FROM THE CAPTIVITY TO THE 7TH OF ARTAXERXES. Our view of this period is given in

TABLE III.

"In the fourth year of Jehoiakim the son of Josiah king of Judah, that was the first year of Nebuchadnezzar king of Babylon," the word came to Jeremiah saying,—"This whole land shall be a desolation, and an astonishment, and these nations shall serve the king of Babylon seventy years," Jer. 25:1, 11. "In the third year of the reign of Jehoiakim, king of Judah, came Nebuchadnezzar, king of Babylon, unto Jerusalem and besieged it." Estimating the conquest of the king of Babylon from the end of the third, we have

From beginning of Babylonian servitude in Jehoiakim's 4th year, to the death of Jehoiakim, 2 K. 23:31 8 yrs
Jehoiachin reigned 3 months, and was then carried a captive to Babylon, 2 K. 24:8, 12 0 "
Zedekiah, 2 K. 4:18, to the burning of the temple and 25:1, 9 10 "

"It came to pass, in the seven and thirtieth year of the captivity of Jehoiachin, king of Judah, in the 12th month, on the seven and twentieth day of the month, that Evil-Merodach, king of Babylon, in the year that he began to reign, did lift up the head of Jehoiachin, king of Judah, out of prison," 2 K. 25:27; Jer. 52:31. The end of Jehoiachin's 37th year, was thus the beginning of Evil-Merodach's 1st, and as the years of Jehoiachin's captivity were synchronous, with those of Zedekiah's reign, it extended, after Zedekiah,

We then have the reigns of the kings of Babylon and Persia, as given in Ptolemy's Canon, as follows:

Evil-Merodach..... 2 "
Neriglissar..... 4 "
Nabonadius (Belshazzar), reckoned in the Canon only to his being driven into the city by Cyrus, 2 years before the conquest of the city, 17 "
Cyrus, after driving Belshazzar into, and before he took the city, 2 "

Making from the conquest of Judea by Nebuchadnezzar, to the death of Belshazzar—when commenced Cyrus' 1st year's reign within the city,—a period of just SEVENTY YEARS. "Now in the first year of Cyrus, king of Persia, that the word of the Lord, spoken by the mouth of Jeremiah, might be accomplished, the Lord stirred up the spirit of Cyrus, king of Persia, that he made proclamation throughout all his kingdom . . . Who is there among you of all his people? The Lord his God be with him and let him go up," 2 Ch. 36:22, 23. And so this ends the 70 yrs in Babylon, which extended from the 4th of Jehoiakim to Cyrus.

After the conquest of Babylon Cyrus reigned, according to the Canon,

Cambyases..... 7 "
Darius I. (Hystaspes) to his decree for the completion of the temple, in his 4th year, Ezra 6:8 3 "

And so there were seventy years from the burning of the temple in the 11th of Zedekiah, to its rebuilding in Darius' 4th, as well as seventy from the commencement of the captivity in the 4th of Jehoiakim and their first return under Cyrus in his 1st.

From Darius' 4th year to his death..... 33 "
Xerxes..... 21 "
Artaxerxes, to his 7th year..... 6 "
To the Vulgar Era, according to the Canon..... 457 "
Making from the 4th of Jehoiachin..... 605 "

In Mr. Shimeall's new volume, his view of this period is learned mainly from his "Synchrocal Tables"—there being no argument accompanying them. He there gives to Jehoiachin 11 years, which make, from his 4th year

Zedekiah..... 11 "
Babylonish Captivity..... 70 "
Cyrus..... 7 "
Cambyases and Artaxerxes..... 8 "
Darius (Hystaspes)..... 36 "
Xerxes..... 21 "
To the 7th of Artaxerxes Longimanus..... 7 "
To A.D..... 453 "

Total..... 621 "

The variations of Mr. Shimeall's scheme, from our Table, in the chronology of this period are three.

I. Whilst we begin the 70 years' captivity with the 4th of Jehoiakim, and give to Zedekiah but 10 years, Mr. S. gives him 11 years, which, with the last 8 of Jehoiakim, making 19 years, he thus inserts between his date for the 70 years and ours.

2. He reckons 7 years from the 1st to the 7th of Artaxerxes, whilst we reckon but 6. And

3. He reckons 4 years less than we do between the 7th of Artaxerxes and A.D.

I. In his new volume, he offers no reason for inserting the 70 years between the 11th year of Zedekiah and the 1st of Cyrus; whilst, according to Ptolemy's Canon, and all the standard chronologists, only 52 years intervene. He there inserts the numbers in his Table with little comment; but in his *Age of the World* (pp. 211-3) where he has given the same figures as here he has given in words its true chronology. For he says:

"Of the 70 years' captivity we remark, that while it is inserted in the above tabulated view as following the 11th year of Zedekiah, it is to be understood as reference to the thorough restoration of the Jewish State which followed the decree of Darius (Hys-

taspes) in his fourth year, confirming the previous decree of Cyrus; and which, down to the time of the utter destruction of the city by the Chaldeans, is just 70 years." He then quotes from Dr. Prideaux as follows:

"The time falling so exactly, and the prophet Zechariah confirming it by expressing, under the fourth year of Darius, that the mourning and fasting of the Jews for the destruction of Jerusalem, and the utter driving them out of the land, on the murder of Gedaliah, was then just 70 years some have been led to place the beginning of the [70 years] Captivity spoken of by Jeremiah, at the destruction of Jerusalem; and the end of them, at the publication of this decree of Darius. But this matter will admit of a very easy reconciliation; for both computations may well stand together; for though the Babylonish Captivity did begin from the 4th year of Jehoiakim, when Nebuchadnezzar first subjugated the land, and carried away to Babylon the first captives; yet it was not completed till he had absolutely destroyed it in the 11th year of Zedekiah, which was just 18 years after. And so likewise though the deliverance from this captivity, and the restoration of the Jewish state thereon, was begun at the decree of Cyrus, in the first year of his reign; yet it was not completed till that decree was put in full vigor of execution, by the decree which Darius granted in the 4th year of his reign for the confirmation of it, which was also just 18 years after. And therefore if we reckon from the beginning of the captivity to the beginning of the restoration, we must reckon from the 4th year of Jehoiakim to the 1st year of Cyrus, which was just 70 years; and if we reckon (as in the above table) * from the completion of the captivity to the completion of the restoration, we must reckon from the 11th year of Zedekiah to the 4th of Darius, which was also just 70 years.

Prid. Con. Vol. 2. p. 146. Also Habershon on the Proph. p. 16, 17."

This extract by Mr. Shimeall, in his "Age of the World," from the careful and learned Dr. Prideaux, is a very clear and explicit statement; and it gives what we regard as the precise truth respecting this period. As it is quoted approvingly, and for the purpose of explaining that 70 years from the 11 of Zedekiah extend to the 4th year of Darius, and that if ended with the 1st of Cyrus, they should be commenced with Jehoiakim's 4th, it follows, that in counting 70 full years for the captivity, they should either be commenced with the 4th of Jehoiakim, or should be ended with Darius' 4th. So that, in counting them, and also counting both the 18 years between Jehoiakim's 4th and Zedekiah's 11th, and the 18 between Cyrus' 1st and Darius' 4th, he has counted 18 years twice over,—according to his own explanation. For, however the 70 years may be reckoned, and they may be reckoned from either epoch, he admits that one of these periods of 18 years is included in them; and that being so, only one of them should be counted, in addition to the 70, to fill up the whole interval between the 4th of Jehoiakim and Darius' 4th, which is 88 years. But Mr. S. reckons 107 years; which is 19 years more than the sum of all the periods intervening—his 1 year being made by reckoning 11 years between Zedekiah's 1st and 11th, when only 10 years could intervene; as shown in quotation from Dr. Prideaux.

In his *Age of the World*, therefore, after showing from Dr. P. that only 18 years intervene between the 4th of Jehoiakim and that they should not be counted, if the 70 are ended with Cyrus' 1st,—they being then included in the 70—he still reckons them in addition to the 70, and counts them as 19; which is, on his own confession, an error of 19 years!

In his new volume, he gives the same estimate in his *Synchrocal Tables* for this period omitting the explanation before given.

This is an error to which any one is very liable in attempting to make out the chronology of the world from the Bible alone. For as the successive links are there given to Zedekiah's 11th the copyist would be very likely to give them all, and then to add the 70 years' captivity from that point. And it is only when it has been seen, from other undisputed evidence, that 70 years ending with Cyrus' 1st must be reckoned from Jehoiakim's 4th, or that reckoned from Zedekiah's 11th they extend to Darius' 4th, that any one would be likely to correct this error.

Mr. Bowen made the same error, and Mr. Elliot did not so discover it as to correct it. That it is an inadvertance, is usually shown by the absence of any comment respecting it by those who make it. Mr. S. saw the truth respecting it, but failed to adjust his figures to his words; and in copying from his earlier volume, in the preparation of his new one he failed to rectify his Table, but has endeavored to harmonize his words with his Table; to which we shall devote an article in our next.

II. The variation of one year in the time of Artaxerxes, turns simply on the question whether there are 5, or 7 years, between his 1st and 7th. As 6, added to the first must make the 7th it is unnecessary to occupy any space in its discussion.

III. The variation of 4 years between the 7th of Artaxerxes and our *Anno Domini*, is made by assuming that the 70 weeks of Daniel's vision com-

* Mr. S. so begins it in the Table; but errs from his own testimony, by ending it with Cyrus—18 years earlier than it should be ended, as he admits, if thus commenced.

menced in the seventh year of Artaxerxes, and ended with A. D. 27, the conversion of Cornelius.

The assumption that they are to be dated from Artaxerxes' 7th year being undoubtedly correct, needs no proof; but whether that it is to be reckoned as B. C. 457, or 453, is the point at issue.

The 70 weeks have been supposed to be dated from A. D. 453 by other writers; but such have not reckoned from the 7th of Artaxerxes—they taking the 20th instead. As to the distance of time between the 1st year of Xerxes, the father of Artaxerxes, and the vulgar era, chronologists agree; but some have assigned only 12 years to the reign of Xerxes; and given fifty to Artaxerxes, whilst others give Xerxes 21, and Artaxerxes 41, which we regard as their true periods,—the sum of the two reigns being alike, in both reckonings. Those, therefore, who have given Xerxes but 12 years, would have 466 years between Artaxerxes 7th and our A. D. And this has compelled them to reckon the 70 weeks from his 20th; which would be B. C. 453—the year from which Mr. Shimeall reckons, but not the event. Petavius and Usher both reckon it in this way, from Artaxerxes 20th; but we know of no authority which places the 7th year of his reign in the year 453 B. C.

Between those two estimates as to the year B. C. for the commencement of the 70 weeks, there was no dispute as to the whole No. of years between Cyrus and our A. D. This mooted question has been long since definitely settled by the Canon of Ptolemy, and such chronologists as Prideaux, Hales, Hengstenberg and others; and Mr. S.'s variation does not hinge upon it, as already shown; which, therefore, does not need farther consideration. That Mr. S. is in error in the omission of these 4 years, is astronomically certain; for a recorded eclipse in the 7th year of Cambyses, as Petavius observes, "is the cardinal point and foundation, on which depend the arrangement of preceding and succeeding times, and the concord of sacred and profane history" (De Doct. Temp. Lib. x. c. 14). By the simple calculation of the epoch of this eclipse, which is within the means of any astronomer, it has been estimated, times without number, just how many years intervene between that eclipse and whenever it is reckoned; and this is confirmed by a large number of other eclipses,—the respective years in the reigns in which they were recorded, being found in agreement with the years in the Julian period, with which they must synchronize according to the Canon of Ptolemy. So that if it could be shown that only 453 years intervened between the 7th year of Artaxerxes and the Vulgar Era, it would then be necessary to add the 4 years of loss there, to the years following the 7th of Cambyses that precede; which would preserve the whole number of years, from the 1st year of Cyrus, the same as we have it in our table.

Waiving, however, all this, we will now examine the manner in which Mr. S. has estimated the subordinate links in this period. Mr. S. says:

"In the consecutive links of the historic, in reference to the interval between the commission of Ezra to return to Jerusalem in the 7th year of Artax. Longimanus, A. M. 3679, (B. C. 453), and the year A. D. 37, besides* that several of the Scriptural dates in relation to that period are conjectural, there is also the greatest confusion among chronologists, in regard to the period between the close of the Old Testament canon and the Nativity, both of which defects this prophetic number rectifies. The position here assumed is, that (these discrepancies to the contrary notwithstanding) the above prophetic 'seventy weeks' of Daniel enable us to bridge the chasm, in a manner which excludes all further controversy. It was given expressly to enable the wise of the New Testament age to 'understand' the precise time of Messiah's manifestation, etc. to Israel." &c. Bible Chron. pp. 139, 140.

Thus it is confessed, that, independent of the weeks themselves, the precise time given for them could not be accurately estimated by historic chronology; and that it is by the measurement that the weeks afford, that the chasm is bridged. In reply we have only to say, that it is only by the precise record of chronology, that the wise could have understood the precise time of Messiah's manifestation to Israel; for that is the only means by which they could have estimated in advance when the 70 weeks would end; and, farther, that the Canon of Ptolemy giving precisely 490 years between the 7th of Artaxerxes, and the years corresponding to our A. D. 34, the chronologists who thus reckon them, find no doubtful periods, nor any confusion of dates in their adjustment. It is only those who discard that measurement that find these. And as the Canon and 70 weeks thus agree and the testimony of eclipses in the heavens requires it, the confusion and conjectural periods that attend any other estimate are evidence of its insufficiency. But, to notice some of these. Of the first seven of the 70 weeks, Mr. S. says:

"By comparing Ezra 7:6, 7, with Neh. 5:14, it will be seen that Ezra labored under his commission

* The correctness, or incorrectness of these dates, hinges on the correctness or incorrectness of the scheme by which they are adjusted. *Ed.*

thirteen years from the seventh year of this Persian king, and Nehemiah twelve years from the twentieth year of the same king, which, together, make 25 years to the 32d of that monarch's reign. But this last named year marks Nehemiah's return from Jerusalem to Persia (Neh. 13:6). Admitting, then, that we have no definite data by which to determine the length of this period of absence, yet, by consulting the events recorded in chapter 13:4-9, and verses 15-18, we may reasonably presume it to have been not less than 21 years, which added to the 25 years above, gives us 46 years; the period concerning which, the Jews declared in Christ's time (John 2:20) the temple was in building, etc. Still, this leaves three years wanting to complete the 'seven weeks' or 49 years. It is supplied by Nehemiah's return to Jerusalem, 'even in troublesome times' (chapter 13:7 where, commencing anew to finish the work he had left incomplete, and to reform those disorders occasioned by Elisha the high-priest, though the length of time to the period of his death is not specified, yet it could not have been less, and probably not more than three years. Thus is verified the period denoted by the first 'seven weeks' or 49 years of 490." *Bible Chron.* p. 141.

We regret that the end of these seven weeks cannot be more definitely determined; for it would be desirable to locate them, according to whatever year B. C. they may be reckoned from. This argument, thus far, is just as good for the commencement of them at any one epoch as at another. We question, however, whether what the Jews said in John 2:20, has any respect to this period. They said, "Forty and six years was this temple in building." The seventy weeks were to be reckoned, not from the commencement of any temple building, but from the decree to restore and rebuild the city. The second temple was commenced in the second year of Cyrus, Ezra 3:8-13; but the work was frustrated until the reign of Darius king of Persia Ib. 4:1-5. It was then resumed, "And the house was finished on the third day of the month Adar, which was in the sixth year of Darius the king." Ib. 6:15. The second temple, therefore, was only 19 years in building, and it was completed, 58 years before the commencement of the 70 weeks! It is more probable that this statement of the Jews had respect to Herod's temple, or to the temple as enlarged and beautified by Herod; who began his preparations for its rebuilding, by gathering materials, two years before he began to work on the temple, in B. C. 19. Reckoning, therefore, from this date, 46 years would extend to A. D. 28, when it is supposed the Jews made this remark, and when the work on the temple was still incomplete.

After thus measuring 49 years from the 7th of Artaxerxes, Mr. S. next reckons the succession of Jewish high priests, the princes of Judah, the kings of Judah, &c. But as he refers only to Dr. Prideaux for his authority as to the length of their periods, and as Dr. P. estimates them 4 years more than Mr. S. does, it is needless to go into the minutia of this part of the chronology.

It now only remains to present in a tabulated form, the disagreements of the several Chronologists noticed.—Bishop Bowen, President Browne, Mr. Fines Clinton, Mr. Cunningham, Dr. Hales, Dr. Jarvis, Mr. Miller, Mr. Shimeall, and Arch-bishop Usher—and showing also our own results; which will be found on another page.

The 6000 Years.

Bro. Bliss:—I am much interested in your critical time articles. Is it not probable that the 7th thousand years will commence with a Jubilee year?

Now the eighteenth year of Josiah was evidently a jubilee; and as you show in chronology, page 130-1, occurred B. C. 622; and 622 added to 1860 make 2482; so that it requires 19 years to accomplish the present period of 50, which will bring us to A. D. 1879.

But is there any positive evidence that 6000 years are to transpire before the millennium? Is it not indeed altogether traditional and uncertain?

But admitting that, as you calculate, the world lacks some 18 years of 6000 and that the days of creation are typical of as many thousand years, may we not look for the commencement of the great Sabbath in the "evening" of the sixth day or sixth thousandth year? Yours,

A. Brown.

P. S. It seems to me that if the inspired writers had designed that we should have a definite chronology of the world's age they would not have left several chasms, nor given merely "about" the length of certain periods; but as they did, and we are apparently "about" the close of 6000 years, and you and Shimeall agree within "about" twenty years, it is "about" as near as we shall ever get to certainty, and we may "about" this time look for the advent of the Messiah as "about" to occur.

A. B.

REMARKS.—The 18th of Josiah was in B. C. 622. And 50 even jubilees reckoned from that date, would extend to 1879.

We do not know that the Advent must be on a jubilee year, and the times of jubilee observance are so faintly marked in the Bible, that we should not dare to predicate any argument upon them.

It must be admitted that there is no direct assertion respecting the termination of 6000 years at the advent; but it does not follow that we may not look with the greatest hope to that epoch, for that event. The tradition is so wide spread and long continued, there is such a plausibility respecting it, and there are so many Scriptures which seem to point that way, that we rely on it with great confidence.

You have misapprehended us in our position respecting the end of the 6000 years. We nowhere say that there now "lacks" any time to complete that number. Our position is this: we do not find evidence for more than 5980 years in the past from creation. But from our not having found it, it does not follow that no more time has transpired. There is room for question and doubt on that point. How very easy it would for 15 or 20 years to have elapsed for which the evidence is not on record. What we have done is to give all the evidence that we find; to point out and expose spurious testimony and argument, that is advanced as genuine; and to give all the time that is demonstrable; but at the same time we nowhere claim infallibility, and it is very easy for us to have failed to discover proof that would show a longer time to have elapsed than the evidence that we find actually gives.

There should always be a scrupulous precision and truthfulness in all statements made, respecting history, chronology and prophecy. We know not that a greater or less period of time before the end of 6000 may not be required for events that follow the resurrection and precede that. There is nothing therefor, in our view of time that must in any way delay the advent beyond the present moment. The closing years of the 6000 may be employed in a manner that "we wot not of."

We and Shimeall agree within 13 years; and had he not counted 19 years twice over, our estimate would be 6 years nearer the end of 6000 than his.

Our own opinion is that the Lord has purposely left a measure of uncertainty respecting the year of the end, so that we may be always waiting, ever looking for, and anticipating it.

MORNING HOURS IN PATMOS.—The opening Vision of the Apocalypse, and Christ's Epistles to the Seven Churches of Asia. By A. C. Thompson, author of 'Better Land,' 'Gathered Lilies,' Etc. Boston: Gould and Lincoln, 59 Washington st. New York: Sheldon and Co. Cincinnati: George S. Blanchard. 1860." p.p. 268. Price \$1.00.

We have read this volume with unalloyed pleasure, and can commend it to our readers as one which they will peruse with great satisfaction and spiritual profit.

It comprises twelve chapters,—originally so many pulpit discourses. The last seven of them are, one each, on the "seven churches,"—the sites of which were visited by the author on his way home from India a few years since. The reader is shown those cities of the east, as they were, and as they are; and the prophecies respecting, the commendations of and the warnings to the candlesticks which once there illumined the surrounding darkness, are severally noticed, and accompanied with appropriate meditations and Scriptural and historical illustrations. These are preceded by five discourses, on the subjects brought to view in the 1st. Chap; and the whole forms a very pleasing commentary, section by section, on this interesting portion of Revelation.

We cannot forbear making a few extracts, to show the style and spirit of the work: from Chap. 3d—"The Advent in Glory,"—on the passage, "Behold he cometh in clouds," &c.

"While no one can be too familiar with the history of his life on earth, his expiatory sufferings, his resurrection and ascension, do Christians of the present day generally turn their thoughts in due proportion to the future manifestation of Jesus Christ? Do they not rob themselves of the intended present benefits of a most animating occurrence, if they fail to meditate often upon the second coming of our glorious Redeemer?"

"The former dispensation was closed, and the new one ushered in by the most wonderful event which had ever taken place—the humiliation of Immanuel. The era now passing is to close in the consummation of all things, over which he will preside with surpassing majesty, and which is to mark the most memorable epoch in the annals of eternity. The beginning of that ending, the prefatory event which is to introduce that glorious dispensation, will be Christ's second coming. 'Behold he cometh with clouds,' &c. p. 54.

"As in the transient theophanies of the Old Testament, in his residence of more than thirty years on earth, he was sensibly present, and when he left the world, left by a visible withdrawal of his resurrection body, so will his return be a visible reappearance: Every eye shall see him. His identity will, of course, be unimpaired: 'This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.' 'This same Jesus,' who has just commissioned you to be his witnesses; who gave promise

of the Spirit's descent; whose sacred hands and side thou, doubting Thomas, wast bidden to behold; whom ye all were invited to handle and see that he had veritable flesh and bones; with whom ye have eaten and conversed; this same Jesus who said, 'Peace be unto you,' in the upper room; yes, this same Jesus, who was born at Bethlehem, who lived at Nazareth; whom ye saw betrayed, and saw upon the cross;—this same Jesus shall so come in like manner as ye have seen him go into heaven.' He will come visibly, and in all recognizable identity. No disciple of his will then ask, 'Art thou he that should come, or look we for another?'

Take it all in all, it is one of those books that we should like to copy entire into our columns. And we do no doubt that numbers of our readers will procure the work, and feast upon its contents.

It is for sale at this office. Price \$1.; postage, 15 cts.

Our Articles on Chronology.

On another page will be found a Synchronal table, in which can be seen all the agreements and differences, of the several writers to whom we have made reference. There are also accompanying notes which give the evidence on which the several estimates are based. That table has cost much labor and research; and our readers will find it valuable as containing much information in a small compass.

We had designed to terminate these articles with this No., but the review of Mr. Shimeall's Chronology will hardly be complete, without noticing more fully his period of the Seventy Years' Captivity; which will be complete in another No.

Foreign News.

Garibaldi's successes are confirmed. He attacked Palermo from the South side at 4 o'clock on the morning of the 27th ult. He penetrated into the centre of the city, flag in hand, after a desperate combat of six hours' duration, and during an active bombardment by sea and land.

The royal troops retreated to the palace and other public buildings, where hostilities were again renewed. The royal palace was taken by the people and in the evening burnt down. Loss in killed and wounded very considerable.

Other towns in Sicily had risen. The bombardment of Palermo still continued on the 31. It is said Government was deliberating on a proposition to order its discontinuance.

The troops were concentrated in the castle on which Garibaldi commenced an attack at noon on the 28th.

The English Admiral offered protection to American citizens in Palermo.

There was great agitation in the Court and Ministry at Naples. The Ministers tendered their resignation on the 29th. A liberal Cabinet was expected to be formed.

Garibaldi was already carrying out important administrative reforms at all the places in his power.

GREAT BRITAIN.

Parliament had reassembled.

Important papers relative to China were submitted, giving full particulars of the ultimatum and the Chinese reply to the same. The ultimatum demanded an ample apology for the Peiho affair, the restoration of the guns and ships lost on that occasion, and the ratification without delay of the Tientsin treaty at Peking, and an indemnity of four million taels for the military expenses incurred through the Canton affair.

The Chinese reply refuses an apology for the Peiho affair, declines permission for an ambassador to go to Peking, and names Peitang as the place of ratification instead of Peking: refuses to restore the guns and ships, or to consider the payment of an indemnity, and refers Mr. Bruce to the regulations carried out at the reception of the American mission.

These papers dispel all hopes of an amicable settlement.

Lord John Russell explained the nature of the Russian propositions relative to the Christians in Turkey and said that Austria, England and Prussia dissented and proposed that Turkey herself should institute an inquiry as to the state of the Christians, which proposition the Sultan was acting upon. France sided with Russia.

The Paris Monitor had published an article showing the peaceful intentions of the Emperor.

The London Times ridicules the article, and asserts that it belies itself.

FRANCE.

Prince Jerome Bonaparte, uncle of the Emperor, was very ill, and little hope was entertained of his recovery.

The Emperor and Empress had gone to Lyons to meet the Dowager Empress of Russia.

It is reported that the French troops in China will when their services are no longer needed, visit Madagascar, and establish solid occupation at the principal points on that island.

AUSTRIA.

The enlarged Council of the Austrian Empire had held its first sitting. The Hungarian representatives proclaimed the loyalty of the Hungarian people.

The Austrian troops in Italy are to be concentrated in the fortress of the Quadrilateral.

TURKEY.

It is reasserted that the Russian troops were concentrating on the frontiers of Turkey.

Riprissi Mehemed Pacha has been appointed Grand Vizier, vice Mehemed Raschid Pacha.

The Turkish government had commenced an official inquiry into the complaints of the Christians.

LATEST FROM SICILY.

Turin, May 31. The following details of Garibaldi's attack on Palermo have been received from a reliable source:

At 4 o'clock on the morning of the 27th Garibaldi attacked Palermo on the south side. A desperate combat ensued, which lasted six hours. The people made themselves masters of all parts of the town on the south side of the Stra di Toldo. A terrible bombardment was opened by sea and land, notwithstanding which the people continued to fight. The troops retired within the royal palace, custom house and castle.

Hostilities were suspended from 10 until 12, when the struggle was recommenced with still greater desperation. The royal palace was taken by the people and in the evening burnt down.

Other towns in Sicily had risen. The people everywhere were shouting, "Italy forever! Victor Emmanuel forever!"

Paris, May 31. A telegram from Naples this morning confirms the news of the entrance of Garibaldi into Palermo. Garibaldi, at the head of his volunteers, penetrated, flag in hand into the centre of the city during the bombardment, and established his headquarters there. Loss in killed and wounded very considerable.

ANOTHER WAR. Our foreign dispatches affirm that the reply of the Chinese Emperor to the French and English ultimatum is in the negative. It rejects all propositions—and consequently the third China war must ensue. Our readers will remember that its origin dates from the repulse of the allied troops (mainly English) at the Taku forts last year. The British minister was requested to approach Peking, for the ratification of treaties, through another route than the usually employed channel of the Peiho river. He refused, and was threatened with an attack from the Taku forts. He at once commenced an assault, but was repulsed with a heavy loss of life. Demands for indemnity have since been made on the Chinese government. Though they have not been authentically made known to the public, they have been understood to be very exacting in terms. Still Lord Palmerston stated in Parliament not long ago, that he had reason to believe that they would be complied with. The hope, however, is now dissipated. Powerful French and English armaments will soon be in the field. Many of the veterans that contended against the skill of Tottleben in the Crimea, and more of those who routed Gyulai and Benedick in Lombardy, will now fight against the Mongol chief, Sanko-lin-skin. There can be but little doubt of the result. The allies will drive all before them, sooner or later, make their way to Peking, and take an ample indemnity for their trouble. But what will be the position of China thenceforward? What will be the relative gains to the French and the British in the East? These are the real questions.

KILLED BY LIGHTNING.—Mr. Frank J. Allen of Louisville, and his horse, were struck by lightning and instantly killed on the morning of the 6th inst. The particulars are as follows:

"Mr. Allen was on horseback. The lightning struck him immediately on the head, tearing his hat into shreds and throwing it some fifteen feet or more in the rear of his horse. It passed down his left side over the region of the heart, and down his left thigh to his knee, when piercing the saddle, it entered the body of the horse, and ran down his left leg into the ground, killing both rider and horse instantly. Mr. Allen was thrown some ten feet in advance of his horse, and immediately on his face and breast. His clothes were torn, and his person exposed along the course of the lightning, but there was no deep abrasion of the skin. His watch was not melted, but the crystal was finely powdered and a considerable depression on the back of the case."

HUMILITY.—An exchange says—"It is worthy to remark that soon after Paul was converted he declared himself 'unworthy to be called an Apostle.' As time rolled on and he grew in grace, he cried out, 'I am less than the least of all saints.' And just before his martyrdom, when he had reached the stature of a perfect man in Christ, his exclamation was, 'I am the chief of sinners.'"

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as 'slandering the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

My Journal.

Thursday, May 24. Preached in West Townsend, in the Seminary, which was opened by kind friends for the service. We had good attendance,—subject, the "meek shall inherit the earth."—There is a few in this place that love the coming of the Lord. May they be faithful.

Saturday, May 26. Visited Westboro', in exchange with Eld. Fassett. I gave three discourses, one of which was on the time of the advent in '67 or '68. The pastor, being a wakeful watchman, had prepared the way, by giving the note of warning. I had a good visit, and an interesting time with the little flock. Between the afternoon and evening service I preached to the boys at the Reform school, located here. It filled me with sadness to see so many fine appearing lads "in durance" for youthful crime. How many kind parents weep over their disobedient sons! There are now about 600 boys in the school.

Wednesday, May 30. The Advent meetings of anniversary week commenced. The attendance was small, as was expected; but there were enough to hold up the banner of the King of kings, and to testify their faith in his coming about 1867 or '68. Among the brethren in the ministry present were Heath of Lunenburg, Mass., Apollos Hale, of Charlestown, Howell of Poultney, Vt., Grant, of Boston, J.S. White of East Boston, Fassett of Westboro', Berick of Salem, F. G. Brown of W. Townsend, Wellcome, of Richmond, Me., Whitten, of Lowell, and Baxter, of England. Among the lay brethren were R. W. Carrier of East Kingston, N. H., Dr. Wallace, of Cabot, Vt., with many others, who took part in the services. While all in attendance were in favor of the discussion of the question of the time, only a part were settled in their views on the subject. There was a harmony of feeling and effort, in seeking for a deeper work of grace in our hearts, and a more perfect preparation for the events that are speedily coming on the earth, as also a readiness for the appearance of the Master himself. The sermons were mostly of a practical character, but all had a bearing on the signs of this time and the speedy coming of the Lord; and in some discourses the evidence of the great crisis in 1867 or '68 was given. Mr. Shimeall was expected to be present, both in New York and Boston, but sickness prevented. His work, however, is in the hands of those who enquire on the chronology, and all can examine for themselves. In a late note to me, Mr. S. says, in reference to his work, that if any shall detect an essential error, either in the historic or prophetic department, he will be the first to acknowledge his indebtedness to their superior skill. He has not written for victory, but for truth. In adopting the chronology of Mr. S. I counted the cost, and I did not do it, until I had seen good reason for doing so. While Mr. Clinton brings us to 1862 or '63, and Elliott to 1864 or '65, Mr. Shimeall brings us to '68. This, to me, is the strongest point. Yet we are to be aware that we are in a small circle, in which we should wait and watch, and be ready for the end.

Our meetings were spiritual and profitable. It was a time of self-examination and humiliation before God. We felt like taking the position of the prophet Daniel, 9:2 to 19, in hope of help.

During our session a stranger by the name of Baxter, late from England, was introduced to us, and was invited to take part in the meeting. I know nothing of him, except by excellent letters from clergymen in Canada, where he has recently labored to much acceptance. His appearance, spirit and lectures interested all, and he added much to the interest of our meetings. He is a millenarian, and preaches boldly the time of the advent in 1867 or '68. He follows Bickersteth, and other English writers on the prophetic events and times.

The last day of our meeting, being the Sabbath, the P.M. service was devoted to short addresses from Brn. Hale, Heath, Baxter, Wellcome, Wallace, and others, with the communion at the close. This meeting was one of the most interesting and edifying of the kind that I ever witnessed. It will

be cherished as one of the most precious seasons of the earthly sanctuary. JOSHUA V. HIMES.
Cabot, Vt., June 11, 1860.

Bro. Bliss:—I do not understand all of your note on my article May 12. Its construction is of course correct; still I had no reference to your positions on the points involved, and am happy to believe that you are "orthodox" upon all, with perhaps one exception; that one is, that you make the ten kingdoms all, they succeed to the Roman empire, and therefore you have nothing left as the beast, whereas the prophecy represents ten horns as existing, and also a beast at the same period.

The article was written mainly in reference to the views of Brn. Litch and Varney. I am sure that you are either unduly prejudiced against anything I may write, or else you have not carefully examined the positions taken by these brethren, or you would not have said, "The most of the objections are apparently relevant to no one."

Now in the first place, I object to applying the leopard beast, Rev. 13, to papacy, and now assert that with the exception of a few who like yourself have minutely dissected the last symbolic epoch, this application is very generally made. Brother Litch's articles are not before me, but I am confident he does it. Bro. Varney says, Her. March 24, "And was not all that is said in the 13th chapter, that this beast should do, fulfilled in 42 months by the papacy?"

My 2d objection is to the identity of the little horn of Dan. 7 and the leopard beast, Rev. 13. Now I know that Bro. Litch has frequently contended for that identity. He has done so in the Herald, within a year past. Bro. Varney says (ib. above), "Is not the beast of Rev. 13 the identical little horn of Dan. 7?"

3. I objected to the position that the ten horns of Dan. 7 are not identical with the toes of the image and ten horns of Rev. 13, and I assert that brother Litch holds that they are not identical. He also, as does Bro. Varney, says that the beast of Rev. 13 is distinct from (and bro. V. at least that it succeeds) that of chap. 13, which views I opposed.

Again, I showed that the dragon, Rev. 12, and the beast, chap. 13, &c., were not successive, but contemporaneous. But Bro. Varney distinctly holds the contrary. He says, "The dragon, or dragonic age, commenced first, and run down to where the dragon gave the beast of the 13th his power and seat and great authority, and no further. The leopard beast age commenced where the dragon gave him his seat and great authority and continued 42 mos. . . . The beast of the 17th came up out of the bottomless pit, and is not the beast of the 13th."

I distinctly objected to several other positions of these and other brethren, and yet you say, "Most of the objections are apparently relevant to no one."

Everybody nearly holds that the dragonic age, Rev. 12, is anterior to that of the beast, Rev. 13; but I proved that they were contemporaneous.

Now, my brother, you have been very indulgent in publishing so much, so "radical" for me, but not entirely unrequited; and yet it seems to me you should either exclude my articles altogether, or be prepared in your comments to do justice even to me.

My whole system is mainly based upon the assumption that Napoleon III. will yet become the great antichristian murderous master of Europe. If he does not, then I am wrong, and must bear the ignominy of advocating a ridiculous fancy; but if he does, I shall receive the credit under God of having made the most important discovery conceivable, and you will have the very unpleasant task of acknowledging that you had no just conceptions of these prophecies, and of having battled with your might against the truth of God. Meanwhile I am willing to risk my reputation and the consequences in an honest public discussion of the points involved with you or anybody else. A. BROWN.

Note. The "construction" of the note was not correct; for the reason that as first written it commenced a long full notice of the several points raised in the article; but a recollection that our short notes had called forth such long replies, caused a cutting off of all but its commencement; which caused the word "either," as left in it, to be out of place.

When a previous communication in the Herald is the one noticed, it should be referred to, not by the name of the writer, but by the title of the article and the No. of the Herald it is in. And when there is no mention of such, we have no reason to suppose that such is referred to.

Why we considered that our views might be included, was because of the word "everybody" in the first paragraph. And as we have never regarded a beast as symbolic of other than a civil power, we did not wish to be thus included.

We are ready to give our views on any point; but were we to combat all the issues mooted by correspondents, we should be limited in time for other editorial matter. Ed.

Prophetic Numbers; 1260.

Brother Bliss:—Encouraged by your kind offer to give to the readers of the Herald, the "opinions and speculations, with the reasons on which they are based—whenever such shall be intimately connected with the future," I take the liberty to give my views of the three leading numbers of Daniel; viz. the 1260, 1290, and the 1335 days. The calculations that are now being made, with reference to the beginning and the end of those mysterious numbers, are about to call out the attention, and the talent of a great portion of the Christian church, if not of the world.

With regard to history, or the opinions of great and good men, who have endeavored to show when those numbers began, and when they ended, or will end, I shall have little or nothing to say. The evidence I shall seek to bring forward to bear upon the subject, is not to be found in history, or in the opinions of men. If those soul-stirring events that stand connected with the beginning, and the ending of each, or all of those periods are in the past, the church and the world certainly know it. Nothing short of a continual miracle could restrain the literary world from proclaiming those events from center to circumference. If they are in the future (as I think I shall be able to show), then history may well be silent, and man should learn wisdom from such silence.

In the present number I shall confine myself as much as possible to the first of those numbers; viz. the 1260 days, or forty-two months, or time, times, and a half, of Daniel and of John.

I understand the term "days" in those numbers to represent years, and think the greatness of the work to be performed during those days justifies that belief. I also believe with Dr. Cumming that those numbers all commence at one and the same time.

Now for the evidence. What events stand connected with the 1260 days? This is an important inquiry, and should be carefully investigated.

The little horn of Daniel 7 will continue to make war with the saints, not only to the coming of the Saviour, and the first resurrection; but after the 1000 years of Rev. 20, will be loosed out of prison, and will again renew that warfare with the resurrected nations that are then in the four quarters of the earth, and will continue to wear out the saints of the Most High, "and they shall be given into his hand, until a time and times and the dividing of time," 1260 days (years.) The war does not then end, but the power of the beast to overcome the saints ends with the 1260 days. The war ends with the 1290 days, as we shall see.

In Matt. 24 Christ directs his people to flee to the mountains when they shall see the abomination of desolation stand in the holy place. Had not the Jews rejected the Son of God as their true Messiah, and judged themselves unworthy of everlasting life, these prophetic numbers might have been fulfilled, and before this day there might have been an end of sin, and consequently an end of death. But because of unbelief, they entered not into that promised rest, and the time was prolonged, and another time set. This is the last time.

There are three important questions connected with the beginning of the 1260 days, which require our attention, and which being established will make the vision plain.

1st. Who, or what is the abomination of desolation spoken of by Daniel the prophet?

2d. When, and where is that abomination set up?

3d. What is meant by the admonition, Flee to the mountains, and with what prophetic events does it stand connected?

1st. What is the abomination of desolation?

Compare 2 Thess. 2:3, 4 and 7-10 with Dan. 8:9-11 and 2, 26; 11:28-35 and 45; the rich man of the parable, Luke 16; the first beast of Rev. 13; the beast that should not be worshipped, Rev. 14:9; the beast of Rev. 16:13; the beast whose judgment is written Rev. 17 (mark the 8th verse) and whose judgment is executed, Rev. 19:20; Dan. 7:11 and Luke 16:23; forty-five years before the final judgment; and at the end of the 1290 days.

From the above passages of Scripture we learn that the abomination of desolation is Paul's man of sin, the son of perdition, who is returned to his own place 1290 days after the taking away of the daily sacrifice. This hell-exalted, heaven-blaspheming beast, is chief prince of the power of darkness for 1290 years, and the captain general of all the armies of Gog and Magog and of the whole world, at the great battle of God Almighty upon the mountains of Israel. See Ezekiel 38 and 39 chapters; and Rev. 16th, 19th, and 20th chapters.

2d. When, and where is the abomination of desolation set up? It is when the house of Israel is in the land of Judea, and the temple standing at Jerusalem. The daily sacrifice or worship cannot mean any other than the true worship of Michael—Messiah—the Prince—or the King of the Jews, the King of kings and Lord of lords. And the "holy

place" is the holy temple, that shall be built in the holy and beloved city, in the days when the whole house of Israel, even all of it are brought back from their graves, and placed upon the mountains of Israel. Ezekiel 37.

It is the measured temple of Rev. 11:1, which stands among the things which shall come to pass hereafter; but which things have not yet come to pass.

The temple that stood in the days of our Saviour was certainly destroyed, so that there was not one stone left upon another; but the temple of Rev. 11: will not be thrown down till the last great shaking day, when the towers fall. In this temple the dragon, that old serpent, called the devil and satan, when he is loosed out of of his prison at the end of the Sabbath, or 1000 years of Rev. 20, gives the beast—the man of sin—the son of perdition—the devils chief angel his seat, and his power, and great authority; and he exalts himself above all that is called God, or that is worshipped, and sets himself up in the temple of God, showing himself that he is God. He exalts himself even to the prince of the host, and by him the daily sacrifice, or worship, is taken away, and he, (the abomination of desolation) stands in the holy place.

Hence we see that those mysterious numbers of Daniel and of John have their fulfillment after the general resurrection, and not before the first.

3d. What is meant by the admonition, "flee to the mountains," and with what prophetic events does it stand connected?

Had the rulers of Israel received Christ as their Messiah and King, and taught the people so, the house of Israel would not have gone forth in their long captivity, and been scattered among every people and nation under heaven to become a reproach and a by word.

If some had transgressed against the holy covenant and joined affinity with the little horn, yet the temple might have stood—the covenant being confirmed with many, and the transgressors would have borne their own shame. That day has passed away. But the admonition, "flee to the mountains," still stands connected with the setting up of devil worship in the holy place.

Rev. 2:26, 27, teaches that Christ will give power to him that overcometh and keepeth his work unto the end, to rule the nations with a rod of iron. These are the man-child of Rev. 12:5, who are brought forth at the first resurrection, in the days of the voice of the seventh angel, (or trumpet,) when he shall begin to sound; and who are to rule the nations.

These are not driven into the wilderness, but are caught up to God and to his throne—"caught up to meet the Lord in the air."

It is the woman—the nominal church—those that have not yet washed their robes and made them white in the blood of the Lamb—that is left to endure the persecuting rage of the devil and his angels: not in hell; but on the earth and on the sea. The last act of the dragon before he is burned is to put the woman to death that brought forth the man-child who is to rule the nations; and they live not again for a 1000 years.

This first act after he is loosed out of his prison, and goes out to deceive the (resurrected) nations, is to cause transgression in Israel whereby a host is given him against the daily sacrifice, and they set up the abomination that maketh desolate, and he rules in prosperity, and with power over the saints, for 1260 years. At that time the woman that brought forth the man-child at the first resurrection flees into the wilderness, or mountains of Israel.

In my next I shall take up the 1290 days of Daniel 12. Yours truly, H. B. Woodcock.

Laxity of Faith.

The sentiment is quite prevalent that it matters little what a man believes, if he is honest in his faith; and in proof it is often said "As a man thinketh, so is he." It is supposed that a sincere faith will secure salvation, regardless of what the faith is. The sentiment is not only false, but a very dangerous falsehood. It is probably based in part upon a misapprehension of Prov. 23:7: "For as he thinketh in his heart, so is he." The whole passage proves that Solomon referred to nothing of the kind. He says, "Eat thou not the bread of him that hath an evil eye, neither desire thou his dainty meats; for as he thinketh in his heart so is he: Eat and drink, saith he to thee: but his heart is not with thee. The morsel which thou hast eaten shall thou vomit up, and lose thy sweet words."

All could see that Solomon would warn his son against being ensnared by the fair speeches, and pretended acts of kindness of an enemy, or one having an "Evil eye." Such an one he would represent as deceitful,—not being at heart what his profession indicated; If he has evil thoughts toward you, and can secure your confidence, he will make you pay

medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teats on cows. It cures felons. It cures warts.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve. Mr. Farrington, a wealthy merchant and manufacturer of Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth a hundred dollars a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though I never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was, a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable."

"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes."—Walter S. Plummer, Lake Village, N. H.

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with eases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald.*

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be. J. V. HIMES.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box, or \$2 per dozen.

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Buy the Best.

This we believe is WELLCOME'S GREAT GERMAN REMEDY, for colds, coughs, bronchitis, inflammation of throat and lungs, phthisis, &c. Certificates like the following are fast flowing in.

From I. Wight, Augusta, Me.

Mr. Wellcome:—Your G. G. Remedy is decidedly the best thing I ever saw for throat and lung diseases. \$100, 000 could be made out of it, if you had the capital to put it fairly before the public.

From Eld. S. K. Partridge.

Bro. Wellcome—I was badly afflicted with bronchitis and cough a long time, which threatened to prevent my preaching. I took Ayer's Cherry Pectoral, and many other remedies, all to no effect. I finally obtained the Great German Remedy, which entirely cured me. I believe it the best medicine in use for such complaints, and other affections of throat and lungs. S. K. PARTRIDGE. Whitefield, Me., Aug. 28, 1858.

From J. Morrill, Druggist.

Mr. Wellcome—I can furnish you four first-rate certificates of cures effected by your G. G. Remedy, after trying almost every thing else without effect. Send along three or four dozens more of each size. I can sell a large lot of it. J. MORRILL & Co. Livermore, Me., Oct. 12, 1859.

It is cheaper than any other. Prices, 4 oz. 25 cts.; 16 oz. 75 cts. Agents wanted. Sells well. Terms liberal. Call for a circular. Sold in Boston by Dr. Dillingham, next door to Herald office.

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2d, The virtues of the Brick oven;
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Convinced by the working of the Stoves in use, the Patentee and the subscriber offer their new stove to the Public, with entire confidence that it will fill a vacuum in general house-keeping. Without fear, we proclaim it: THIS IS THE ONLY STOVE WHICH COMBINES THE TRUE PHILOSOPHY OF COOKING. Patented Oct. 26, 1858.

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B. W. LEONARD, manufacturer of Portable Flouring and Grist Mills adapted to Grinding all kinds of Grain, Cement, Plaster, Salt, Spices, &c. Also the best quality of



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mill machinery. No. 23 Water street, Bridgeport, Conn., (nearly opposite the R. R. Depot.) Ware rooms No. 12 Pine street, N. Y.

"I have visited Bro. Leonard's shop, and examined his Mills, and I think them admirably adapted to the uses they are designed for." J. V. HIMES.

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CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, JUNE 23, 1860.

The Little One.

And is it true what I am told,
That there are lambs within the fold
Of God's beloved Son,—
That Jesus Christ, with tender care,
Will in His arms most gently bear,
The helpless "little one?"

O yes! I've heard my mother say,
He never sent a child away,
That scarce could walk or run;
For when the parents' love besought
That He would touch the child she bro't,
He blessed the "little one."

And I, a little, straying lamb,
May come to Jesus as I am,
Though goodness I have none;
May now be folded in His breast,
As birds within the parent's nest,
And be His "little one."

And he can do all this for me,
Because in sorrow on the tree
He once for sinners hung;
And having washed their sins away,
He now rejoices, day by day,
To cleanse the "little one."

Others there are who love me too;
But who, with all their love, can do
What Jesus Christ hath done?
Then if He teaches me to pray,
I'll surely go to Him and say,
"Lord, bless thy 'little one.'"

Thus by this gracious Shepherd fed,
And by His mercy gently led
Where living waters run,
My greatest pleasure will be this,
That I'm a little lamb of His,
Who loves the "little one."

Faith Illustrated.

Willie was ill; he had long been so.—The doctor had given him up for some months, and yet the lad said he felt not ill; only his cough was troublesome, and he was weak.

But we who had known him in earlier days, who were familiar with his childish prattle and his sunny face, observed a great change when we saw him again after some months' absence: his face was very thin, and his hands almost transparent. The concentrated rosy tinge on the cheek, and the brightness of the eyes, evidenced incontestably the triumphant working of the disease. While we talked with his mother on that evening, he sat at his mother's right hand at the table. He was at first somewhat excited with our visit, but soon regained his composure, and sat seemingly absorbed with a book, while we chatted of old times and scenes. The evening sped quickly on. A deep-drawn sigh from the child attracted the attention of the mother.

"What is the matter, child; are you worse?"

"No, dear mother, I'm not worse; I am tired; I have been reading of a place 'where the wicked cease from troubling, and where the weary are at rest.' I feel that I shall soon leave you, mother, and I want to go there."

"I pray you will, my child; Jesus is willing—He is waiting to receive you."

"Yes, mother; I have learned that He is at God's right hand to welcome us; and I long to go to Him."

"And leave me, child?"

"Oh, mother! yes, for you will follow me, and it will not be long for you to wait; for the Bible says, a thousand years are but as a day in God's sight, and you will not live as long as that. Think of it, dear mother; I shall be already there to welcome you. I do love you, dear mother, and I feel it hard to say—I want to go, but I do."

"Why so, my child; you are not, you say, worse?"

"I am not worse, mother, but I'm weary and I feel I want just the rest Jesus can give. I want to see the Lamb, to tune a golden harp, to sing with loudest voice, 'Holy, holy, holy, Lord God of Hosts.' I would like to do it now; but I'm so weak, I cannot sing at all."

"But, darling, it is a terrible thing to die. I hope you will live some time yet."

"I do not want to live, mother dear, and I'm not afraid to die. I dreamed last night a beautiful dream. I saw the heavens open, and hundreds of angels came down to earth; they were as bright as the light, and with garments white as snow; each with a golden harp. Presently they stood in a circle around me, and sang the new song, and played beautifully as they sang. It was glorious. I seemed to be in heaven. The music ceased, and silently and slowly they untold their wings, smiled upon me, and ascended to the sky. I tried to follow, and oh! I felt so sad when I found I could not. I shall follow soon though, for I shall not live long. Let me go to bed, please mother, for I am tired."

The sorrowing mother laid her little one to rest—her only child—and watched him till he went to sleep. And, although she loved her Saviour, she found it hard to give him up, even to her God, and her child's God.

Later we retired. At midnight we were summoned to the child's bedside. When we entered, he was singing with a clear voice,—

"O Lamb of God, thy precious blood
Shall never lose its power,
Till all the ransomed church of God
Be saved to sin no more."

And then, while we stood around his bed, there followed a stillness as painful as death. The little sufferer lay with hands clasped, and his fair countenance radiated with the glory of an unseen presence.—Once more he spoke:

"Yes, dear Jesus, I come; for I am weary; let me rest on thee. I come."

Lift your heads, ye golden gates,
And let the little wanderer in.

Then all was still; a light shiver, and all was over. In a few days we laid him in the churchyard, and soon flowers bloomed on the grave.

We are always interested in articles like this; but when they close without bringing to view the resurrection, the most important part is omitted. That grave, and all graves, will ere long give up their sleeping tenants, who will come forth arrayed in glory and beauty; and it is then that their joy will be perfected. Ed.

APPOINTMENTS.

I am to preach at Massena, N. Y., Sunday the 24th of June. M. BATCHELOR.

AMERICAN MILLENNIAL ASSOCIATION. The standing committee of the American Millennial Association will hold their semi-annual meeting for the transaction of business, &c., at the office of this paper, No. 46 1-2 Kneeland street, Boston, Mass., on Tuesday, July 3d, ult., at 10 A. M. N. B. A full meeting of the committee is especially desirable. F. GUNNER, Sec'y.

JOSIAH LITCH, Pres't.
Salem, June 8, '60.

MAINE STATE CONFERENCE FOR 1860. Where shall it be held? Brethren who desire it in their vicinity should make it known to me soon. It is thought by several that June is the best month for it. We do not know the best place to meet. Nor could we say it will be held in any particular place, without the wish of brethren there located. Let us rally anew to the work, and prepare to do what we can in the little time which remains. The Lord is at hand. I. C. WELLCOME, Sec'y.

Richmond, Me., Apr 27, 1860.

Dear bro. Bliss:—Please say in the Herald that I will fill Bro. G. Burnham's appointments in July, beginning at Low Hampton, July 8th, if the Lord permit; and then New Haven, Vt., the 22d. Yours in haste, D. I. ROBINSON.

Brooklyn, June 16, '60.

The Advent Millennial Church in Kingston, N. H., will hold their annual meeting in the Barn (or elsewhere, if thought best) of Bro. Franklin Gale, on the 4th of July next, commencing at 10 o'clock A. M. Eld. J. V. Himes will give an oration on the coming of the King of kings. Let us all rally to this annual gathering.

In behalf of the church, JOHN PRESSLEY, Clerk.

Preaching every Monday evening at No. 62 Clermont Avenue, Brooklyn. Our conference and prayer meetings are now held as follows, during the week: Thursday evening, 268 Dean street, 2d door from Powers, at Bro. Harrington's, in Brooklyn; Friday at Bro. Huse, No. 6 Horatio street, N. Y. D. I. ROBINSON, Pastor.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

L. G. Fraas. The dollar referred to was not received. We have however credited to No. 997.
W. H. Dowden. It was given to us as Gardner, Me. We did not see your letter. We now change it to Mass.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to
SYLVESTER BLISS, Treasurer.

DONATIONS TO THE A. M. A. FOR THE QUARTER COMMENCING APRIL 1.

ACKNOWLEDGMENTS TO TUESDAY, JUNE 19, 1860.

Previous receipts.....\$53.43
Stephen Sherwin, Grafton, Vt.....\$1.00

REQUEST. The friends of, and penny collectors for, our Home Mission, are requested to send what they can to my address, Worcester, Mass. G. W. BURNHAM.

Agents of the Advent Herald.

Albany, N. Y.....Wm. Nichols, 185 Lydian-street.
Burlington, Iowa.....James S. Brandeburg.
Boscawen, Hancock County, Illinois.....Wm. S. Moore.
Bristol, Vt.....D. Bosworth.
Chazy, Clinton Co., N. Y.....C. P. Dow.
Cabot, (Lower Branch), Vt.....Dr. M. P. Wallace.
Cordova, Rock Island Co., Ill.....O. N. Whitford.
De Kalb Centre, Ill.....Charles E. Needham.
Cincinnati, O.....Joseph Wilson.
Dunham, C. E.....D. W. Sonberger.
Durham, C. E.....J. M. Orrock.
Derby Line, Vt.....S. Foster.
Eddington, Me.....Thomas Smith.
Fairhaven, Vt.....Robbins Miller.
Richmond, Me.....J. C. Wellcome.
Hartford, Ct.....Aaron Clapp.
Homer, N. Y.....J. E. Clapp.
Haverhill, Mass.....Edmund E. Chase.
Lockport, N. Y.....R. W. Beck.
Johnson's Creek, N. Y.....Hiram Russell.
Morrisville, Pa.....Wm. Kitson.
Newburyport, Mass.....John L. Pearson.
New York City.....Elder D. L. Robinson.
Philadelphia, Pa.....J. Litch, No. 127 North 11th st.
Portland, Me.....Alexander Edmund.
Providence, R. I.....Anthony Pearce.
Princess Anne, Md.....John V. Pinto.
Rochester, N. Y.....D. Boody.
Salem, Mass.....Chas. H. Berry.
Springwater, N. Y.....S. H. Withington.
Shabbonas Grove, De Kalb county, Ill.....N. W. Spencer.
Somonaug, De Kalb Co., Ill.....Wells A. Fay.
St. Albans, Hancock Co., Ill.....Elder Larkin Scott.
Stanbridge, C. E.....John Gilbreth.
Sheboygan Falls, Wis.....William Trowbridge.
Toronto, C. W.....Daniel Campbell.
Waterloo, Shefford, C. E.....R. Hutchinson, M. D.
Worcester, Mass.....Benjamin Emerson.

RECEIPTS.

UP TO TUESDAY, JUNE 19, 1860.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 971 was the closing number of 1859; No. 991 is the Middle of the present volume, extending to July 1, 1860; and No. 1023 is to the close of 1860. Notice of any failure to give due credit, should be at once communicated to the Business Agent.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address—the name of the town and state; and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. So, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Wm S Cutting 976. The bill was wrong, as this leaves 88 cts. due July 1, 1860. B P Hildreth 1023, E Ford 1023, C Marden 1017, J J Teetzell 1014, S Bissle 1018, N Perkins 1028, S Milliken 1010, M A Hardy 1023, H B Woodcock 1028, G D Warren 1023, S B Page 973, Wm Taylor 1009, S V Gove 1023, E Rich, Jr, 1042, and pamphlet, G Pillsbury 997, P K McQue 1023, S Sherwin 1023 H Lye 1045—each \$1.

D G Farrington 1047, C Tuttle 1046, A Pearsall 997, B W Leonard 1023 and \$1 on Adv., O Kimball 1023, W O Parsons 1023, W L Hall 1023—each \$2.
I Reed 1023, \$1.13.

ance, and as many more that are more or less hurt, yet are able to be around. In addition to this number, twenty-eight were swept from a raft in the river that was passing at the time, and ten are yet missing from the town, that are supposed to be buried in the ruins, or are blown into the river and drowned.

With the exception of half a dozen houses on the north side of the town, every single building is either torn down, unroofed, or otherwise damaged. A worse sight no human eye ever beheld, and the heart grows sick in seeing such a destruction of life and property. The town is entirely ruined, and we do not see how it can ever be rebuilt. There are whole blocks of lots that are vacant entirely, with nothing but the cellar to indicate that a house ever stood there. We saw a part of a wagon consisting of the forward axle-tree and one hub, and no more of it could be found. Out of the contents of three dry goods stores not one cent's worth of the goods have been found.

The tornado struck the town a little past seven o'clock, and in less than ten minutes the whole was in ruins. After it had passed, the town was all afloat with water. All that could, began to run from place to place, screaming at the top of their voices, calling for friends and for children. In every pile of rubbish, and from every demolished house, the groans of the dying and wounded were heard, and as the sound came from every part of the town, no one knew where to go first. The darkness occasioned by the black clouds, the air being filled with rubbish of every conceivable character, and the near approach of night, rendered the scene still more appalling, and such a wail of lamentation, sorrow and woe never went up from any place in the history of tornadoes, as did from this ruined and destroyed city. Nothing could be found to bind up the wounds of the suffering, no medicines were to be got, and the wails of the mother over dead children, the anguish of a wife over the lifeless remains of a husband, the father over his slaughtered children, hunting in vain for his wife—all these are scenes that cannot possibly be described.

In one family all that was left were three little girls, the father and mother and two children being instantly killed. We saw where a fence board had been forced clear through the side of a house, and ways, and hundreds of shingles had forced themselves clear through the clapboards of a house.

We visited the grave yard, and saw twenty-eight graves side by side, all dug, waiting to receive the boxes containing the remains of the slaughtered people. The whole atmosphere around the town is sickening, and a stench is pervading the whole path of the storm that is almost impossible to endure.

The loss of property is immense, and can never be known to its full extent.

We have just learned that three of the men on the raft have made their appearance. They state that they were blown from the raft clear on to the Illinois shore beyond Albany, and for a long time were unable to move or stir, but after recovering from the shock succeeded in crawling to a house where they were kindly cared for. They knew nothing of the rest of their comrades, not having seen them since they were on the raft together.

In this vicinity, near Sterling, the wounded are dying almost every day, and every farm house is a hospital for the dying and wounded.

Yesterday a public meeting was called, and relief subscribed to the sufferers with a liberality unparalleled. They appointed a committee who are now doing all in their power to aid and relieve the sufferers.

The Chicago Tribune of Tuesday furnishes copious details of the terrible tornado which swept over a part of Illinois and Iowa on Sunday evening. We make some extracts relative to this awful visitation:

"From the best information we have been able to collect thus far, the track of the tornado extends from the heart of Linn county, Iowa, near Cedar Rapids, the present terminus of the Chicago, Iowa and Nebraska Railroad, in a generally northeast direction across Clinton county, crossing the Mississippi at Camanche and Albany—

towns fronting each other respectively on the Iowa and Illinois shores—and thence maintaining its course towards the centre of the State, across Whiteside into Lee county, its latest ravages heard from up to the present writing being near Lee Centre.

The entire distance thus traversed is upwards of one hundred miles, and that through a populous and fertile farming region, dotted with thriving towns, some of which as we have below to record, fell in the path of the destroyer.

The most appalling force of the tornado was displayed at Camanche, a town of about fifteen hundred inhabitants, eight miles south of Clinton. It occupies a level plain or plateau, elevated about fifteen feet above the river. The town was built along and immediately upon the brink of the Mississippi, and compactly for a Western town, this being one of the comparatively older points, and founded in 1837. It had numerous substantial buildings, and others in erection, and three churches.

The tornado came upon Camanche about 7 P. M. An eye witness describes it in appearance as resembling an inverted haystack, its broad point sweeping the earth in its fearful march. As it came, a peculiar moaning sound struck the ear, heard even at some distance on either side the track.

Almost without a warning it struck the devoted village, and in a track, about a quarter of a mile wide the tornado passed across the very heart of the town. Human pen or tongue utterly fails to describe the scene of terror, of mortal peril and agony that ensued.

The air, darkened by the black pall that trailed as a minister of death from the heavens, was filled with rushing torrents of rain, fragments of crushed and shattered buildings, and cries, and shrieks, and prayers for help. All was over in less than three minutes, and where, ere that brief interval, had stood a thriving village, all was now terror, desolation, ruin. Not a single business building in the town remained standing. The large three-story brick structure, the Millard House, was destroyed, and rendered a shapeless mass of rubbish. In this building quite a number of persons were killed though how many had not been definitely ascertained. Three stores beneath the hotel were destroyed with their contents. The three churches of the town were destroyed.

The Seventy Years Babylonish Servitude.

BY THE EDITOR.

We have seen that Mr. Shimeall's variations from our chronology, consist of gains, during the judges, of 8 years during the seventy years, 19 " and in time of Artaxerxes, 1 " total, 28 "

which are reduced by losses:— of the Interregnum, 11 yrs; and after 7th of Artaxerxes, 4 " 15 " which leaves a net gain to him of 13 "

This being so, it will be seen that had his 70 years servitude agreed with the unanimous judgment of the leading chronologists, who, however widely they may differ on other points, find no cause for difference here, and whose various judgment elsewhere, makes their agreement here, add greatly to the conclusiveness of the result—it would have left Mr. S. with a net loss of six years. It is therefore important, that the chronology of this period should be carefully considered; for which reason we devote to it a separate article.

Mr. S. is frugal in his words covering the history of this period; and his views respecting it must be gained mainly from his tables. In his new volume he omits the remarks quoted last week from his former one; which gave the actual chronology of this period though at variance with his table; and his present comments, more generally conform to his tabulated arrangement. We give below all we have found in his new volume covering this time. He says:

"Babylon was again recovered by Assyria, A. M. 3427, B. C. 705, and so continued down to the time of Nebuchadnezzar, A. M. 3517, B.

C. 615, when he laid the foundation of the great Chaldean—Babylonian Empire.

"In the 13th year of Nebuchadnezzar, he invaded Jerusalem and carried Zedekiah and most of the Jews captive to Babylon, whence the commencement of the 70 years captivity of Judah, as predicted by Jeremiah (chap. 25:11, A. M. 3528, B. C. 602); when, two years after, he had his great vision of the colossal image of gold, silver, brass, and iron mingled with clay, which Daniel the prophet, one of the captives, interpreted to symbolize the four great monarchies which were to rule in the earth, down to the times of the Gentiles, (see Dan. 2:4, 7, and 8), viz., the Babylonian, Medo-Persian, German and Roman.

"From A. M. 3517, commenced the first Prophetic empire, the Babylonian, denoted by the head of gold, of the colossal image and the synchronic two-winged lion of Dan. 7:4. It continued till it was overthrown by Cyaxares II. and Cyrus, A. M. 3580, B. C. 552, and embraced a period of 63 years." p. 100.

On p. 102 Mr. S. says, the Jews were brought "under Nebuchadnezzar, A. M. 3530, B. C. 602"; and that, "At the expiration of the 70 years' Babylonish captivity of Judah, a part of the tribe was restored to Jerusalem under Cyrus."

Again he says that

Cyrus, "in the year A. M. 3600, B. C. 532, unites Media and Persia, which from that time, takes its place in sacred history as the second Prophetic Empire." p. 103.

In his Table, his dates are arranged as follows:

A. M. 3508. Jehoiakim,	11 years	B. C. 624
Jehoiachin, 3 months		
" 3519. Zedekiah,	11 "	613
" 3530. Babylonish Captivity,	70 "	602
" 3600. Restoration of the Jews under Cyrus,	7 "	532
" 3607. Cambyzes,	3 "	525
" 3610. Artaxerxes,	3 "	522
" 3615. Darius,	36 "	517
" 3651. Xerxes,	21 "	481
" 3672. Artaxerxes,	7 "	460
" 3679. Ezra,		453

Babylon, in the same Table, stands thus:

A. M. 3517. Nebuchadnezzar,	13 yrs.	B. C. 615
" 3530. " as sole mon.,	31 "	602
" 3561. Evil-Merodach,	3 "	571
" 3564. Belshazzar,	5 "	568
" 3569. Nabonadus,	11 "	563
" 3580. Babylon taken by Cyaxares II,	20 "	552
" 3600. Cyrus, sole monarch of the Medo-Persian Empire, ends the Captivity of the Jews in Babylon in his 1st yr.		532

The foregoing dates and events are inconsistent both with Scripture and history, and contain an interpolation of 19 years not warranted by either. Mr. S. makes no effort to sustain his dates by authorized quotations of historical evidence; and the few scriptures he refers to afford him no support. It is no pleasant labor to show errors in logic, or in fact, but it is often a duty which may not be avoided.

In making Babylon subject to Assyria, as he does, till the 1st year of Nebuchadnezzar, others recognize Nabopolassar, his father, as the one who laid the foundation of Nebuchadnezzar's power, and in having it subjected to Medo-Persia at the end of 63 years, leaving that as the whole of Babylon's independent existence, he can in no way harmonize it with the prophecy: "These nations shall serve the king of Babylon seventy years." For nations cannot be in subjection to a nation longer than it has an independent existence.

Mr. S.'s years, "A. M." and "B. C.," being the result of combinations of his own figures, we pass over them, to notice several marked inconsistencies with the Scripture record.

1st. Mr. S. makes the 13th year of Nebuchadnezzar synchronous with Zedekiah's 11th; which would make his 12th synchronous with Zedekiah's 10th. But we read: "The word came to Jeremiah from the Lord in the 16th year of Zedekiah king of Judah, which was the eighteenth year of Nebuchadnezzar. For then the king of Babylon's army besieged Jerusalem," Jer. 32:1, 2. "So the city was besieged unto the eleventh year of king Zedekiah." . . . And, "In the fifth month, which was the nineteenth year of Nebuchadnezzar king of Babylon, came Nebuzar-adan, captain of the guard, which served the king of Babylon, into Jerusalem, and burned the house of the Lord," Jer. 52:5, 12, 13.

Here are two scriptures; Jer. 32:1, which affirms the tenth year of Zedekiah to be the same as the 18th of Nebuchadnezzar; and Jer. 52:12, 13, which affirms that the 11th of the one synchronizes with the 19th of the other. This constitutes a double scriptural testimony, from which Mr. Shimeall varies to the extent of six years!

2d. As Mr. S. makes Nebuchadnezzar's 13th year to synchronize with Zedekiah's 11th it would make his first year synchronous with Jehoiakim's 10th. We however read of "The word of the Lord that came to Jeremiah, concerning all the people of Judah, in the fourth year of Jehoiakim, the son of Josiah king of Judah, that was the first year of Nebuchadnezzar king of Babylon," Jer. 25:1; which is also a variation from Mr. S. of 6 years.

3d. Jehoiachin "reigned in Jerusalem three months and ten days," 2 Ch. 26:9. "And the king of Babylon took him in the eighth year of his reign," 2 K. 24:12. But this, according to Mr. Shimeall's table would be in the 2d year of Nebuchadnezzar—a variation again of six years!

4th. "It came to pass in the seven and thirtieth year of the captivity of Jehoiachin, king of Judah, in the twelfth month, on the seven and twentieth day of the month, that Evil-merodach, king of Babylon, in the year that he began to reign, did lift up the head of Jehoiachin king of Judah, out of prison." 2 p. 25:27. And the same is re-affirmed in Jer. 52:31.

The scriptures thus twice positively affirm that the 1st year of Evil-Merodach was in the 37th year, from the captivity of Jehoiachin. But Mr. Shimeall in his Table puts that captivity in A. M. 3519, and the 1st year of Evil-Merodach in A. M. 3561—making the two epochs 42 years apart: which is a variation from the Scriptures of five years!

There are here no less than six texts specifying scriptural synchronisms of the years of kings of Judah with those of Babylon; all of which are unnoticed and thus varied from by Mr. S. They are testimonies, however, which settle the point at issue, with such men as Dr. Hales, Pres. Browne, Drs. Jarvis and Prideaux, Messrs. Clinton and Cunningham, arch-bishop Usher, and indeed every modern writer that is regarded as authority in questions of this kind. And we are much puzzled to decide whether Mr. S. has not noticed those coincidences; or, noticing, has chosen to reject them. It would relieve our mind to learn that they were unnoticed, rather than disregarded.

In addition to these synchronisms, which scripturally demonstrate the first year of Nebuchadnezzar to have been in the 4th of Jehoiakim, instead of the 10th, as Mr. S. places it; we fail to harmonize some of his own dates. For instance, he says:

Daniel "was among the first of the Babylonian captives (Dan. 1:1-7). He interpreted Nebuchadnezzar's vision of the colossal metallic image, in the second year of his reign (Dan. 2:1): of the great Tree (chap. 4) in his thirty fifth year. He had his own visions of the four wild beasts etc. (chap. 7:8-11), in the fifty third and fifty sixth year of his captivity" p. 105.

In the previous extract, from p. 100, Mr. S. gave the "two years after" Nebuchadnezzar's 13th, which would be his 15th, as the year of his dream of the image; which he also there gives as two years after Zedekiah's captivity. But that capture being placed by him in Nebuchadnezzar's 13th, his second year would synchronize with the last year of Jehoiakim; when, according to this last statement, the dream was interpreted.

Again Mr. S. places Daniel's visions of the 7th and 8th chapters of Daniel,—which were "in the first and third years of Belshazzar,"—in the "fifty third" and fifty sixth year "of his captivity." But according to Mr. S.'s Table the 1st year of Belshazzar was only 47 years, and his third 49, from the 1st of Nebuchadnezzar; and as that, in Mr. S. Table, synchronizes with Jehoiakim's 10th, the first of these would place Daniel's captivity in Jehoiakim's 5th year, and the other in his 4th. This last would make Daniel's captivity to have begun 19 years before Mr. S. begins the 70. And as Mr. S. places the first of Cyrus, and his end of the 70, 36 yrs. after the 1st of Belshazzar, the revelation made to Daniel in the 3d of Cyrus (Dan. 10:1) would be in the 92d year of Daniel's captivity!—making Daniel as much older, as the amount of his age, when taken captive.

Again, Mr. S. says:

Ezekiel "was probably carried captive to Babylon in Nebuchadnezzar's seventh year (Jer. 52:28). He commenced his prophetic office in Jerusalem, under Zedekiah; and now, in Babylon he exhorts the Jews to submission, and pre-

dicts the speedy captivity of the nation, etc." p. 105.

Where Ezekiel commenced his prophetic office, the Bible does not say; but in the first chapter of his prophecy, he informs us that the word of the Lord came to him "in the land of the Chaldeans by the river Chebar," I:3; from which we infer that he commenced his prophetic office there. He did, it is true predict the *additional* captivity of the nation; but it was then already in bondage, and in captivity, and was thus recognized by him; for he says, "I was among the captives by the river of Chebar," Ezek. I:1.

As Mr. S. reckons the years of Nebuchadnezzar, which makes his seventh synchronous with Zedekiah's 5th, there is no recorded event to make it probable that Ezekiel was then carried captive; which is another want of harmony in Mr. S's arrangement of this period. But our own arrangement of it makes the 7th of Nebuchadnezzar synchronous with the death of Jehoiakim; and as "Nebuchadnezzar carried away captive in the seventh year three thousand Jews, and three and twenty," (Jer. 52:28), Ezekiel may have been of their number.

This synchronized, in our dates, with the year in which Jehoiakim was slain; who, having no burial, but being cast forth outside the city when that was closely besieged, is supposed to have been slain in some sally upon the enemy; which may have resulted, not only in his death, but in the seizure of that number of prisoners, and Ezekiel among them. We think, however, it is more probable that he was taken captive a year later; for Jehoiachin was made king in the place of Jehoiakim, "reigned three months and ten days," and "when the year was expired, king Nebuchadnezzar sent and brought him to Babylon" (Ch. 36:9,10). "And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers; and the king of Babylon took him in the eighth year of his reign." He also at that time "carried away all Jerusalem, and all the princes, and all the mighty men of valor, even ten thousand captives, and all the craftsmen and smiths: none remained save the poorest sort of the people of the land," 2 K. 24:12-14.—this was 11 years before Mr. Shimeall begins the captivity.

As there were more than three times the number of captives taken in this 8th year of Nebuchadnezzar, when Jehoiakim was slain, as the prophet would be more likely to be taken in a general removal of the chief of the inhabitants, as he dates his first vision in "the fifth year of king Jehoiachin's captivity," (Ezk. 1:2), and continues to date from the same captivity it seems more probable that he was made a captive then.

This was the great deportation of Israel to Babylon. It is called "the going away into Babylon," in Matt. 1:12,17. Mordecai's ancestor was carried to Babylon at this time, Esther 2:6; and some, who have not been aware of the chronological difficulties in the way, have here commenced the 70 years. Mr. Miller did so. But in commencing eight years earlier, not from the "carrying away to Babylon," but from the first subjection of Judah to Babylon in Jehoiakim's 4th, with which event according to the prophecy, as we shall show, the period was to be dated, all the difficulties vanish.

There are two points here worthy of notice. 1. Mr. S. has applied the 70 years servitude of the nations to Babylon, predicted in Jer. 26:11, to the bondage of the Jews in Babylon, after their removal there; whereas they are entirely distinct events. And, 2. He passes over the epoch of Jehoiakim's captivity, when as quoted above from 5 K. 24:12-16, Nebuchadnezzar removed 10,000 (v. 4), and then 7,000 (v. 16)—the largest recorded number at any time removed,—and dates the captivity 11 years later.

1st. The prediction was: "These nations shall serve the king of Babylon seventy years," Jer. 25:11. It was not that they should be captives in Babylon thus long; for the removal of the nations to Babylon, during those 70 years servitude was contingent on their refusing to serve, while remaining in their own land. Jeremiah said to the Jews: "Serve the king of Babylon and live: wherefore should this city be laid waste" (Jer. 27:13);—showing that had the Jews

served Babylon in Jerusalem during those 70 years, as commanded, the city would not have been laid waste, nor the temple burned. Jeremiah also sent this word to the other nations which were included with Judah in the 70 years servitude: "The nations that bring their neck under the yoke of the king of Babylon, and serve him, those nations will I let remain still in their own land, saith the Lord; and they shall till it, and dwell therein," Ib. v. 11. Thus this prediction of 70 years, must be dated from the subjection of the first of the nations mentioned in Jer. 25, to Babylon; and we shall show Judah to be one of the first.

"Broughton (Works p. 368) quotes the universal testimony of the Jews to their reckoning the seventy years from the first of Nebuchadnezzar, both the larger and shorter Chronicle, Aben Ezra, Jarchi, Kimchi, &c. Amongst the moderns we may mention Prideaux, Jackson vol. I. p. 356, Hengstenberg, Greswell, v. 4. p. 506. And Clinton says the commencement of the captivity in the fourth of Jehoiakim is clearly marked." *Times of Daniel, by George, the Duke of Manchester, p. 44.*

2. The bondage in Babylon cannot be reckoned from a later period than the removal of Jehoiakim there, with near 20,000 of the Jews as shown in 2 K. 24:12-16. But Mr. S. dates even the 70 years servitude 11 years later, as he estimates it, at the burning of the temple, when less than 1000 were carried captive: "In the eighteenth year of Nebuchadnezzar, he carried captive" only "eight hundred thirty and two persons," Jer. 52:29; 2 Ch. 36:20.

That the removal of Jehoiachin was the great epoch of their captivity, in,—though not of their servitude to Babylon,—is clear from the Scriptures, as shown. Ezekiel always dates from it "the year of our captivity;" (compare Ezek. 1:2; and 40:1); and Jeremiah writes "from Jerusalem unto the residue of the elders which were carried away captives, and to the priests, and to the prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon; after that Jeconiah the king and the queen, and the eunuchs, the princes of Judah and Jerusalem." And he wrote, "Build you houses and dwell in them," &c. i. e. in Babylon; "For thus saith the Lord, That after seventy years be accomplished at Babylon, I will visit you, and perform my good word toward you in causing you to return to this place," Jer. 29:1-10.

From this passage, Mr. Miller thought the 70 years of the 25th chapter should be reckoned from Jehoiachin's captivity. But, as the Duke of Manchester remarks:

"It will be seen that Jer. 29:10 does not relate to the duration of Jehoiachin's captivity, but refers to the previous promise and limitation given by the prophet, 25:11,12, respecting Babylon, that Judah should serve them for seventy years; and according to a learned Hebraist it ought to run thus: 'According to the fulfilling to Babylon seventy years, I will visit you, and perform my good word towards you in causing you to return to this place.'" *Times, p. 45.*

There is another period of 70 years; which is to be reckoned from the burning of the Temple, where Mr. S. dates his 70; but those continued 18 years beyond the 1st of Cyrus, down to the 4th of Darius, as Mr. S. admitted in his former vol. The city and temple were burned, because the Jews rebelled against Babylon, and thus brought down God's indignation, as threatened. The Jews instituted fasts, commemorative of the siege of the city, and of its conquest; and, referring to these, "In the fourth year of king Darius, the word of the Lord came unto Zechariah," to say to the people, "When ye fasted and mourned in the fifth and seventh month, even those seventy years, did ye at all fast unto me?" Zech. 7:5. And in the 2d year of Darius, the prophet hears an angel beseeching the Lord for Jerusalem against whom there had been "indignation these threescore and ten years," Ib. 1:12. It is clear therefore, that from the burning of the temple, 70 years of indignation did not end until after the commencement of the reign of Darius.

It is thus that chronologers, from the burning of the temple in the 11th of Zedekiah, to the 4th of Darius, have with wonderful unanimity reckoned 70 years; whilst, also from the first subjection of Israel to Babylon, in the 4th of Jehoiakim,

to the 1st of Cyrus, they have with a like unanimity reckoned 70 years. This would make only 88 years from the 4th of Jehoiakim to the 4th of Darius; but Mr. S. by interpolating 19 years, without any warrant for so doing, estimates 107 years as the length of that period.

We have already referred to the 70 years' servitude predicted in Jer. 25:11, as a service to, and not necessarily as a bondage in Babylon.—We think the Scripture testimony places this, both in respect to its predicted beginning and ending, beyond a peradventure. The prediction was: "This whole land shall be a desolation and an astonishment; and these nations shall serve the king of Babylon seventy years. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord," &c. Jer. 25:11,12.

The events that were to mark their beginning and ending, are thus clearly specified. The 70 years must have commenced, when the nations began to serve the king of Babylon; and they must have ended, when the king of Babylon was punished with his nation. Respecting this we may observe,

1. That it was the king of Babylon that these nations were to serve, and not the king of some other nation, who should conquer Babylon.—When, therefore, we read, that "In that night was Belshazzar the king of the Chaldeans slain, and Darius the Median took the kingdom," (Dan. 5:30,31), the 70 years that the nations were to serve Babylon, must have ended. Mr. Shimeall in dating the death of Belshazzar only 38 years after his commencement of these 70, and in continuing the 70, after that event 32 years, is consequently, at variance with the scripture record.

2. The nations that were to be subject to Babylon those seventy years are expressly enumerated in the 25th chapter of Jeremiah. The list begins with Jerusalem and Egypt—showing that the servitude of those nations should mark the commencement of that period; and it includes "all the kings of Elam," which is the same as Persia, and "all the kings of the Medes." As the Medes were among those nations that were to do service to Babylon 70 years, that period must be fulfilled before the Medes could in their turn subject Babylon. When, therefore Darius the Median slew the king of Babylon and himself took the kingdom, the 70 years of predicted subjection of the nations to the king of Babylon were ended.

3. The subjection of Judah and Egypt to Nebuchadnezzar, is definitely pinned down by the Scriptures to the 4th year of Jehoiachin; from which to the death of Belshazzar, there must therefore have been the predicted 70 years. The evidence is this:

"Pharaoh nechoh, king of Egypt, went up against the king of Assyria, to the river Euphrates: and he slew him at Meggiddo." 2 K. 23:29. Then "the people of the land took Jehoahaz the son of Josiah, and anointed him king in his father's stead. Jehoahaz was twenty and three years old when he began to reign, and he reigned three months in Jerusalem." And "Pharaoh-nechoh put him in bands at Riblah in the land of Hamath, that he might not reign in Jerusalem; and put the land to a tribute of an hundred talents of silver, and a talent of gold"—equal in value to about \$250,000, of our money. "And Pharaoh-nechoh made Eliakim the son of Josiah king in the room of Josiah his father, and turned his name to Jehoiakim, and took Jehoahaz away: and he came to Egypt and died there.—And Jehoiakim gave the silver and the gold to Pharaoh; but he taxed the land to give the money according to the commandment of Pharaoh." 2 K. 23:29-35.

The above proves that from the death of Josiah, Judah was tributary to Egypt. Jehoiakim was made king by the king of Egypt and was his subject, paying to him tribute. Should the king of Egypt, now be subdued by any other kingdom, the servitude of Judah would be transferred from Egypt to the new dominant power.

On reading further, we find that "the king of Egypt came not again any more out of his land: for the king of Babylon had taken from the river of Egypt, unto the river Euphrates all that pertained to the king of Egypt," Ib. 24:7 which included of course, the land of Judea.

We have, then, only to find when Egypt was conquered by Babylon, to learn when the 70 years servitude of Judah to Babylon commenced. And Jeremiah records that the "army of Pharaoh-necho, king of Egypt, which was by the river Euphrates in Charchemish," "Nebuchadnezzar smote in the fourth year of Jehoiakim the son of Josiah, king of Judah," Jer. 46:2.

It thus follows that Jehoiakim, by the defeat of the army of Egypt by Nebuchadnezzar, became subject to Babylon. And this gives a significance to Jer. 25:1; that, "In the fourth year of Jehoiakim," was "the first year of Nebuchadnezzar king of Babylon." It was the first year of Nebuchadnezzar in respect to Judah, because in that year Judah with Egypt became subject to him; but as profane history shows us that he did not succeed his father on the throne of Babylon till the next year, his first in Judah was a year before his first in Babylon; which thus harmonizes the Scripture with the Canon of Ptolemy.

It was in this same fourth year of Jehoiakim, the year in which the dominion of Babylon was extended over Egypt and Judah, that God said: "These nations shall serve the king of Babylon seventy years" (Jer. 25:11); and then by enumerating the nations, and putting Judah and Egypt at the head of the list, it makes it certain that in that year was commenced the 70 years of servitude referred to.

Of this Jehoiakim we read: "Against him came up Nebuchadnezzar king of Babylon, and bound him in fetters, to carry him to Babylon," 2 Ch. 36:6. Jehoiakim was thus bound to be carried to Babylon; but Dr. Prideaux thinks he was not then carried, but humbled himself, and was spared; for we also read: "In his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years: then he turned and rebelled against him. And the Lord sent against him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it." 2 K. 24:1,2.

Serving Nebuchadnezzar three years from his 4th, would reach to Jehoiakim's 7th. At that time, Nebuchadnezzar, not being at leisure to go in person, "sent order, to all his lieutenants and governors of the provinces in those parts to make war upon him; which brought upon Jehoiakim inroads and invasions from every quarter,"—(Dr. Prideaux),—as recorded in the Scripture quoted above. This continued till the 11th year of Jehoiakim, when he was taken, and there was fulfilled the prediction, "He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem," Jer. 32:19. This shows that he was not taken to Babylon; but had been bound in his fourth year to be taken there, had been released by Nebuchadnezzar; and was slain and cast out of Jerusalem eight years subsequently. Jehoiachin his son succeeded and the siege by Nebuchadnezzar's subordinates was continued till the 3d month of Jehoiachin, when Nebuchadnezzar came in person, took Jehoiachin prisoner, carried him captive to Babylon, and made Zedekiah king in his stead.

4. It being thus clearly indicated in the scriptures that the 70 years commenced in the 4th year of Jehoiakim (Jer. 25:1,12), it is no less clear that it ended with the death of Belshazzar. For, as this length of servitude was to be to the king of Babylon, it must end when the Chaldeans ceased to have a king, and to reign over the surrounding nations. It was expressly said of Nebuchadnezzar: "All nations shall serve him, and his son's son, until the very time of his land come: and then many nations and great kings shall themselves of him." Jer. 27:9. Also "And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation saith the Lord," Jer. 25:12.

Thus the punishment of the king of Babylon when it should be conquered by another nation, must end those 70 years, which have been shown to have commenced before Zedekiah's reign; and the grandson of Nebuchadnezzar must be the Babylonish king in whose time was to come the punishment. Nebuchadnezzar was succeeded, 45 years from the 4th year of Jehoiakim, by his son

Evil-Merodach; who, according to the Canon of Ptolemy, reigned two years,—completing 47.

Neriglissar the husband of the sister of Evil Merodach, conspired against and slew him and reigned according to the Canon 4 years, making 51.

Laborasorachod, a son of Neriglissar, succeeded him; but reigning only nine months, his reign is included, in the Canon, in that of the former.

Nabonadius succeeded him, and reigned, according to the Canon, 17 years; but the Canon reckons the reign of Cyrus from an epoch two years before Belshazzar's death, when he defeated him and drove him into the city. The two years of the siege added, makes his time 19 years and so completing the 70.

Josephus says that Nabonadius and Belshazzar were the same (Ant. lib. 70, c 11.) Nebuchadnezzar is called his father; but it must be in that enlarged sense that a father's father is often thus called. To him it was said: "God hath numbered thy kingdom and finished it." And, when "Belshazzar the king of the Chaldeans was slain," the Scriptures affirm that "Darius the Median took the kingdom," Dan. 5:27-30.

The Medes and other nations, then must have ceased, at the death of Belshazzar, to serve the king of Babylon; and consequently their 70 years servitude, which had continued just 70 years from the 4th of Jehoiakim, must have ended. Mr. S. consequently, in making Nabonadius to be a different person, reigning as viceroy of Babylon 11 years after Belshazzar, and in making Babylon to have then been taken, does violence to the 5th of Daniel, which positively affirms Belshazzar to have been the last of the Babylonian kings; and then in making 20 years between the last of Nabonadius, when he makes Babylon to have been taken, and the 1st year of Cyrus, to complete the 70 years there is an interpolation of 19 years, in disregard of all the enumerated Scriptural synchronisms, here noticed; not one of which do we find referred to by Mr. S. in what is called "Our Bible Chronology."



ADVENT HERALD.

BOSTON, JUNE 30, 1860.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

CONTEMPLATED ABSENCE.—We are in hopes, before the issue of another number of the *Herald*, to get away from the office for a little rest and recreation, for a couple of weeks, or so. We contemplate going to the west, as far as Illinois. This, therefore, will be our apology for any seeming inattention to correspondents and others, whilst absent.

Any matters intended for the office, provided they are so marked on the envelope, will receive the same attention as if we were present.

OUR FINANCIAL DEPARTMENT, begins to feel the need of the friendly aid of kind donors. We shall need to purchase a supply of paper the 1st of August and shall need about \$300 for that purpose. Our friends will bear in mind that our subscription list does not quite meet our expenses of publication, and that we look to the donations of friends to supply the deficiency. We have not yet incurred any debt whatever. But we cannot purchase the paper

needed a month ahead, without so doing. We shall look to the friends of the office,—hoping that He who alone dost give or withhold all our blessings, will so incline their hearts—for the aid which we are about to need.

The Chaldean Monarch's Dream.

"Thy dream, and the visions of thy head upon thy bed are these: As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter; and He that revealeth secrets maketh known to thee what shall come to pass. . . . Thou, O king, sawest, and behold,

A GREAT IMAGE!

This great image, whose brightness was excellent, stood before thee, and the form thereof was terrible.



This image's head was of fine gold; His breasts and his arms, of silver; His belly and thighs [כסף], "the thick and double fleshy member which commences at the bottom of the spine and extends to the lower legs"—Gesenius] of brass; His legs [עָצָם], "the portion of the lower limbs from the knees to the ankles," Barnes: "from the knee to the ankle," Gesenius], of iron; His feet, part of iron and part of clay. Thou sawest till that a stone was cut out of the mountain without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.—Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away that no place was found for them: And the stone that smote the image became a great mountain, and filled the whole earth."

2. THE BREAST AND ARMS OF SILVER—MEDO-PERSIA.

"And after thee shall arise another kingdom, inferior to thee." v. 39.

Daniel does not say, another king should arise after Nebuchadnezzar, inferior to him, but another kingdom; it follows that a succession of kingdoms, and not of rulers, is the subject of symbolization. The phrase "after thee," therefore, does not mean after Nebuchadnezzar personally, but after the kingdom over which he ruled; when there should arise another kingdom inferior to his kingdom.

The kingdom to succeed the Babylonian, is not a subject of conjecture; for it is expressly recorded that "Darius the Median took the kingdom, being about three score and two years old," Dan. 5:31.

The empire thus succeeding is properly denominated the Medo-Persian empire. The kingdom of Media and Persia having been united under one government, Darius, the king of the Medes, or Cyaxares, as he is called in profane history, who was the brother of the mother of Cyrus the young king of Persia; and a war having sprang up between Belshazzar, the last Chaldean monarch, and Cyaxares king of the Medes, the latter was joined by Cyrus king of Persia as an ally. In a battle soon fought, the Babylonians were routed with great slaughter, retired within their walls and sued for peace. The king of Media was disposed to grant this; but Cyrus wished to chastise the Babylonians for their tyranny and cruelty, and offered to besiege that city if Darius would entrust him with the command of the united armies. Darius, admiring the spirit of his nephew and heir, then only twenty-five years old, complied with his request and returned to his court in Media; so that though Darius took the kingdom, it was through the instrumentality of Cyrus that it was effected.

Two hundred years before Cyrus' birth, God had said of him: "Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut: I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron." Isa. 45:1, 2.

Babylon is described as saying in her heart, "I shall be a lady forever. . . . I am, and none

else beside me; I shall not sit as a widow, neither shall I know the loss of children." But God had decreed that those two things should come upon her "in a moment, in one day, the loss of children, and widowhood—because of the multitude of her sorceries, and the great abundance of her enchantments." Thus divinely commissioned, Cyrus entered upon the plains of Shinar, and laid siege to Babylon. The Babylonians felt secure within their walls, which they regarded as impregnable, and they had a store of provisions sufficient for twenty years. Closely investing the city, and cutting off all communication from without, Cyrus dug an immense canal, by which he turned the waters of the Euphrates, and so laid bare the channel of the river which ran through the city. At the end of two years his work was completed, and in the night of Belshazzar's impious feast, he marched his army into the river's deserted bed. The city, in self security, being given up to revelry, he found an unguarded gate, which the Lord had opened before him: and when the spectre fingers were writing on the plaster of the wall of the king's palace, the Persian monarch had entered the city. Jeremiah predicted, "One post shall run to meet another, and one messenger to meet another, to shew the king of Babylon that his city is taken at one end," Jer. 51:31. As he "heard the report of them, his hands waxed feeble; anguish took hold of him," 50:43; before the morrow's dawn he was numbered with the slain; and the kingdom of Babylon was annexed to that of Media and Persia. And Darius as soon after died, Cyrus, as rightful heir, reigned over the enlarged dominions.

According to the prediction, the Medo-Persian empire was to be inferior to the Babylonian, as silver is inferior to gold. It is not specified in the explanation, that the difference in the value of the two metals, was significant of this inferiority; but as it was said that the third kingdom symbolized by the brazen portion of the image, should be one of brass, it is implied that the second was to be one of silver,—or one relatively inferior, as silver is to gold.

Commentators have not been agreed as to the nature of this inferiority. It could not be said to be inferior in the extent of its power or dominion; for the empire of Babylon was added to that of Media and Persia. Darius "set over the kingdom an hundred and twenty princes," Dan. 6:1. Cyrus, in issuing his decree for the return of the Jews to Jerusalem, prefaced it with: "Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth," Ezra. 1:2. It is said of king Ahasuerus, that he "reigned from India even unto Ethiopia, over an hundred and seven and twenty provinces," Esth. 1:1. And Dr. Prideaux calls it "the greatest empire that had ever been erected in the east."

It is not probable, either, that Medo-Persia, after succeeding to the dominion of Babylon, was inferior to it in respect to its wealth or riches. God had said of Cyrus, "I will give thee the treasures of darkness, and hidden riches of secret places," Isa. 45:3; which must refer to the hidden treasures, obtained by the conquest of Babylon. Cresus, the rich king of Lydia, who is referred to in the simile, "as rich as Cresus," was overcome by Cyrus who took possession of his wealth. Pliny states that Cyrus obtained, in the conquest of Asia, "34,000 pounds weight of gold, besides golden vessels and wedges of gold, and 500,000 talents of silver;" which would equal 300 million pounds sterling, or 1500 millions of dollars. He also took "the great bowl or standing piece of Semiramis, which weighed 15 Egyptian talents,"—1200 pounds weight. In the great feast which Ahasuerus made "unto all his princes and his servants—the power of Persia and Media, the nobles and princes of the provinces being before him"—he showed them "the riches of his glorious kingdom." In the king's palace, even "the beds were of gold and silver;" and he "gave them drink in vessels of gold, the vessels being diverse one from another." Esth. 1:3-7. Willet, in his commentary, printed in Cambridge, Eng. in 1610, says:

"Athenus also writing of the great wealth of Darius, the last king of Persia, telleth how that the Persian kings were grown to such delicacy, and excessive riches, that in the upper end of the king's bed chamber, in a little closet, there was always in store 5000 talents of gold, which maketh 300 times and hundred thousand crowns: and this closet was called the king's bolster, or pillow: and at the bed's feet there was another closet, wherein were laid up 300 talents of silver: beside in the bed chamber there was an overspreading vine made of gold, beset with precious stones: the bunches of grapes were also made of most costly precious stones. Curtius writeth that the treasure which Alexander took from Darius, was 159,000 talents: Strabo nameth 180,000 talents, which maketh of Italian money 1,800,000 crowns."

In what, then, did this inferiority consist? Dr. Prideaux speaks of the successors of Cyrus, as "the worst race of men that ever governed an empire,"

An. 559. Bishop Newton adds: "I believe he may assert this very truly." Calvin understands this inferiority to have respect "to the general corruption of manners;" and Willet quotes Polanus as thinking it was called inferior because Babylon "had princely rest and tranquillity; but the Persian state was full of trouble; for presently, after the death of Cyrus, his sons Cambyses and Tanazares contended for the kingdom; and after, the Magi usurped the kingdom; and after them Darius Hystaspes was chosen king by the neighing of his horse." But Willet, himself says, the reason "of this comparison is because this monarchy had less majesty than the first and was not so equal and favorable towards the people of God."

Whilst Cyrus ranks high as a wise and virtuous prince, and was victorious in his military exploits, the Medo-Persian monarchy as a whole, was famous for its mad and disastrous expeditions. Cambyses, the successor of Cyrus, invaded upper Egypt, lost 50,000 men in the sands of the desert, who devoured all their beasts of burden, and devoted every tenth man to be killed for food. Xerxes made an ill starred expedition into Greece, and lost millions of men. The Empire became more and more effeminate and degenerate in manners and morals. Its kings were indolent and inefficient; and its subordinate princes, became gradually independent of the general government; until it was prepared for an easy conquest by Alexander the great.

The Times Appointed.

Bro. Bliss:—I should be pleased to see your commentary on Act 17:26, published in the *Herald*.

What are the "times" before appointed and the "bounds" of their habitation? D. P. D.

"The times before appointed," undoubtedly, are the several periods, which God in infinite wisdom had predetermined to give to each respective nation or people to whom he should give a place on the earth—"the bounds of their habitations," or the places they should severally inhabit, being also pre-arranged in the purposes of the Disposer of all events. The very hour, day and year, which God has appointed for the judgment of the world, the time of the first advent, the time of the rise and of the fall of each individual tribe and family, were all determined upon before hand, and have all transpired or will transpire in the very time and manner of God's pre-arrangement. Of this, God permits us to know just so much as, and no more than he has revealed, for our admonition and hope. And some of those times before appointed, like the 70 years in Babylon, the 430 of the sojourning of Abraham's seed; the 120 to the flood, the 40 in the wilderness, the seventy weeks, the 1260 years of the papacy, the 2300 days, &c., he has made subjects of special revelations.

Cornelius.

What would have been the condition of Cornelius, if he had died after sending for Peter? and before Christ was preached to him?

"It is mere trifling to inquire, as many have done, what his state would have been, had he died after his prayers were heard, and before he had believed in Christ; for it goes upon the absurd supposition of the Lord's bringing it to the intended completion."

"Nothing spiritually good, or acceptable to God, can be produced from the heart of a fallen creature, except by the regenerating Spirit of Christ: where that is communicated, all things necessary to salvation will in due time follow."—Dr. Scott.

Christ's First and Last Appearing.

Mr. Bliss:—Dear Sir—In the *Herald* of May 5, on the last column of 138th page, headed, "Some Doubts," I think the author in error in several items. I will name two. The piece says the Savior after his resurrection appeared first to the women and last to all the apostles. Mark says, he appeared to Mary Magdalene. Paul says, "Last of all he was seen of me," 1 Cor. 15:8. I wish you to look at the piece and correct us both, if wrong.

I wish for light on the 25th verse of the twentieth chapter of Exodus; "For if thou lift up thy tool upon it, thou hast polluted it." What instruction shall we receive from it? or what bearing has it on our offering? Will you be kind enough to give us a short lecture on it, that we may thereby profit? You have our best wishes,
SIMEON MILLIKEN.

We think you are correct in respect to Christ's first and last appearing. Perhaps some brother will take up this question, and give us some light on the subject.

The altars referred to in Ex. 20:25, are supposed to be occasional altars—such as Gideon and Manoah built. God would have them built of stones just as the builder should find them. He would thus make them of the material which God had furnished to his hands. God did not value man's art, in constructing such altars for his use.

Those who worshipped idols fashioned the stones of their altars in shapes, and covered them with devices according to their own fancies. And one reason of this prohibition may have been to keep the Jews as far removed from idolatry as possible.

It is well, often to remember that God has not always told his reasons for some of his commands. And while we are to obey them implicitly, we must often remain ignorant of the precise reasons which dictated them. We are somewhat in this condition respecting the passage referred to.

"Our Home."

Through the politeness of Bro. D. T. Taylor, we have received the following circular, which we cheerfully insert. We should rejoice to be able to avail ourselves of the invitation thus extended; but do not see the way open to do so. We are as much obliged however, as if we could avail ourselves of it.

To Editors of Newspapers in the United States.

Gentlemen:—The Proprietors of Our Home, a Water Cure located in Dansville, Livingston, Co., N. Y., respectfully invite as many of you who are sick, as we can accommodate, to become at any time our guests without charge for three months, and to take a course of treatment for that length of time, should your conditions require it.

To those of you who are addicted to the use of Tobacco, Wines, Drug-poisons, Tea, Coffee, or Opium and would like to be relieved from your dependence on them, we extend the same invitation. The large experience which our Physicians have had in aiding persons to change their habits in these respects, warrants us in holding out to you a good deliverance, and in short time.

Should you accept our invitation and at the time of your announcement to us that you will do so, we should be unable to lodge you, we will give you board and treatment—providing you will find lodgings in town, which can be done at small expense.

If you are unable to leave your homes, and yet would like advice for Home treatment for yourselves or any member of your families, our Physicians, of whom James C. Jackson, M. D., is Physician-in-chief, on receipt of descriptions of your ailments, and stamps to prepay their answers, will promptly make out prescriptions and mail them to you.

The only proviso we annex is, that you write to us, before you come, and give us minute statements of your conditions, that we may judge as far as able of your diseases and their curability, and that you satisfy us that you are connected with the Press, Editorially.

Circulars of Our Home, as also copies of our Health Tracts will be forwarded to you on receipt of letters requesting them to be sent and enclosing postage stamps to prepay them. Hoping gentlemen that those of your number who are invalids will receive our invitation in the same spirit in which we tender it, we have the honor to be

Your obedient servants,

F. WILSON HURD & CO.

June 1. 1860.

To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please to call the editor's attention to the omission.

J. Pearson, jr. See in our next.

J. M. Orrock. Received, and on file for insertion.

A. Edmond. When a brother who signs "yours, with best wishes," encloses pay for "two copies," and sends an equal amount "in aid of the A.M.A." as you do, we think he means what he says. Thank you.

Rockland Female Institute.

"The Messrs. and Mrs. Mansfield Respectfully request the pleasure of your company at the Rockland Female Institute, Thursday Evening, June 28th, at 7 1-2 o'clock."

Thank you. Hope you will have a very pleasant and interesting time. We should be pleased to be present, but do not see the way open. Our friends will find this institution, like that of Mr. and Mrs. Brown's in West Townsend Mass., worthy of their patronage.

"CASSELL'S ILLUSTRATED FAMILY BIBLE."—Part VI. of this serial has come to hand, enriched with engravings illustrative of the Mercy Seat; Rearing the Tabernacle, The Tabernacle set up; The sin offering of Ignorance, and of two Young Pigeons; Moses consecrating Aaron and his sons; and The Leper; The Leper at the Altar, all these being of large size, with numerous smaller ones. It extends from Ex. 37:7. to Lev. 16:27. It is published by Cassell, Petter, and Galpin, Park buildings, 37 Park Row, N. Y. Price 15 cents per No.

By the same publishers, and at the same price we have also received "Cassell's Popular Natural His-

tory," Part V.; which completes the "Four handed animals," and commences the "Wing-handed" ones.

Garibaldi's Achievement.

We may assume that Garibaldi has delivered the island of Sicily from the Neapolitan despotism. According to the latest dispatches, Gen. Letizia bore dispatches from the King which resulted in the capitulation of the royal troops at Palermo, who are to embark in a body from that port. Catania is reported to have been taken by the insurgents—that story of their repulse probably being of the usual Neapolitan value. Girgenti, another large town to the southeast of Palermo, is also in the possession of the people. Messina alone, of the places of much consequence, remains untaken, simply because unattacked. But the conquest will be complete, undoubtedly, within a short time, whatever resistance may be made.

This achievement must certainly be regarded as most remarkable. There was a wide-spread impression, however, founded on the facts of the case, that Garibaldi was not properly treated in the management of the Lombardy campaign of last year. But still he gloriously triumphed over all obstacles, and vindicated his position in the hearts of the Italian people. Various untoward events have befallen him since—his unfortunate marriage, the transfer to France of his birthplace, Nice, and his collision with the Cavour school of Sardinian politicians. The latter did much to frustrate his Sicilian expedition, and to discredit his prestige as a patriotic leader. But the people were with him. And although he landed in Sicily with only about a thousand followers, and has been incompetently, though heartily assisted, he has carried organization and victory from Marsala to the Castle of Palermo, aroused the entire patriots of the Island and taken its substantial government into his own hands—and all with a unanimous regard to life and property, even under extraordinary provocations. It now devolves on the Cavour, the Louis Napoleons and the Lord John Russells to give official recognition to this daring personal achievement.

The Sicilian Insurrection.

The London Times of the 6th inst. has the following intelligence relating to Garibaldi and the Sicilian insurrection.

The Times in an editorial sums up the present position and prospects of the insurrection:

"The armistice, which was concluded on the 28th of May, was on the 2d of June prolonged for ten days more. This delay will hardly alter the position of the combatants. The King of Naples has not many more troops to send, the position of the capital and of the southern districts of the kingdom being taken into consideration. On the other hand, every day will add to the strength of Garibaldi. His troops have been hastily raised and have been only once under fire. They form but a small portion of the islanders who are flocking to his standard. When the taking of Palermo and the confinement of the troops to the citadel become known the insurrection will spread, and numbers will join the patriotic party who, if the victory had been gained at once, would have remained quietly at home.

Indeed, unless the King's troops are largely reinforced, they must be soon forced to surrender. Confined as they are to two or three points on the island and without the means of obtaining even food, except by sea, the contest cannot be a long one, even should the Sicilians not take their positions by assault. Only one hope remains for them—the intervention of some foreign Power. Such an intervention has been solicited in more quarters than one, but we cannot think that anywhere there is an idea of responding to the invitation.

The Paris correspondent of the Times thus describes the cowardly and reckless bombardment of Palermo:

"We now know that it lasted nineteen hours without cessation. It was opened at 8 o'clock on the morning of the 27th by the Neapolitan frigates and the Castle, and continued without any intermission whatever till 5 o'clock in the evening. At this time the frigates ceased firing, but the Castle continued during the whole night and till five the next morning. The storm of shell thrown into the town was terrible, and round shot tore up the streets in all directions.

Great as was the damage done to the buildings—and great it must have been—I understand it was far surpassed by the destruction of human life. Heaps of bodies, torn to pieces, strewed the streets at day-break; and when the firing ceased, and the wounded were taken to the hospitals, the far greater part of the hurts were from fragments of shells, while, comparatively speaking, those from musketry and the bayonet were few. The dead and the dying displayed those hideous wounds which such projectiles alone make. It seemed to be the determination of the

Neapolitans to use only such missiles as would most effectually destroy the town and those in it."

The following is the journal of Garibaldi's operations up to the 26th of May:

"May 8. Arrival and departure from Talamone for ammunition and coal.

May 9. Arrival and departure from San Stefano for coal.

May 10. Arrival and landing at Marsala with all and everything, ammunition and four pieces of artillery.

May 12. Bivouac at Gran Pancardo, near Salemi.

May 13 and 14. Bivouac at Salemi, and concentration of insurrectionary forces to the number of about 4000.

May 15. Advance and combat outside Calata Fimi, at Monte di Romano, against 3500 Neapolitans under the order of Landi. 128 wounded and 18 killed on our side. Capture of a mountain gun. The Royalists driven from five well defended terrible positions.

May 16. Landi abandons Calata Fimi, which we occupy. Landi in his retreat, is terribly cut up at Partenico and Borghetto by the insurgents.

May 17. Departure for Alcamo.

May 18. Departure for Paternico. On the same day the march is continued towards Palermo.

May 19. Incessant rain. The troops bivouac.

May 20. March on Poppio, to draw the royal forces from Monreale, and manoeuvres to entice the troops out of Palermo. This partially succeeds. During the night march on Perrio, the artillery carried by hand, amidst torrents of rain, through horrible paths.

May 21. In the morning arrived at Parco; return to Monreale; dispositions to march on Palermo.

May 22 and 23. The enemy concentrates a large force; the General still wishes to get more troops away from Palermo.

May 24. Threatening attack by a force of more than 10,000 men; dispositions of resistance to draw them on; commencement of attack; retreat on our side, to draw them towards Corleone and bring them in range of our artillery. While taking a flank movement our troops could appear before Palermo.

May 25. Arrival at Marnico. We succeeded in bringing the royalists opposite our artillery in the direction of Corleone. In the evening march on Misilmeri; arrival at midnight; bivouac.

May 25 and 26. A great day! The wounded are doing well.

Misilmeri, May 26."

TORNADO IN PENNSYLVANIA.—The Lancaster express of last Wednesday gives the particulars of a tremendous tornado and hail-storm which visited that region on the Tuesday evening previous. The storm came from the northward, and though violent at Lancaster was not damaging. But at Silver Springs, near Mount Joy, the hail fell so thick as to cover the ground to the depth of several inches, and it is said that some of the hail-stones measured three inches in circumference. The corn and tobacco crops were cut to pieces, and the wheat, rye and oats beaten down. At Turkey Hill and vicinity the hail is said to have fallen to the depth of three inches, and that in the evening persons were seen shoveling it from their doors. At Mount Joy the hail was also very destructive, breaking windows and doing damage to the yards and gardens in the neighborhood. At Montville, says a correspondent:

"In less than five minutes the ground was literally covered with falling hail, which continued for about twenty-five minutes; the rain in the meantime falling thick and heavy in perfect floods. Vegetation is completely cut to shreds, small plants were deeply buried in the ground, cherries, apples, &c., were cut from the trees, covering the ground with the green fruit. The tobacco farmer's hopes are frustrated. The plants are completely cut to pieces. The wheat and rye are leveled with the ground, the stalks split and the heads cut off. The grain is very much injured, as the heads are not yet filled, and will therefore not come to perfection."

The hailstones of the above locality were from one to three inches in circumference. But the storm appears to have reached its climax at Safe Harbor. We extract:

"The first indications of its approach were deep black clouds coming up over a hill to the north, carrying with them boards, shingles, limbs of trees, and everything indeed which could not resist their force. An eye witness informs us that the tornado—for such it really became when it reached this point—approached slowly and looked fearfully sublime. The dark masses of clouds rolled and pitched over one another as if an army of demons were in deadly conflict, while the lower strata tore off shingles and boards from the roofs of houses, or licked them up from insecure places. They went up into the dark rolling clouds, and every now and then

were revealed to the eye by vivid flashes of lightning. The phenomena are said to have been appalling to the beholder.

When the storm struck the Conestoga, in front of Hess's Mansion House Hotel, it completely lifted the entire body of water from its bed, so that those who were on the banks of the creek at the time could see the bottom. In the creek was a large quantity of lumber belonging to Mr. Reinhold of this city, which it also carried up. But, singular to relate, an adverse current of wind carried water and lumber back to the bed of the creek.

Mr. W. Williamson was on the island working, and when he saw the tornado coming, he took hold of a tree to prevent being blown away. The tree was torn up by the roots, carried a distance of about a hundred yards and Mr. Williamson with it. He escaped with a few bruises.

Mr. John Campbell, who was also on the island, was blown into the river, but saved himself by clinging to a tree which fortunately floated by him.

The crops on the island were completely destroyed. The loss on the island, it is estimated, amounts to between \$1200 and \$1500."

Pio Nono.—Considering everything, it must be admitted, we think, now, that the days of the temporal power of the Holy Father are nearly numbered. That strange prophecy which is said to be current in more places than one, that "Pio Nono is to be the last Pope," appears to be in the way of being fulfilled. If the example of the Bolognese is not checked soon, the marches of Ancona will surely follow in the same course. And then the southern provinces will wake up; and when they are lost, "the palace in the city of Rome, and a garden," with a state of dependence upon the religious sentiment and character of the Catholic Church—the programme marked out by Napoleon—is all that remains for the poor old man. It is what the interests of the world demand, and it must be. It is written in the book of destiny; and all the bulls—have they horns or no horns—that can be sent out bellowing from the Vatican, cannot prevent it from coming. Curses will not do. General Lamoriciere, at the head of the Papal troops, will be able to make but a feeble and momentary resistance, when the uprising comes. The foreign legions are the only stay to the tottering throne now. It could not stand an hour, should they be withdrawn. No future event can be more certain than this is. Already Naples is moving, and soon all the peninsula will follow.—*Christian Intelligencer.*

THE CATTLE DISEASE. On Tuesday last Deacon Thayer, in company with other parties, killed and examined a diseased cow in the town of Tiverton. She was found to have pneumonia, but not of the contagious kind. They also killed an ox on the Poor Farm in Tiverton, and found it a genuine case of pleuro-pneumonia.

There are on the farm, perhaps 15 cattle, and on the farm adjoining an equal number which have been exposed to the contagion. This is certainly a discouraging fact for Tiverton, as there are, in addition to the number mentioned, cattle on adjoining farms which have been together indiscriminately to such an extent that isolation now seems nearly or quite impossible, and was not attempted by the authorities.

SINGULAR DEATH. Mrs. Caroline E. Capen of Stoughton died from a very singular cause on Monday night. She had spent the evening at her sister's house, about three-quarters of a mile from her own residence, and started for home alone, declining to trouble any one to go with her. After nearly reaching home, a dog suddenly sprang up close to her, barking furiously, at which she was very much frightened, causing a rupture and sudden hemorrhage, accompanied by a violent coughing, and after proceeding a few steps she sank down exhausted. Some one passing discovered her, and she was carried home, where about two hours after she died. She was a healthy woman, aged about twenty-two years.

A FABLE.—A gourd had wound itself around a lotly palm, and in a few weeks climbed to its very top.

"How old mayest thou be?" asked the new comer.

"About a hundred years."

"About a hundred years and no taller! Only look, I have grown as tall as you, in fewer days than you count years!"

"I know that well," replied the palm; "every summer of my life a gourd has climbed up around me, as proud as thou art, and as short-lived as thou wilt be."

"Father Hughes"—the Old Rope Maker—was once asked how much he gave to religious objects in a year. "I can't tell you, brother," he replied, "I don't keep an account with the Lord."

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as dissenting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

The 2300 Evenings and Mornings.

The opinions of expositors, the most learned and judicious and pious, from Jerome to Bliss; are they authoritative? Newton, Faber, Elliott, Cumming, with all others, great and small; the church Catholic, Greek, Protestant; do they know anything about the beginning and ending and nature of the 2300 "days" excepting what the passage itself contains?

Suppose all expositors, "with singular unanimity," date its commencement at the Flood, or the reign of Solomon, or the declaration of Independence, or the first appearance of the cholera, would that make it so, unless the text affords the proof?

If not, then why, whenever the subject is mentioned, are we assured that the 2300 days must be dated, at the time "when Persia was at its zenith" or Alexander at his, or at "Cyrus' decree"?—There is not a sentence in the inspired text which hints at either "zeniths" or "decrees," or any thing like them.

"But the established theory demands that the period should begin at one of these events." Look at it; the inspired declaration is that the 2300 days begin at the giving of the sanctuary and host to be "trodden down under foot," but this theory gravely informs us that it began at a "decree to restore and build Jerusalem"—a positive contradiction: which shall we believe? The question is asked, "How long shall be the vision concerning the daily sacrifice and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot." The answer is, "Unto 2300 days;" which positively fixes the beginning of the period with the removal of the daily: and if even the words concerning sacrifice are omitted, it is still dated at the time the sanctuary and host are trodden under foot.

But it is contended that the word vision embraces the whole of the events of the chapter. Does it? "The vision of the evening and morning," v. 26, evidently refers to verses 11-14 only.

Again, "At the time of the end shall be the vision," 17, does not embrace the whole chapter. Daniel certainly understood that part which referred to Medo-Persia and Greece, but yet declares that "none understand the vision," 27.

The events of those empires were near Daniel's time, but he is assured that the "vision was for many days," 26. "The vision," then, especially that "concerning the daily sacrifice, is the very last item in the prophecy; and the 2300 evenings and mornings only embrace the period during which the sanctuary is trodden down. When all else had been explained, Daniel is informed that what had been said of "evening and morning was true," i. e. literal.

But always elsewhere when days are meant, the word signifying days is used, but in this instance an entirely different expression is employed, and hence a different period is probably intended. The subject is the daily sacrifice, and the idea seems to be that, the sanctuary shall be trodden down during the period required for offering 2300 evening and morning sacrifices, or 1150 days, and then shall the sanctuary be cleansed.

The time of cleansing the typical sanctuary was the 10th day of the 7th month, and the same epoch will doubtless realize this, the antitype.

In a future article I shall show that the 1335 days begin as does this period, with the abolition of the daily; so that beginning them together and ending the 1150 days on the 10th of the seventh month, the 1335 will extend 185 days beyond, to the Passover the 15th of the 1st month, when Daniel and all the saints shall stand in their lots: then the Passover shall be fulfilled in the kingdom of God. Luke 22:16.

A. BROWN.

In my first article on "the beast not Papal," for affect read effect; for Rev. 10 read Rev. 13.

A. B.

NOTE. It is understood, of course, that we totally dissent from this effort to disprove the year-day theory.

Ed.

New Hampshire State Conference

for 1860, was holden at North Barnstead, June 7-10. Conference convened at 2 o'clock P. M., and after the usual devotional exercises, proceeded to business by the choice of Elds. J. Morse, Moderator, T. M. Preble, Clerk, and B. Locke, Treasurer.

Called for and heard the minutes of the last session. Accepted.

On motion, agreed that the names of the ministers belonging to this conference, be now read, which were as follows:

Elders: Peter Clark, Joseph Harvey, James Morrill, Wesley Burnham, John Morse, Benj. Locke, T. M. Preble, John Knowles, O. G. Smith, Noah Glidden, S. S. Mooney, C. S. Page, I. H. Shipman, D. F. Leavitt, W. H. Eastman, B. P. Manning, J. H. Clark, N. Davidson (now dismissed), W. B. Davis (rejected), T. W. Piper, C. S. Emerson, Levi Allen, Brn. Seth Goodhue, E. J. Brown, I. Edgerly, C. H. N. Green.

On motion, agreed that the following brethren be a committee to propose business for the conference, viz. T. M. Preble, J. H. Clark, and J. Harvey. Visiting brethren were now invited to a seat, to take part in the deliberations of conference.

On motion, agreed that the ministerial committee of last year be continued for the year ensuing: viz. Elds J. Harvey, Pittsfield; T. M. Preble, Concord; and I. H. Shipman, Sugar Hill.

Adjourned till 9 o'clock to-morrow morning.

At 1-2 past 5 P. M. ministers met in conference, according to previous notice. After devotional exercises, on motion of Bro. Harvey, Bro. Charles H. N. Green was received as a member of conference. Ministers were now called on by the moderator as their names appeared on the list, and each one that was present reported himself according to usual custom. Elder N. Davidson was not present; but as he withdrew himself from us last February, as the following notice will show; and he also having made a request to the clerk to have his name dropped from the records; on motion, agreed that Elder Nathaniel Davidson be dismissed from this conference. The following is the notice above referred to, which was thought advisable to have published with minutes of conference, that no one might be misled in regard to the reason why Bro. D. was dismissed from us:

RELIGIOUS NOTICE. The Lord willing, I will open a meeting of public worship at a hall in Brown's Building, up one flight of stairs, at the south end of Elm street, a few rods below the Freewill Baptist church, Feb. 5, 1860. Under a sense of duty, I have recently dissolved my connection with the Adventists, and feel it my duty to preach Christ to perishing sinners in Manchester. And although in this move alone, still compelled from a sense of duty, I venture forth, trusting only in God. I earnestly desire the prayers of Christians that God will direct me, and this effort be blessed to the salvation of sinners. Seats free. Those who do not attend meetings elsewhere are invited to attend.

NATHANIEL DAVIDSON.

Adjourned till 8 o'clock to-morrow morning.

Friday, June 8, ministers' conference met as per adjournment. Opened by devotional exercises, and then spent an hour of mutual and happy exchange of thought on various topics connected with the interests of the church.

Adjourned, to meet at the close of P. M. meeting of worship.

At 9 o'clock conference of business met as per adjournment. Business committee called on and reported the following resolutions:

1. Resolved, that the time of holding our State conference be changed from the 1st to the 3d Thursday in June.

2. Resolved, that on the first day of the conference, the services commence with a social meeting; and following this, a session of the ministers' conference.

3. Resolved, that the 4th resolution which was passed at the last session, be so amended as to read, "the ministers are expected to report themselves," &c., instead of "shall report," &c. The whole resolution, as thus amended, will then read as follows:

"Resolved, that this conference shall hold its sessions annually, on the 3d Thursday in June, at such place, and to commence at such hour of the day as may be appointed from year to year; at which the ministers are expected to report themselves personally or by letter; and the churches by delegates or by letter."

The foregoing resolutions were unanimously adopted.

The following resolution was laid on the table to be taken up at a future session:

Resolved, that the officers of this conference issue a certificate of the present standing of ministering brethren among us who have either lost, or surrendered their ordination credentials to other denominations.

The remainder of the morning was taken up in hearing reports from the churches, and of the state of the cause generally among us. From the reports,

it did not appear that we were losing ground, as a people; but, as far as heard from, the prospect was still encouraging for us to press forward—"always abounding in the work of the Lord, inasmuch as we know that our labor is not in vain in the Lord." But inasmuch as very few churches were reported by regularly appointed delegates, and none by letter! the clerk deems it inexpedient to attempt even an outline of the reports. Will not our brethren report themselves by letter in future?

Voted, that the minutes of this occasion be published in the Herald and Crisis.

Adjourned to the call of the clerk.

At the close of the afternoon meeting of worship, ministers' conference met, as per adjournment. At this session, Wesley B. Davis being present, his case was called up, and after some time spent in hearing remarks from several brethren in relation to this sad case, Elder J. Harvey introduced the following resolution, which was adopted:

Resolved, that the case of Wesley B. Davis be taken into the hands of this conference, and thereby discharge the council from further duty in this case. Then, on motion of Bro. Harvey,

Voted, that Wesley B. Davis be rejected as a disorderly walker.

Adjourned to the call of the clerk.

Meetings of worship well attended, and especially on the Sabbath. Although the weather was quite unfavorable, yet it was expressed by many that from 700 to 1000 were probably in attendance, and with marked attention gave heed to the word preached. Some fruit of this meeting will no doubt be seen in the world to come! Many testified to the great blessing they had received during the meeting.—Wanderers confessed their backslidings, and at the third meeting on the Sabbath some eight or ten came forward for prayers; and hope was entertained of some that they were converted. May the Lord bless all who covenanted to live henceforth to the glory of God, and especially those young persons who presented themselves for prayers. And may our whole spirits and souls and bodies be preserved blameless unto the coming of our Lord Jesus Christ.

JOHN MORSE, Moderator.

T. M. PREBLE, Clerk.

Concord, N. H., June 20, 1860.

From Bro. M. Branch.

Dear brother Bliss:—I cannot well do without the Herald; for I feel that it is about the only paper that is calculated to scatter the true light across our pathway, here in life, telling us our whereabouts in the history of this world, giving, I am oftentimes constrained to believe, the last notes of warning to a judgment-bound world.

Calling at the office several times for my paper, and not receiving it as usual, I began to think there was a failure on my part. Therefore I enclose one dollar, hoping in a short time to send you the names of two or three new subscribers for the Herald.

Yours, M. BRANCH.

Moore's, Clinton Co., N. Y.

Your paper was stopped, when the time was out, at No. 988, at the direction of some one, we supposed yourself, that it be then discontinued. We are happy to renew it, and have commenced with No. 996. Shall hope to receive the names of those "new subscribers" soon.

From Bro. R. Jackson.

Dear brother Bliss:—I now have the satisfaction to inform you that our prospects are a little more cheering, as we have had an Advent preacher in the Protestant Methodist church in this city since last fall—an able man. He has been delivering a course of lectures on the Apocalypse during the last winter and spring, and is not quite through yet. I hope much good will result from them, as they have created considerable interest, and some are anxious to learn the truth. I have been hoping to be able to obtain a few subscribers to the Herald; but I find them afraid of everything that has not the name of Methodist attached to it, so that I have many fears after all, that they may not see the light developed from the scriptures through Mr. Abbott's preaching, who is quite lucid in proving scripture by scripture. Yours truly, REUBEN JACKSON.

Steubenville, O., June 18, 1860.

Perhaps a judicious circulation of the Herald among such, might dispel prejudice, and enable them to desire its perusal. We are obliged to all friends for their kind exertions in the Herald's behalf; and perseverance and discretion may yet be crowned with success.

From Bro. C. Marden.

Dear brother Bliss:—I have been a reader of the Herald some nineteen years. I believe I have ever regarded it as the best religious paper, and do so still. But as my health is very poor, and I am not able to do any work, having been confined to the

house the two past winters, I think of going out West in September to improve my health. So I will inclose one dollar, and when that is out, please stop the paper until you hear from me again.

Yours, CORNELIUS MARDEN.

Swanville, Me., June 9, 1860.

When one member suffers, all the members suffer with it: and it should be so in the church of God. We ought to have a sufficiency, so that ill health and lack of earthly means should not deprive any one of the weekly messenger that is designed to sustain and cheer the weary and wayworn pilgrims to the promised inheritance.

Ed.

From Bro. E. Ford.

Brother Bliss:—I send you one more dollar to pay you for one more volume of the Herald. It is like cold water to a thirsty soul. It has been very interesting to me of late. It is next to the Bible. I pray you may be prospered in the truth. Feed the flock of God; be instant in season and out of season. Yours in hope of eternal life at the coming of your Lord and Saviour Jesus Christ.

ELISHA FORD.

Granville, Vt., June 12, 1860.

PS. I have the promise of two more subscribers for the Herald soon. Yours, E. F.

That is an encouraging promise. Would that each one would get one.

Ed.

Information Wanted.

Mr. Bliss:—I find on looking over the Herald of Dec. 17, No. 50, credited to Mrs. M. T. Whittier, instead of M. C., up to July, 1861, and probably the paper has been sent to Barre, Vermont. If so, there is some mistake. For the money was sent you, as I mention in my other letter, whether you have received or not. Respectfully,

M. C. WHITTIER.

On the 7th of Dec., 1859, we cr. \$2 to M. T. Whittier of West Bosawen, N. H., to No. 1049, or July 1, 1861. We do not recall any other name of Whittier on our books; and have none of that name at Barre, Vt., or Salem, Mass. We would now like to inquire if we have a subscriber in W. B. of that name? and if two dollars were sent from her in December last.

As no money was received for N. Batchelder, or for donation, in connection with the two received in Dec.—as referred to in a previous letter—we conclude that the \$2 then received was from another person. We therefore now cr. N. Batchelder, deceased, \$2, to balance his account, and \$2 to M. C. W. of Salem—the whole being regarded as lost,—unless we hear to the contrary from W. B.

Ed.

From Bro. S. B. Page.

Bro. Bliss:—Dear sir:—I can say with the poet, "No foot of land do I possess, No cottage in this wilderness; A poor wayfaring man;"

but I am looking for a King that will reign in righteousness, and make a better division of the land than there is now; when all the poor will have a part; when there will be no oppression, or extortion, and no wicked to molest.

I approve the course of the Herald, and I could not well do without it. Yours truly, looking for that blessed hope, S. B. PAGE.

Depeyster, N. Y., June 18, 1860.

From Bro. A. Pearsall.

Editor of the Advent Herald:—I do not claim to be an Adventist in belief altogether; yet I like your paper and its general contents. I sometimes think I can hardly afford to take it, and yet I do not want to do without it. I have been trying to get some subscribers, and I believe I shall get some after a while. We have no Advent preaching nearer than 25 miles. Rev. Mr. Boyer preached a few sermons here a year ago last fall. The people were afraid to go to hear him at first, but liked him well when they became better acquainted with him. Some of my friends in Elk county are Adventists. Yours,

ARAD PEARSALL.

Brookville, Jefferson Co., Pa.

We call all Adventists, who believe in Christ's near coming and love his appearing. Keep on trying for those new subscribers, brother.

Ed.

From Bro. N. S. Holmes.

Brother Bliss:—I mean to read my own paper while I can procure means to pay for it. I have tried to get subscribers for it; but have failed. You see by this that the brethren have not much interest in reading so valuable a paper. I have been a subscriber since '42, and intend to continue my subscription while I have means.

NATHANIEL S. HOLMES.

South Westerlo, N. Y. June 4, 1860.

WHITTEN'S GOLDEN SALVE is a step by way of progress in the heating art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best combination of

medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teats on cows. It cures felons. It cures warts.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve. Mr. Farrington, a wealthy merchant and manufacturer of Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth a hundred dollars a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though I never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable."

"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes."—Walter S. Plummer, Lake Village, N. H.

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald.*

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be. J. V. HIMES.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. aug 13—pd to jan 1 '60 For sale at this office.

Buy the Best.

This we believe is WELLCOME'S GREAT GERMAN REMEDY, for colds, coughs, bronchitis, inflammation of throat and lungs, phthisis, &c. Certificates like the following are fast flowing in.

From I. Wight, Augusta, Me.

Mr. Wellcome:—Your G. G. Remedy is decidedly the best thing I ever saw for throat and lung diseases. \$100, 000 could be made out of it, if you had the capital to put it fairly before the public.

From Eld. S. K. Partridge.

Bro. Wellcome—I was badly afflicted with bronchitis and cough a long time, which threatened to prevent my preaching. I took Ayer's Cherry Pectoral, and many other remedies, all to no effect. I finally obtained the Great German Remedy, which entirely cured me. I believe it the best medicine in use for such complaints, and other affections of throat and lungs. S. K. PARTRIDGE.

Whitefield, Me., Aug. 28, 1858.

From J. Morrill, Druggist.

Mr. Wellcome—I can furnish you four first-rate certificates of cures effected by your G. G. Remedy, after trying almost every thing else without effect. Send along three or four dozens more of each size. I can sell a large lot of it. J. MORRILL & Co.

Livermore, Me., Oct. 12, 1859.

It is cheaper than any other. Prices, 4 oz. 25 cts.; 16 oz. 75 cts. Agents wanted. Sells well. Terms liberal. Call for a circular. Sold in Boston by Dr. Dillingham, next door to Herald office.

I. C. WELLCOME, Richmond, Me. Proprietors.
R. R. York, Yarmouth, Me.

(No. 969 ff.) pd to 971

SOMETHING NEW AND VERY DESIRABLE!—PEARSON'S PATENT-RESPIRATORY COOKING-STOVE.—The superiority of this over every other Cooking-Stove consists in the means by which we accomplish that most desirable end in Stove Cooking, viz.: A combination of

1st, Roasting meats in currents of heated fresh air, producing the same effects as roasting on a Spitjack, or in a tin kitchen before the open fire;

2d, The virtues of the Brick oven;

3d, The economy of the heat;

4th, An arrangement by which we heat the room in Winter, and dispense with heating it in Summer.

* Convinced by the working of the Stoves in use, the Patentee and the subscriber offer their new stove to the Public, with entire confidence that it will fill a vacuum in general house-keeping. Without fear, we proclaim it: This is the ONLY STOVE WHICH COMBINES THE TRUE PHILOSOPHY OF COOKING. Patented Oct. 26, 1858.

Books with diagrams describing the invention, and its merits over all other Stoves, sent, on application, to

JAMES WOLSTENHOLME,

General Agent and Manufacturer, 29 Dorrance street, (954, pd. to 990) Providence, R. I.



B. W. LEONARD, manufacturer of Portable Flouring and Grist Mills adapted to Grinding all kinds of Grain, Cement, Plaster, Salt, Spices, &c. Also the best quality of



French Burr Mill Stones,

of all sizes, and all kinds of mill machinery. No. 23 Water street, Bridgeport, Conn., (nearly opposite the R. R. Depot.) Ware rooms No. 12 Pine street, N. Y.

"I have visited Bro. Leonard's shop, and examined his Mills, and I think them admirably adapted to the uses they are designed for. J. V. HIMES."

995, pd. to 1001. 1 yr.

CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, JUNE 30, 1860.

Our Baby.

Did you ever see our baby—

Little Tot—

With her eyes so sparkling bright,

And her skin so lily-white,

Lips and cheeks of rosy light?

Tell you what,

She is the sweetest baby

In the lot.

Ah, she is our only darling!

And to me

All her little ways are witty;

When she sings her little ditty,

Every word is just as pretty

As can be.

Not another in the city

Sweet as she.

You don't think so! You never saw her!

Wish you could

See her with her playthings clattering,

Hear her little tongue a chattering,

Little dancing feet come pattering!

Think you would

Love her just as well as I do,

If you should.

Every grandma's only darling,

I suppose,

Is as sweet and bright a blossom,

Is a treasure to her bosom,

And as cheering and endearing

As my rose.

Heavenly Father, spare them to us

Till life's close!

The Child's Logic.

A little girl, says the Knickerbocker, had seen her brother playing with his burning glass, and had heard him talk about the "focus." Not knowing what the word "focus" meant, she consulted the dictionary, and found out that focus was a place where the rays meet. At dinner, when the family were assembled, she announced, "as grand as could be," that she knew the meaning of one hard word. Her father asked her what it was; she said it was the word "focus."

"Well, Mary," said he, "what does it mean?"

"Why," she replied, "it means a place where they raise calves."

This of course raised a great laugh; but she stuck to her point, and produced her dictionary to prove that she was right.

"There," said she, triumphantly—"focus, a place where the rays meet—Calves are meet, and if they raise meet, they raise calves, and so I am right, ain't I, father?"

Children in Danger.

Not long since, a little girl about two years old, who had been out at play, was seen tottering along the path to her father's house, with one hand just below the neck, and the other around the middle of a large copper-head snake. "The forked tongue of the venomous creature, was projecting from its mouth;" but the child, unconscious of danger, pleased herself with the idea that she had found "a pretty plaything." It was a spectacle to make one shudder; and we are not surprised by the statement of the secular press, that the mother has not yet recovered from the fright which shook her nerves, as she looked upon it.

And yet thousands of parents daily witness, unmoved, scenes of greater peril to their offspring. What is the playing with a serpent, whose venom can but infect and kill the body, when viewed side by side with the contracting of vice, which diffuses through the soul the poison of spiritual and eternal death? To tremble at

the one and to stand indifferent toward the other, is like flying to snatch a child from the descent of the mote that rides on the air, and leaving it to loiter unwarned at the base of an avalanche loosening to its fall. But are there not parents who see, if not with unconcern, certainly without due solicitude, the first beginnings of idleness, or falsehood, or dishonesty, or hasty temper, in their children;—parents who see these things, and lightly excuse them, and make no prompt, vigorous, persevering effort to arrest them! Oh, that they were wise to rescue their offspring from the danger of sporting with these serpents of the mind—incipient, but growing and deadly vices.

Help from Above.

A number of boys were slowly walking home from Sabbath school and speaking of some remarks to which they had just listened. The subject of their lesson had been "The Sin of Profanity," and their teacher had tenderly and earnestly expostulated with her class, some of whom she had reason to fear were not free from the shocking habit of swearing. As they were talking, one of them turned to a boy by his side, a bright lad of fourteen, and said, "George, how did you leave off swearing? I've tried, and I cannot; and I do not see how you did it."

"Ah, Johnny," was the reply, "you don't seek help from above. I never should have left off swearing, had it not been for the prayer, 'Lead me not into temptation.' God helped me when I asked him—I know he did; and he'll do the same for you."

You do not swear, I trust, my young reader; but George's advice will suit every other bad habit as well. Go to God with it, and you will be made more than conqueror, through him who hath loved you.

An early turning to the Lord will prevent many temptations to despair; many temptations to neglect the means openly, to despise the means secretly; many temptations about the being of God, the goodness, faithfulness, truth and justice of God. Temptations to question all that God has said, and all that Christ has suffered, arise many times from man's delaying and putting off God to the last; all which, with many others, are prevented by seeking and serving the Lord in the morning and springtime of youth.

APPOINTMENTS.

AMERICAN MILLENNIAL ASSOCIATION. The standing committee of the American Millennial Association will hold their semi-annual meeting for the transaction of business, &c., at the office of this paper, No. 46 1-2 Kneeland street, Boston, Mass., on Tuesday, July 3d, ult., at 10 A. M. N.B. A full meeting of the committee is especially desirable. F. GUNNER, Sec'y.

JOSIAH LITCH, Pres't.
Salem, June 8, '60.

MAINE STATE CONFERENCE FOR 1860. Where shall it be held? Brethren who desire it in their vicinity should make it known to me soon. It is thought by several that June is the best month for it. We do not know the best place to meet. Nor could we say it will be held in any particular place, without the wish of brethren there located. Let us rally anew to the work, and prepare to do what we can in the little time which remains. The Lord is at hand. I. C. WELLCOME, Sec'y.

Richmond, Me., Apr 27, 1860.

Dear bro. Bliss:—Please say in the Herald that I will fill Bro. G. Burnham's appointments in July, beginning at Low Hampton, July 8th, if the Lord permit; and then New Haven, Vt., the 22d. Yours in haste,

D. I. ROBINSON.
Brooklyn, June 16, '60.

The Advent Millennial Church in Kingston, N.H., will hold their annual meeting in the Barn (or elsewhere, if thought best) of Bro. Franklin Gale, on the 4th of July next, commencing at 10 o'clock A.M. Eld. J. V. Himes will give an oration on the coming of the King of kings. Let us all rally to this annual gathering.

In behalf of the church, JOHN PRESSEY, Clerk.

There will be a tent meeting held in St. Armand, C. E., near the Guthrie school house, where the campmeeting was held last fall, commencing July 13th, at 10 A. M., and hold over the Sabbath, and longer, if the interest shall demand. Elders Dudley, West, and Garvin are expected to be with me. B. S. REYNOLDS.

The Dedication of the Advent chapel in Vernon, Vt., will take place July 7th, and service continue the 8th. I will attend. J. V. HIMES.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

D. P. Drown. Have changed to P., as you request.
S. S. Garvin. Rec'd \$3 in a letter supposed to be from

you, and so have put to your credit. The letter was not signed, but contained \$2 for N. S. and a notice for Bro. R. Have cr. you 25 cts. for dis. on Miller's Memoirs; which leaves \$3 due.

Bro. Bliss:—Inclosed I send you \$3. to be credited as follows:
To Mark H. Stevens.....\$1.00
" D. P. Davis.....1.00
both of South New Durham, N. H., and both new subscribers for the Herald. The other dollar to be credited to me for the Herald."

The above came on a small slip enclosed with the doings of the N. H. State Conference, but not signed. We are some at a loss to whom to cr. the last dollar—whether to the chairman, or to the clerk of the conference. We think from the writing it is from Bro. Preble, and have so credited. If incorrect, will he explain? Thanks for the two new subs.

D. I. Robinson, \$10, on acct. If there was \$2 paid by J. Walker to J. V. H., it did not come into the account of the A.M.A. Have sent you a line from him.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

DONATIONS TO THE A. M. A. FOR THE QUARTER COMMENCING APRIL 1.

ACKNOWLEDGMENTS TO TUESDAY, JUNE 26, 1860.

Previous receipts.....\$54.43

A. Edmond, Portland, Me.....2.00

Joseph Foss, Stanstead, C. E.....1.00

J. A. Winchester, Claremont, N. H.....1.00

REQUEST. The friends of, and penny collectors for, our Home Mission, are requested to send what they can to my address, Worcester, Mass. G. W. BURNHAM.

Agents of the Advent Herald.

Albany, N. Y.....Wm. Nichols, 185 Lydius-street.
Burlington, Iowa.....James S. Brandenburg.
Boscoe, Hancock County, Illinois.....Wm. S. Moore.
Bristol, Vt.....D. Bosworth.
Chazy, Clinton Co., N. Y.....C. P. Dow.
Cabot, (Lower Branch), Vt.....Dr. M. P. Wallace.
Cordova, Rock Island Co., Ill.....O. N. Whitford.
De Kalb Centre, Ill.....Charles E. Needham.
Cincinnati, O.....Joseph Wilson.
Dunham, C. E.....D. W. Sornberger.
Durham, C. E.....J. M. Orrock.
Derby Line, Vt.....S. Foster.
Eddington, Me.....Thomas Smith.
Fairhaven, Vt.....Robbins Miller.
Richmond, Me.....I. C. Wellcome.
Hartford, Ct.....Aaron Clapp.
Homer, N. Y.....J. L. Clapp.
Haverhill, Mass.....Edmund E. Chase.
Lockport, N. Y.....R. W. Beck.
Johnson's Creek, N. Y.....Hiram Russell.
Morrisville, Pa.....Wm. Kitson.
Newburyport, Mass.....John L. Pearson.
New York City.....Elder D. I. Robinson.
Philadelphia, Pa.....J. Litch, No. 127 North 11th st.
Portland, Me.....Alexander Edmund.
Providence, R. I.....Anthony Pearce.
Princess Anne, Md.....John V. Pinto.
Rochester, N. Y.....D. Boddy.
Salem, Mass.....Chas. H. Berry.
Springwater, N. Y.....S. H. Withington.
Shabbonas Grove, De Kalb county, Ill.....N. W. Spencer.
Somonaug, De Kalb Co., Ill.....Wells A. Fay.
St. Albans, Hancock Co., Ill.....Elder Larkin Scott.
Stanbridge, C. E.....John Gilbreth.
Sheboygan Falls, Wis.....William Trowbridge.
Toronto, C. W.....Daniel Campbell.
Waterloo, Shefford, C. E.....R. Hutchinson, M. D.
Worcester, Mass.....Benjamin Emerson.

RECEIPTS.

UP TO TUESDAY, JUNE 26, 1860.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 971 was the closing number of 1859; No. 997 is the Middle of the present volume, extending to July 1, 1860; and No. 1023 is the close of 1860. Notice of any failure to give due credit, should be at once communicated to the Business Agent.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

S E Corey 1023, E Ellis 997, R Jackson 1023, M H Stevens 1023, D P Davis 1023, T M Preble 1024, M Branch 1023, S A Chaplin 1023, J Crompton 962, N Collins 1010, O Powell 1027, Rev G H Marcher 1049, E Scammon 999, P Embury 1023, W Beebe 1007, J E Hard 1023, Eld I Blake 1049, Mrs Edie Lee 2d, 997, A Irish 1023, J C Foss 1023, H Odert 1023, P Lock 1023—each \$1.

H Foote 1023, J W Wilkinson 1028, I Bradford 1049, A Edmond (2 cops.) 997, J Aiken 1051, N Smith 1023, J A Winchester 1023, Geo N Mapes 997, S Gilpatrick 1023, B T Morrill 1052, Tho T Foss 1017, J W Foss 1023—each \$2.

Joseph Foss 1079—\$3.

Mrs M Holman 997, \$1.50; Mrs M Knowlton, 997, \$1.50—sent May 26th; Eld D H Merrill 1049, A M Thompson 1025.